

صَحِيحُ الْبُخَارِيِّ

The Translation of the Meanings of

Sahîh Al-Bukhârî

Arabic-English

Volume 3

Translated by:

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دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia

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Published by:

دارالسلام للنشر والتوزيع

الرياض - المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

© Maktaba Dar-us-Salam, 1997

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.-

Riyadh.

500p., 14x21cm

ISBN: 9960-717-31-3 (set)

9960-717-34-8 (v.3)

I- Al-Hadith - Six books I- Khan, Muhammad Muhsin (tr.)

II-Title

235.1 dc

0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-34-8 (v.3)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الموضوع
المرفقات
التاريخ
الرقم

المملكة العربية السعودية
بإدارة البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد :
فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسخ لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق .
وصلى الله وسلم على نبينا محمد وآله وصحبه .

الرئيس العام

لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



عبد العزيز بن عبد الله بن باز



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرقم
التاريخ
الترايح



المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :

الدكتور محمد محسن خان :

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة . وأنها قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي للمثله . كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة .

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق .

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة

عمر محمد فلاته



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(١) بَابُ وَجُوبِ الْعُمْرَةِ وَفَضْلِهَا،

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "Hajj and 'Umra are obligatory for everybody." And Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, " 'Umra is mentioned in conjunction with Hajj in the Book of Allāh عَزَّ وَجَلَّ: 'And perform properly (i.e., all the ceremonies according to the ways of Prophet Muhammad ﷺ) Hajj and 'Umra for Allāh.'" (V.2:196)

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: لَيْسَ أَحَدٌ إِلَّا وَعَلَيْهِ حَجَّةٌ وَعُمْرَةٌ. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: إِنَّهَا لَقَرِيْبَتُهَا فِي كِتَابِ اللهِ عَزَّ وَجَلَّ ﴿وَأَمَّا لَمَجِّ وَالْعُمْرَةِ لِلَّهِ﴾ [البقرة: ١٩٦].

1773. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The performance of 'Umra is an expiation for the sins committed between it and the previous one. And the reward of Al-Hajj Al-Mabrūr (the one accepted by Allāh) is nothing but Paradise."

١٧٧٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

(2) CHAPTER. The performance of 'Umra before Hajj.

(٢) بَابُ مَنْ اعْتَمَرَ قَبْلَ الْحَجِّ

1774. Narrated Ibn Juraij: 'Ikrima bin Khālid asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا about performing 'Umra before Hajj. Ibn 'Umar replied, "There is no harm in it." 'Ikrima said, "Ibn 'Umar also said, 'The Prophet ﷺ had performed 'Umra before performing Hajj.'"

١٧٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَنَّ عِكْرِمَةَ بْنَ خَالِدِ سَأَلَ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ الْعُمْرَةِ قَبْلَ الْحَجِّ فَقَالَ: لَا بَأْسَ. قَالَ عِكْرِمَةُ: قَالَ ابْنُ عُمَرَ: اعْتَمَرَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَحُجَّ. وَقَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ: عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي

Narrated 'Ikrima bin Khālid: "I asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا the same (as above)."

عِكْرِمَةُ بْنُ خَالِدٍ قَالَ: سَأَلْتُ ابْنَ
عُمَرَ، مِثْلَهُ.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو
عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ
عِكْرِمَةُ ابْنُ خَالِدٍ: سَأَلْتُ ابْنَ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا، مِثْلَهُ.

(3) CHAPTER. How many times did the Prophet ﷺ perform 'Umra?

1775. Narrated Mujāhid: 'Urwa bin Az-Zubair and I entered the mosque and saw 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا sitting near the dwelling place of 'Āishah and some people were offering the *Ṣalāt-ud-Duḥā* (*Duḥā* prayer). We asked him about their *Ṣalāt* and he replied that it was a heresy. He ('Urwa) then asked him how many times the Prophet ﷺ had performed 'Umra. He replied, "Four times; one of them was in the month of Rajab." We disliked to contradict him.

1776. Then we heard 'Āishah رَضِيَ اللَّهُ عَنْهَا , the Mother of faithful believers cleaning her teeth with *Siwāk* in the dwelling place. 'Urwa said, "O Mother! O Mother of the believers! Don't you hear what Abū 'Abdur Raḥmān is saying?" She said, "What does he say?" 'Urwa said, "He says that Allāh's Messenger ﷺ performed 'Umra four times and one of them was in the month of Rajab." 'Āishah said, "May Allāh be Merciful to Abū 'Abdur Raḥmān! The Prophet ﷺ did not perform any 'Umra except that he was with him, and he never performed any 'Umra in Rajab."

1777. Narrated 'Urwa bin Az-Zubair: I asked 'Āishah رَضِيَ اللَّهُ عَنْهَا (whether the

(٣) بَابٌ: كَمْ اغْتَمَرَ النَّبِيُّ ﷺ؟

١٧٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ،
قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الرَّبِيعِ
الْمَسْجِدَ فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ جَالِسٌ
إِلَى حُجْرَةٍ عَائِشَةَ، وَإِذَا أَنَسٌ يُصَلُّونَ
فِي الْمَسْجِدِ صَلَاةَ الضُّحَى، قَالَ:
فَسَأَلْنَاهُ عَنْ صَلَاتِهِمْ؟ فَقَالَ: بِدَعَةٍ،
ثُمَّ قَالَ لَهُ: كَمْ اغْتَمَرَ النَّبِيُّ ﷺ؟
قَالَ: أَرْبَعٌ، إِحْدَاهُنَّ فِي رَجَبٍ.
فَكَرِهْنَا أَنْ نَرُدَّ عَلَيْهِ. [انظر: ٤٢٥٣]

١٧٧٦ - قَالَ: وَسَمِعْنَا اسْتِنَانَ
عَائِشَةَ أُمَّ الْمُؤْمِنِينَ فِي الْحُجْرَةِ، فَقَالَ
عُرْوَةُ: يَا أُمَّهُ، أَلَا تَسْمَعِينَ مَا يَقُولُ
أَبُو عَبْدِ الرَّحْمَنِ؟ قَالَتْ عَائِشَةُ: مَا
يَقُولُ؟ قَالَ: يَقُولُ: إِنَّ رَسُولَ اللَّهِ
ﷺ اغْتَمَرَ أَرْبَعَ عُمَرَاتٍ إِحْدَاهُنَّ فِي
رَجَبٍ. قَالَتْ: يَرَحِمُ اللَّهُ أَبَا عَبْدِ
الرَّحْمَنِ، مَا اغْتَمَرَ عُمْرَةً إِلَّا وَهُوَ
شَاهِدُهُ، وَمَا اغْتَمَرَ فِي رَجَبٍ قَطُّ.

[انظر: ١٧٧٧، ٤٢٥٤]

١٧٧٧ - حَدَّثَنَا أَبُو عَاصِمٍ:

Prophet ﷺ had performed 'Umra in Rajab). She replied, "Allāh's Messenger ﷺ never performed any 'Umra in Rajab."

1778. Narrated Qatāda: I asked Anas رَضِيَ اللهُ عَنْهُ: How many times the Prophet ﷺ had performed 'Umra. He replied, "Four times: 1. 'Umra of *Hudaibiya* in *Dhil-Qa'da* when the *Mushrikun* hindered him; 2. 'Umra in the following year in *Dhil-Qa'da* after the peace treaty with them (the *Mushrikun*); 3. 'Umra from *Al-Ji'rāna* where he distributed the war booty." I think he meant the booty (of the battle) of *Hunain*. 4. 'Umra along with his *Hajj* (*Hajjat-ul-Wada*) I asked, "How many times did he perform *Hajj*?" He (Anas) replied, "Once."

1779. Narrated Qatāda: I asked Anas رَضِيَ اللهُ عَنْهُ (about the Prophet's 'Umra) and he replied, "The Prophet ﷺ performed 'Umra when the *Mushrikun* made him return, and 'Umra of *Al-Hudaibiya* (the next year), and another 'Umra in *Dhil-Qa'da*, and another 'Umra in combination with his *Hajj*."

1780. Narrated Hammām: (Qatada said: Anas said): The Prophet ﷺ performed four 'Umra (three) in *Dhil-Qa'da* except the (one) 'Umra which he performed with his *Hajj*: His 'Umra from *Al-Hudaibiya*, and the one of the following year, and the one from *Al-Ji'rāna* where he distributed the booty (of the battle) of *Hunain*, and another 'Umra along with his *Hajj*.

أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: مَا اعْتَمَرَ رَسُولُ اللهِ ﷺ فِي رَجَبٍ. [راجع: ١٧٧٦]

١٧٧٨ - حَدَّثَنَا حَسَّانُ بْنُ حَسَّانٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: سَأَلْتُ أَنَسًا رَضِيَ اللهُ عَنْهُ: كَمْ اعْتَمَرَ النَّبِيُّ ﷺ؟ قَالَ: أَرْبَعٌ، عُمْرَةٌ الْحُدَيْبِيَّةِ فِي ذِي الْقَعْدَةِ حَيْثُ صَدَّهُ الْمُشْرِكُونَ، وَعُمْرَةٌ مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ حَيْثُ صَالَحَهُمْ، وَعُمْرَةٌ الْجِعْرَانَةِ إِذْ قَسَمَ غَنِيمَةً - أَرَاهُ - حُنَيْنٍ. قُلْتُ: كَمْ حَجَّ؟ قَالَ: وَاحِدَةً. [انظر: ١٧٧٩، ١٧٨٠، ٣٠٦٦، ٤١٤٨]

١٧٧٩ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَنَسًا رَضِيَ اللهُ عَنْهُ فَقَالَ: اعْتَمَرَ النَّبِيُّ ﷺ حَيْثُ رَدُّوهُ، وَمِنَ الْقَابِلِ عُمْرَةٌ الْحُدَيْبِيَّةِ، وَعُمْرَةٌ فِي ذِي الْقَعْدَةِ، وَعُمْرَةٌ مَعَ حَجَّتِهِ. [راجع: ١٧٧٨]

١٧٨٠ - حَدَّثَنَا هُدْبَةُ: حَدَّثَنَا هَمَّامٌ وَقَالَ: اعْتَمَرَ أَرْبَعٌ عُمْرٍ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي اعْتَمَرَ مَعَ حَجَّتِهِ: عُمْرَتَهُ مِنَ الْحُدَيْبِيَّةِ، وَمِنَ الْعَامِ الْمُقْبِلِ. وَمِنَ الْجِعْرَانَةِ - حَيْثُ قَسَمَ

غَنَائِمَ حُنَيْنٍ - وَعُمْرَةٌ مَعَ حَجَّتِهِ .
[راجع: ١٧٧٨]

1781. Narrated Abū Ishāq: I asked Masrūq, 'Aṭā' and Mujāhid (about the 'Umra of Allāh's Messenger ﷺ). They said, "Allāh's Messenger ﷺ had performed 'Umra in Dhīl-Qa'da before he performed Hajj." I heard Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُمَا saying, "Allāh's Messenger ﷺ had performed 'Umra in Dhīl-Qa'da twice before he performed Hajj."

١٧٨١ - حَدَّثَنَا أَحْمَدُ بْنُ
عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ:
حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِيهِ،
عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلْتُ مَسْرُوقًا
وَعَطَاءَ وَمُجَاهِدًا، فَقَالُوا: اعْتَمَرَ
رَسُولُ اللَّهِ ﷺ فِي ذِي الْقَعْدَةِ قَبْلَ أَنْ
يَحُجَّ. وَقَالَ: سَمِعْتُ الْبِرَاءَ بْنَ
عَازِبٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: اعْتَمَرَ
رَسُولُ اللَّهِ ﷺ فِي ذِي الْقَعْدَةِ قَبْلَ أَنْ
يَحُجَّ مَرَّتَيْنِ. [انظر: ١٨٤٤، ٢٦٩٨،
٢٦٩٩، ٣١٨٤، ٤٢٥١]

(4) CHAPTER. 'Umra in (the month of) Ramaḍān.

1782. Narrated 'Aṭā': I heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا saying, "Allāh's Messenger asked an Anṣārī woman (Ibn 'Abbās named her but 'Aṭā' forgot her name), 'What prevented you from performing Hajj with us?' She replied, 'We have a camel and the father of so-and-so and his son (i.e., her husband and her son) rode it and left one camel for us to use for irrigation.' He ﷺ said (to her), 'Perform 'Umra when Ramaḍān comes, for 'Umra in Ramaḍān is equal to Hajj (in reward),' or said something similar."

١٧٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءِ
قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ
عَنْهُمَا يُخْبِرُنَا يَقُولُ: قَالَ رَسُولُ اللَّهِ
ﷺ لَامْرَأَةٍ مِنَ الْأَنْصَارِ - سَمَّاهَا ابْنُ
عَبَّاسٍ فَتَسَبَّتُ اسْمَهَا - : «مَا مَنَعَكَ
أَنْ تَحُجِّي مَعَنَا؟» قَالَتْ: كَانَ لَنَا
نَاصِحٌ فَرَكِبَهُ أَبُو فُلَانٍ وَابْنُهُ، لِزَوْجِهَا
وَابْنِهَا، وَتَرَكَ نَاصِحًا تَنْضَحُ عَلَيْهِ.
قَالَ: «فَإِذَا كَانَ رَمَضَانُ اعْتَمِرِي فِيهِ
فَإِنَّ عُمْرَةَ فِي رَمَضَانَ حَجَّةٌ» أَوْ نَحْوًا
مِمَّا قَالَ. [انظر: ١٨٦٣]

(5) CHAPTER. The performance of 'Umra on the night of *Haṣḣa* (the night of departure from Mina) after finishing *Hajj* and on other nights.

1783. Narrated 'Āishah رضي الله عنها: We set out along with Allāh's Messenger ﷺ shortly before the appearance of the new moon (crescent) of the month of *Dhīl-Hijjah* and he said to us, "Whoever wants to assume *Ihrām* for *Hajj* may do so; and whoever wants to assume *Ihrām* for 'Umra may do so. Hadn't I brought the *Hady* (animal for sacrificial) (with me), I would have assumed *Ihrām* for 'Umra." ('Āishah added.): So some of us assumed *Ihrām* for 'Umra while the others for *Hajj*. I was amongst those who assumed *Ihrām* for 'Umra. The day of 'Arafāt approached and I was still menstruating. I complained to the Prophet ﷺ (about that) and he said, "Abandon your 'Umra, undo and comb your hair, and assume *Ihrām* for *Hajj*." When it was the night of *Haṣḣa*, he sent 'Abdur Raḥmān with me to At-Tan'im and I assumed *Ihrām* for 'Umra (and performed it) in lieu of my missed 'Umra.

(6) CHAPTER. 'Umra from At-Tan'im.

1784. Narrated 'Amr bin Aūs: 'Abdur Raḥmān bin 'Abū Bakr رضي الله عنهما told me that the Prophet ﷺ had ordered him to let 'Āishah ride behind him and to make her perform 'Umra from At-Tan'im.

(٥) بَابُ الْعُمْرَةِ لَيْلَةَ الْحَضْبَةِ وَغَيْرِهَا

١٧٨٣ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا

أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِينَ لَهَلَالِ ذِي الْحِجَّةِ فَقَالَ لَنَا: «مَنْ أَحَبَّ مِنْكُمْ أَنْ يَهْلَ بِالْحَجِّ فَلْيَهْلَ. وَمَنْ أَحَبَّ أَنْ يَهْلَ بِعُمْرَةٍ فَلْيَهْلَ بِعُمْرَةٍ. فَلَوْلَا أَنِّي أَهْدَيْتُ. لَأَهْلَيْتُ بِعُمْرَةٍ» قَالَتْ: فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَ بِحَجٍّ. وَكُنْتُ مِمَّنْ أَهَلَ بِعُمْرَةٍ فَاطَّلَنْتُ يَوْمَ عَرَفَةَ وَأَنَا حَائِضٌ فَسَكَّوْتُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «ارْفُضِي عُمْرَتِكَ، وَانْقُضِي رَأْسِكَ، وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ». فَلَمَّا كَانَ لَيْلَةُ الْحَضْبَةِ أُرْسِلَ مَعِيَ عَبْدُ الرَّحْمَنِ إِلَى التَّنْعِيمِ فَأَهْلَيْتُ بِعُمْرَةٍ مَكَانَ عُمْرَتِي. [راجع: ٢٩٤]

(٦) بَابُ عُمْرَةِ التَّنْعِيمِ

١٧٨٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

اللَّهِ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرِو، : سَمِعَ عَمْرُو بْنَ أَوْسٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرِدَفَ عَائِشَةَ وَيُعْمِرَهَا مِنَ التَّنْعِيمِ. قَالَ سُفْيَانٌ مَرَّةً: سَمِعْتُ عَمْرًا، كَمْ سَمِعْتُهُ مِنْ عَمْرٍو! [انظر: ٢٩٨٥]

1785. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ and his Companions assumed *Ihrām* for *Hajj* and none except the Prophet ﷺ and Ṭalḥa had the *Hady* with them. 'Ali had come from Yemen and he had the *Hady* with him. He ('Ali) said, "I have assumed *Ihrām* with an intention like that of Allāh's Messenger ﷺ. The Prophet ﷺ ordered his Companions to intend the *Ihrām* with which they had come for 'Umra, i.e., to perform the *Ṭawāf* of the Ka'bah [and *Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa], to get their hair cut short and then to finish their *Ihrām* with the exception of those who had the *Hady* with them. They asked, "Shall we go to Mina and the private organs of some of us are dribbling (if we finish *Ihrām* and have sexual relations with our wives)?" The Prophet ﷺ heard that and said, "Had I known formerly what I know now, I would not have brought the *Hady*. If I did not have the *Hady* with me I would have finished my *Ihrām*." 'Aishah got her menses and performed all the ceremonies (of *Hajj*) except the *Ṭawāf*. So when she became clean from her menses, and she had performed the *Ṭawāf* of the Ka'bah, she said, "O Allāh's Messenger! You (people) are returning with *Hajj* and 'Umra and I am returning only with *Hajj*!" So, he ﷺ ordered 'Abdur Raḥmān bin 'Abū Bakr to go with her to At-Tan'im. Thus she performed 'Umra after the *Hajj* in the month of Dhīl-Hijjah. Surāqa bin Mālik bin Ju'sham met the Prophet ﷺ at Al-'Aqaba (*Jamrat-ul-'Aqaba*) while the latter was stoning it and said, "O Allāh's Messenger! Is this permissible only for you?" The Prophet ﷺ replied, "No, it is for ever (i.e., it is permissible for all Muslims to perform 'Umra before *Hajj*)." (1)

١٧٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابُ بْنُ عَبْدِ الْمَجِيدِ، عَنْ حَبِيبِ الْمَعْلَمِ، عَنْ عَطَاءٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَهَلَ وَأَصْحَابَهُ بِالْحَجِّ وَلَسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ. وَكَانَ عَلَيَّ قَدِيمٌ مِنَ الْيَمَنِ وَمَعَهُ الْهَدْيُ، فَقَالَ: أَهَلَّتْ بِمَا أَهَلَ بِهِ رَسُولُ اللَّهِ ﷺ. وَأَنَّ النَّبِيَّ ﷺ أَذِنَ لِأَصْحَابِهِ أَنْ يَجْعَلُوهَا عُمْرَةً، يُطَوُّوهَا بِالْبَيْتِ ثُمَّ يُقَصِّرُوهَا وَيَجْلُوهَا إِلَّا مَنْ مَعَهُ الْهَدْيُ. فَقَالُوا: نَنْطَلِقُ إِلَى مِثْي، وَذَكَرْنَا أَحَدِنَا يَقْطُرُ، فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهَدَيْتُ، وَلَوْ لَا أَنَّ مَعِيَ الْهَدْيُ لَأَحْلَلْتُ». وَأَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَاضَتْ فَسَكَتِ الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنَّهَا لَمْ تَطْفُفَ بِالْبَيْتِ. قَالَ: فَلَمَّا طَهَّرَتْ وَطَافَتْ قَالَتْ: يَا رَسُولَ اللَّهِ، أَنْتَ تَطْلِقُونَ بِعُمْرَةٍ وَحَجَّةٍ، وَأَنْتَ تَطْلِقُ بِالْحَجِّ؟ فَأَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يَخْرُجَ مَعَهَا إِلَى التَّعْمِيمِ، فَأَعْتَمَرَتْ بَعْدَ الْحَجِّ فِي ذِي الْحِجَّةِ. وَأَنَّ سُرَاقَةَ بِنَ مَالِكِ بْنِ جُعْشَمٍ لَقِيَ النَّبِيَّ ﷺ بِالْعَقَبَةِ وَهُوَ يَرْمِيهَا، فَقَالَ:

(1) (H.1785) This may also mean that the performance of 'Umra during the months of *Hajj* was permissible, contrary to what the pagans of the Pre-Islāmic Period believed. (*Fath Al-Bārī*)

(7) CHAPTER. The performance of 'Umra after performing Hajj without having a Hady.

1786. Narrated 'Aishah رضي الله عنها: We set out with Allāh's Messenger ﷺ shortly before the appearance of the new moon of Dhil-Hijjah and he said, "Whoever wants to assume *Ihrām* for 'Umra may do so, and whoever wants to assume *Ihrām* for Hajj may do so. Had not I brought the *Hady* with me, I would have assumed *Ihrām* for 'Umra." Some of the people assumed *Ihrām* for 'Umra while others for Hajj. I was amongst those who had assumed *Ihrām* for 'Umra. I got my menses before entering Makkah, and was menstruating till the day of *Arafāt*. I complained to Allāh's Messenger ﷺ about it, he said, "Abandon your 'Umra, undo and comb your hair, and assume *Ihrām* for Hajj." So, I did that accordingly. When it was the night of *Haṣba* (day of departure from Mina), the Prophet ﷺ sent 'Abdur Raḥmān with me to At-Tan'im.

The subnarrator adds: He ('Abdur Raḥmān) let her ride behind him.

And she assumed *Ihrām* for 'Umra in lieu of the abandoned one. 'Aishah completed her Hajj and 'Umra, and no *Hady*, *Ṣadaqa* (charity), or fasting was obligatory for her.

(8) CHAPTER. The reward of 'Umra is according to the hardship which one encounters in performing it.

1787. Narrated Al-Aswad that 'Aishah رضي الله عنها said, "O Allāh's Messenger! The

أَلَكُم هَذِهِ خَاصَّةٌ يَا رَسُولَ اللَّهِ؟ قَالَ:

«لا، بَلْ لِلْأَبَدِ». [راجع: ١٥٥٧]

(٧) بَابُ الْإِغْتِمَارِ بَعْدَ الْحَجِّ بِغَيْرِ

هَدْيٍ

١٧٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ

الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ

قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرْتَنِي

عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا

مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِينَ لِهَلَالِ ذِي

الْحِجَّةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

أَحَبَّ أَنْ يُهَلَّ بِعُمْرَةٍ فَلْيُهَلِّ. وَمَنْ

أَحَبَّ أَنْ يُهَلَّ بِحَجَّةٍ فَلْيُهَلِّ. وَلَوْلَا

أَنِّي أَهْدَيْتُ لَاهْلِكَ بِعُمْرَةٍ». فَمِنْهُمْ

مَنْ أَهَلَ بِعُمْرَةٍ. وَمِنْهُمْ مَنْ أَهَلَ

بِحَجَّةٍ وَكُنْتُ مِمَّنْ أَهَلَ بِعُمْرَةٍ

فَحِضْتُ قَبْلَ أَنْ أُذْخَلَ مَكَّةَ فَأَذْرَكَنِي

يَوْمَ عَرَفَةَ وَأَنَا حَائِضٌ، فَسَكَوْتُ إِلَى

رَسُولِ اللَّهِ ﷺ فَقَالَ: «دَعِي عُمْرَتِكَ،

وَأَنْقِضِي رَأْسَكَ، وَامْتَشِطِي، وَأَهْلِي

بِالْحَجِّ» فَفَعَلْتُ. فَلَمَّا كَانَتْ لَيْلَةُ

الْحَضْبَةِ أَرْسَلَ مَعِيَ عَبْدَ الرَّحْمَنِ إِلَى

التَّنْعِيمِ. فَأَرَدْتُهَا فَأَهَلْتُ بِعُمْرَةٍ مَكَانَ

عُمْرَتِهَا فَقَضَى اللَّهُ حَجَّهَا وَعُمْرَتِهَا

وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ هَدْيٍ وَلَا

صَدَقَةٌ وَلَا صَوْمٌ. [راجع: ٢٩٤]

(٨) بَابُ أَجْرِ الْعُمْرَةِ عَلَى قَدْرِ

النَّصَبِ

١٧٨٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

people are returning after performing the two *Nusuk* (i.e., *Hajj* and *'Umra*) but I am returning with one only?" He said, "Wait till you become clean from your menses and then go to At-Tan'im, assume *Ihrām* (and after performing *'Umra*) join us at such and such a place. But it (i.e., the reward of *'Umra*) is according to your expenses or the hardship (which you encounter while performing it)."

(9) CHAPTER. If a person performing *'Umra* departs after performing the *Tawāf* of *'Umra*, will that *Tawāf* substitute for *Tawāf-al-Wadā'* as well?

1788. Narrated 'Āishah رضي الله عنها: We set out assuming the *Ihrām* for *Hajj* in the months of *Hajj* towards the sacred precincts of *Hajj*. We dismounted at Sarif and the Prophet ﷺ said to his Companions, "Whoever has not got the *Hady* with him and likes to make it as *'Umra*, he should do it, but he who has got the *Hady* with him should not do it." The Prophet ﷺ and some of his wealthy Companions had the *Hady* with them, so they did not finish *Ihrām* after performing the *'Umra*. The Prophet ﷺ came to me while I was weeping. He asked me the reason for it. I replied, "I have heard of what you have said to your Companions and I cannot do the *'Umra*." He asked me, "What is the matter with you?" I replied, "I am not offering prayers."⁽¹⁾ He said, "There is no harm in it as you are one of the daughters of Ādam and the same is written for you as for others. So, you should perform *Hajj* and I

يُرِيدُ ابْنَ زُرَيْعٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَعَنِ ابْنِ عَوْنٍ عَنِ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ قَالَا: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: يَا رَسُولَ اللَّهِ يَصْدُرُ النَّاسُ بِنُسُكَيْنِ وَأَصْدُرُ بِنُسُكٍ؟ فَقِيلَ لَهَا: «انْتَظِرِي فَإِذَا ظَهَرَتْ فَأَخْرُجِي إِلَى التَّعِيمِ، فَأَهْلِي ثُمَّ اثْنَيَا بِمَكَانٍ كَذَا. وَلَكِنَّهَا عَلَى قَدَرٍ نَفَقَتِكَ، أَوْ نَصَبِكَ». [راجع: ٢٩٤]

(٩) بَابُ الْمُتَمَرِّ إِذَا طَافَ طَوَافَ الْعُمْرَةِ ثُمَّ خَرَجَ، هَلْ يُجْزِئُهُ مِنْ طَوَافِ الْوَدَاعِ؟

١٧٨٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مُهْلَبِينَ بِالْحَجِّ فِي أَشْهُرِ الْحَجِّ وَحُرْمِ الْحَجِّ فَتَرَلْنَا بِسِرْفٍ فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَأَحَبُّ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ هَدْيٌ فَلَا». وَكَانَ مَعَ النَّبِيِّ ﷺ وَرِجَالٍ مِنْ أَصْحَابِهِ ذَوِي قُوَّةٍ الْهَدْيِ، فَلَمْ تَكُنْ لَهُمْ عُمْرَةٌ. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا يُبْكِيكَ؟» قُلْتُ: سَمِعْتُكَ تَقُولُ لِأَصْحَابِكَ مَا قُلْتَ فَمَنْعْتُ الْعُمْرَةَ. قَالَ: «وَمَا شَأْنُكَ؟» قُلْتُ:

(1) (H.1788) This expression is an indirect way to say: "I have got menses and thus I cannot perform my prayers. Consequently, I cannot perform the ceremonies of *'Umra*."

hope that Allāh will enable you to perform the 'Umra as well." So, I carried on till we departed from Minā and halted at Al-Muḥaṣṣab. The Prophet ﷺ called 'Abdur-Rahmān and said, "Go out of the sanctuary with your sister and let her assume *Ihrām* for 'Umra, and after both of you have finished the *Tawāf* I will be waiting for you at this place." We came back at mid-night and the Prophet ﷺ asked us, "Have you finished?" I replied in the affirmative. He announced the departure and the people set out for the journey and some of them had performed the *Tawāf* of the Ka'bah before the morning prayer, and after that the Prophet ﷺ set out for Al-Madīna.

(10) CHAPTER. A person should perform (the same ceremonies) in 'Umra, as he performs in Hajj.

1789. Narrated Ṣafwān bin Ya'lā bin Umayyā that his father said, "A man came to the Prophet ﷺ while he was at Jirāna. The man was wearing a cloak which had traces of *Khalūq* of *Sufra* (a kind of perfume). The man asked (the Prophet ﷺ), 'What do you order me to perform in my 'Umra?' So, Allāh inspired the Prophet ﷺ Divinely and he was screened by a piece of cloth. I wished to see the Prophet ﷺ being Divinely inspired. 'Umar رضي الله عنه said to me, 'Come! Will you be pleased to look at the Prophet ﷺ while Allāh is inspiring him?' I replied in the affirmative. 'Umar lifted one corner of the cloth and I looked at the Prophet ﷺ who was snoring. When that state was over, the Prophet ﷺ asked, "Where is the questioner who asked about 'Umra? Put off your cloak and wash away the traces of *Khalūq* from your body and clean the *Sufra* (yellow colour)

لا أَصْلِي، قَالَ: «فَلَا يَصْرُكُ، أَنْتِ مِنْ بَنَاتِ آدَمَ كُتِبَ عَلَيْكِ مَا كُتِبَ عَلَيْنَّ، فَكُونِي فِي حَجَّتِكَ. عَسَى اللَّهُ أَنْ يَرْزُقَكِهَا»، قَالَتْ: فَكُنْتُ حَتَّى نَفَرْنَا مِنْ مَنَى فَنَزَلْنَا الْمُحَصَّبَ فَدَعَا عَبْدَ الرَّحْمَنِ فَقَالَ: «الْخُرُجُ بِأَخِيكَ الْحَرَمَ فَلْتَهْلُ بِعُمْرَةٍ ثُمَّ افْرَعَا مِنْ طَوَافِكُمَا أَنْتَظِرْ كَمَا هَاهُنَا». فَاتَيْنَا فِي جَوْفِ اللَّيْلِ فَقَالَ: «فَرَعْتُمَا؟» قُلْتُ: نَعَمْ. فَنَادَى بِالرَّحِيلِ فِي أَصْحَابِهِ فَارْتَحَلَ النَّاسُ وَمَنْ طَافَ بِالْبَيْتِ قَبْلَ صَلَاةِ الصُّبْحِ، ثُمَّ خَرَجَ مُوجِّهًا إِلَى الْمَدِينَةِ. [راجع: ٢٩٤]

(١٠) بَابُ: يَفْعَلُ بِالْعُمْرَةِ مَا يَفْعَلُ بِالْحَجِّ

١٧٨٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَهُوَ بِالْجِعْرَانَةِ، وَعَلَيْهِ جُبَّةٌ وَعَلَيْهِ أَثَرُ الْحَلُوقِ، أَوْ قَالَ: صُفْرَةٌ، فَقَالَ: كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي؟ فَأَنْزَلَ اللَّهُ عَلَى النَّبِيِّ ﷺ فَمَسَّرَ بِقُوبٍ وَوَدِدْتُ أَنِّي قَدْ رَأَيْتُ النَّبِيَّ ﷺ وَقَدْ أَنْزَلَ عَلَيْهِ الْوَحْيُ. فَقَالَ عُمَرُ: تَعَالَى، أَيْسُرُكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ ﷺ وَقَدْ أَنْزَلَ اللَّهُ عَلَيْهِ الْوَحْيَ؟ قُلْتُ: نَعَمْ. فَرَفَعَ طَرَفَ النَّوْبِ فَتَنْظَرْتُ إِلَيْهِ لَهُ

and perform in your 'Umra what you perform in your Hajj [i.e., the *Tawāf* round the Ka'bah and the *Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa]."

1790. Narrated 'Urwa: While I was a youngster, I asked رَضِيَ اللهُ عَنْهَا 'Āishah, the wife of the Prophet ﷺ. "What about the meaning of the Statement of Allāh تعالى 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah), are of the Symbols of Allāh. So it is not a sin on him who performs Hajj or 'Umra of the House (Ka'bah at Makkah) to perform the *Tawāf* [*Sā'y* (going)] between them?' (V.2:158) I understand (from that) that there is no sin if somebody does not perform the *Tawāf* between them." 'Āishah replied, "No, for if it were as you are saying, then the recitation would have been like this: 'It is not sinful not to perform *Tawāf* between them.' This Verse was revealed in connection with the *Anṣār* who used to assume the *Ihrām* for the idol Manāt which was put beside a place called Qudaid and those people thought it not right to perform the *Tawāf* of Aṣ-Ṣafā and Al-Marwa. When Islām came, they asked Allāh's Messenger ﷺ about that, and Allāh revealed:

'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh.'

So, it is not a sin on him who performs Hajj or 'Umra (pilgrimage of the House Ka'bah at Makkah) to perform *Tawāf* [*Sā'y* (going)] between them.'" (V.2:158)

Sufyān and Abū Mu'āwiya added: Hishām added (from 'Āishah): "The Hajj

عَظِيمٌ. وَأَحْسِبُهُ قَالَ: كَتَّعِطِيطِ الْبَكْرِ. فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيُّنَ السَّائِلُ عَنِ الْمُعْمَرَةِ؟ اخْلَعُ عَنْكَ الْجُبَّةَ وَاغْسِلْ أُنْزَ الْخَلْقِ عَنْكَ وَأَنْتِ الصُّفْرَةَ، وَاصْنَعُ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجِّكَ».

[راجع: ١٥٣٦]

١٧٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّهُ قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ وَأَنَا يَوْمَئِذٍ حَدِيثُ السَّنِّ: أَرَأَيْتَ قَوْلَ اللَّهِ تَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨] فَلَا أَرَى عَلَى أَحَدٍ شَيْئًا أَنْ لَا يَطَّوَّفَ بِهِمَا. فَقَالَتْ عَائِشَةُ: كَلَّا لَوْ كَانَ كَمَا تَقُولُ كَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا. إِنَّمَا أُنْزِلَتْ هَذِهِ الْآيَةُ فِي الْأَنْصَارِ، كَانُوا يَهْلُونَ لِمَنَاةَ وَكَانَتْ مَنَاةَ حَذْوَ قُدَيْدٍ وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطَّوْفُوا بَيْنَ الصَّفَا وَالْمَرْوَةَ، فَلَمَّا جَاءَ الْإِسْلَامَ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ زَادَ سُفْيَانُ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ: مَا أْتَمَّ اللَّهُ حَجَّ امْرِئٍ وَلَا

or 'Umra of the person who does not perform the *Tawāf* between Aṣ-Ṣafā and Al-Marwa is incomplete before Allāh."

(11) CHAPTER. When should a person performing 'Umra finish his *Ihrām*?

Jābir رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ ordered his Companions to perform 'Umra (with the *Ihrām* they had intended for *Hajj*) and to perform the *Tawāf* (of Ka'bah, Aṣ-Ṣafā and Al-Marwa), and then cut short their hair and finish the *Ihrām*."

1791. Narrated Ismā'il: 'Abdullāh bin Abū Aūfa رَضِيَ اللهُ عَنْهُمَا said: "Allāh's Messenger ﷺ performed 'Umra and we too performed 'Umra along with him. When he entered Makkah he performed the *Tawāf* (of Ka'bah) and we too performed it along with him, and then he came to the Aṣ-Ṣafā and Al-Marwa (i.e., performed the *Sā'y*) and we also came to them along with him. We were shielding him from the people of Makkah lest they may hit him with an arrow."

A friend of his asked him (i.e., 'Abdullāh bin Aūfa), "Did the Prophet ﷺ enter the Ka'bah (during that 'Umra)?" He replied in the negative.

1792. Then he said, "What did he (the Prophet ﷺ) say about *Khadīja*?" He ('Abdullāh bin Aūfa) said, "(He said) 'Give *Khadīja* the good tidings that she will have a palace made of *Qaṣab*⁽¹⁾ in Paradise and there will be neither noise nor any toil (fatigue trouble etc.) in it.'"

1793. Narrated 'Amr bin Dīnār: We asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا whether a man who had performed the *Tawāf* of the Ka'bah but had not performed the *Tawāf* [*Sā'y* (going)] between Aṣ-Ṣafā and Al-

عُمْرَتُهُ مَا لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [راجع: ١٦٤٣]

(١١) بَابُ: مَتَى يَحِلُّ الْمُعْتَمِرُ؟ وَقَالَ عَطَاءٌ، عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ: أَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً وَيَطُوفُوا ثُمَّ يَقْصِرُوا وَيَحِلُّوا.

١٧٩١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى قَالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ وَأَعْتَمَرْنَا مَعَهُ فَلَمَّا دَخَلَ مَكَّةَ طَافَ وَطُفْنَا مَعَهُ. وَأَتَى الصَّفَا وَالْمَرْوَةَ وَأَتَيْنَاهُمَا مَعَهُ، وَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ أَنْ يَرْمِيَهُ أَحَدًا، فَقَالَ لَهُ صَاحِبٌ لِي: أَكَانَ دَخَلَ الْكَعْبَةَ؟ قَالَ: لَا. [راجع: ١٦٠٠]

١٧٩٢ - قَالَ: فَحَدَّثَنَا مَا قَالَ لِحَدِيحَةَ. قَالَ: «بَشِّرُوا حَدِيحَةَ بِنَيْتٍ مِنَ الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبٍ». [راجع: ٣٨١٩]

١٧٩٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو بْنِ دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عَمَرَ رَضِيَ اللهُ عَنْهُمَا عَنْ رَجُلٍ طَافَ بِالْبَيْتِ فِي عُمْرَةٍ. وَلَمْ

(1) (H.1792) *Qaṣab*: An Arabic word meaning pipes made of gold or pearls and other precious stones.

Marwa yet, was permitted to have sexual relation with his wife. He replied, "The Prophet ﷺ arrived (at Makkah) and circumambulated the Ka'bah seven times and then offered two-Rak'ā prayer behind *Maqām Ibrāhīm* and then performed the *Tawāf* (going) between Aş-Şafā and Al-Marwa seven times. And verily, in Allāh's Messenger ﷺ you have a good example to follow".

1794. And we asked Jabīr bin 'Abdullāh رضي الله عنهما (the same question) and he replied, "He should not go near her till he has finished the *Tawāf* (going) between Aş-Şafā and Al-Marwa."

1795. Narrated Abū Mūsā Al-Ash'arī رضي الله عنه: I came to the Prophet ﷺ at Al-Baṭḥā' while his camel was kneeling down and he asked me, "Have you intended to perform the *Hajj*?" I replied in the affirmative. He asked me, "With what intention have you assumed *Ihrām*?" I replied, "I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ." He said, "You have done well. Perform the *Tawāf* of the Ka'bah and (the *Sā'y*) between Aş-Şafā and Al-Marwa and then finish the *Ihrām*." So, I performed the *Tawāf* around the Ka'bah and (the *Sā'y*) between Aş-Şafā and Al-Marwa and then went to a woman of the tribe of Qais who cleaned my head from lice. Later I assumed the *Ihrām* for *Hajj*. I used to give the verdict of doing the same till the caliphate of 'Umar who said, "If you follow Allāh's Book (the Qur'ān) then it orders you to remain in the state of *Ihrām* till you finish from *Hajj*,⁽¹⁾ if you follow the Prophet ﷺ then he did not

يَطْفُفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَيَاتِي
امْرَأَتَهُ؟ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ
بِالْبَيْتِ سَبْعًا. وَصَلَّى خَلْفَ الْمَقَامِ
رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ
سَبْعًا وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ
أُسْوَةٌ حَسَنَةٌ. [راجع: ٣٩٥]

١٧٩٤ - قَالَ: وَسَأَلْنَا جَابِرَ بْنَ
عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ: لَا
يَقْرَبْنَهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا
وَالْمَرْوَةِ. [راجع: ٣٩٦]

١٧٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَيْسِ
بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ،
عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ
عَنْهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ
بِالْبَطْحَاءِ وَهُوَ مُنِيخٌ فَقَالَ:
«أَحْجَجْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «بِمَا
أَهْلَلْتَ؟» قُلْتُ: لَبَّيْكَ، بِإِهْلَالِ
كَإِهْلَالِ النَّبِيِّ ﷺ. قَالَ: «أَحْسَنْتَ.
طُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ. ثُمَّ
أَجَلَّ». فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا
وَالْمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَيْسِ
فَقُلْتُ: رَأَيْسِي ثُمَّ أَهْلَلْتُ بِالْحَجِّ فَكُنْتُ
أُفْتِي بِهِ حَتَّى كَانَ فِي خِلَافَةِ عُمَرَ
فَقَالَ: إِنْ أَخَذْنَا بِكِتَابِ اللَّهِ فَإِنَّهُ

(1) (H.1795) i.e., to not to finish the *Ihrām* either perform *Hajj-al-Qirān* (if you have a *Hady*) or perform *Hajj* alone without the *'Umra* and that is the opinion of 'Umar رضي الله عنه only [See *Hadīth* No.1724 and its footnote Vol.2, *Saḥīh Al-Bukhārī*]

finish his *Ihrām* till the *Hady* (sacrifice) had reached its place of slaughtering (*Hajj-al-Qirān*).”

1796. Narrated Al-Aswad: ‘Abdullāh the slave of Asmā’ bint Abū Bakr رضي الله عنهما, told me that he used to hear Asmā’, whenever she passed by Al-Hajūn, saying, “May Allāh bless His Messenger Muḥammād ﷺ. Once we dismounted here with him, and at that time we were travelling with light luggage; we had a few riding animals and a little food ration. I, my sister ‘Āishah, Az-Zubair and such and such persons performed ‘*Umra*, and when we had passed our hands over the Ka’bah (i.e., performed *Tawāf* round the Ka’bah and between Aṣ-Ṣafā and Al-Marwa) we finished our *Ihrām*. Later on we assumed *Ihrām* for *Hajj* the same evening.”

(12) CHAPTER. What should one say on returning from *Hajj*, ‘*Umra* and *Ghazwa*.

1797. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Whenever Allāh’s Messenger ﷺ returned from a *Ghazwa*, *Hajj* or ‘*Umra*, he used to say *Takbīr* (*Allāhu-Akbar*) thrice at every elevation of the ground and then would say, *Lā ilāha illallāhu Waḥdahū lā šarīka lahū, laḥul-mulku, wa laḥul-ḥamdū, wa Huwa ‘alā kulli šai’in Qadīr. Āyibūn, tā’ibūn, ‘ābidūn, sājidūn, lirabbīnā ḥāmidūn. Šadaqaal-lāhu wa’dahū, wa našara ‘abdahū, wahazamal-aḥzāba Waḥdahū* [None has the right to be worshipped but Allāh; He is One and has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His

بأمرنا بالتمام. وإن أخذنا بقول النبي ﷺ فإنه لم يحل حتى يبلغ الهدى محلّه. [راجع: ١٥٥٩]

١٧٩٦ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو: عَنْ أَبِي الْأَسْوَدِ: أَنَّ عَبْدَ اللَّهِ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ حَدَّثَهُ: أَنَّهُ كَانَ يَسْمَعُ أَسْمَاءَ تَقُولُ كُلَّمَا مَرَّتْ بِالْحَجُّونِ: صَلَّى اللَّهُ عَلَى رَسُولِهِ مُحَمَّدٍ. لَقَدْ نَزَلْنَا مَعَهُ هَاهُنَا وَنَحْنُ يَوْمَئِذٍ خِفَافٌ قَلِيلٌ ظَهَرْنَا. قَلِيلَةٌ أَرْوَادُنَا. فَاعْتَمَرْتُ أَنَا وَأَخْتِي عَائِشَةُ وَالزُّبَيْرُ. وَقُلَانٌ وَقُلَانٌ. فَلَمَّا مَسَحْنَا الْبَيْتَ أَحَلَّلْنَا نُسَمَّ أَهْلَلْنَا مِنَ الْعَيْشِيِّ بِالْحَجِّ.

[راجع: ١٦١٥]

(١٢) بَابُ مَا يَقُولُ إِذَا رَجَعَ مِنَ الْحَجِّ أَوْ الْعُمْرَةِ أَوْ الْغَزْوِ

١٧٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَيُّونَ تَائِبُونَ، عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَرَمَ الْأَحْزَابُ

Promise and made His slave victorious, and He Alone defeated all the confederates (of disbelievers).”

(13) CHAPTER. Reception of the returning pilgrims; and the riding of three persons on one animal.

1798. Narrated Ibn 'Abbās رضي الله عنهما: When the Prophet ﷺ arrived at Makkah, some boys of the tribe of Banī 'Abdul Muṭṭalib went to receive him, and the Prophet ﷺ made one of them ride in front of him and the other behind him.

(14) CHAPTER. Arriving in the morning.

1799. Narrated Ibn 'Umar رضي الله عنهما: Whenever Allāh's Messenger ﷺ left for Makkah, he used to offer *Ṣalāt* (prayer) in the mosque of *Ash-Shajara*, and when he returned (to Al-Madīna), he used to offer *Ṣalāt* in the middle of the valley of *Dhul-Hulaifa* and used to pass the night there till morning.

(15) CHAPTER. Returning (home) at *Al-Ashi* (after midday till sunset).

1800. Narrated Anas رضي الله عنه: The Prophet ﷺ never returned to his family from a journey at night. He used to return either in the morning or in the afternoon.

وَحَدَّثَهُ. [انظر: ٢٩٩٥، ٣٠٨٤، ٤١١٦،

[٦٣٨٥

(١٣) بَابُ اسْتِقْبَالِ الْحَاجِّ الْقَادِمِينَ
وَالثَّلَاثَةِ عَلَى الدَّابَّةِ

١٧٩٨ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ:
حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ،
عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ
مَكَّةَ اسْتَقْبَلَهُ أُعَيْلِمَةُ بِنْتُ عَبْدِ
الْمُطَّلِبِ. فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ
وَأَخَّرَ خَلْفَهُ. [انظر: ٥٩٦٥، ٥٩٦٦]

(١٤) بَابُ الْقُدُومِ بِالْفَدَاةِ

١٧٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ
الْحَجَّاجِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ،
عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ
ﷺ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي
مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى
بِذِي الْحُلَيْفَةِ بَطْنِ الْوَادِي وَبَاتَ حَتَّى
يُضِيحَ. [راجع: ٤٨٤]

(١٥) بَابُ الدُّخُولِ بِالْعَشِيِّ

١٨٠٠ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا هَمَامٌ، عَنْ إِسْحَاقَ
بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ
رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ لَا
يَطْرُقُ أَهْلَهُ، كَانَ لَا يَدْخُلُ إِلَّا عُذُوةً
أَوْ عَشِيَّةً.

(16) CHAPTER. Not to go to one's family on arrival at one's town, at night. [See *Fath Al-Bāri*]

1801. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade going to one's family at night (on arrival from a journey).

(17) CHAPTER. Whoever made his she-camel proceed faster on reaching his town (destination).

1802. Narrated Humaid: Anas رَضِيَ اللهُ عَنْهُ said, "Whenever Allāh's Messenger ﷺ returned from a journey, he, on seeing the high places of Al-Madīna, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster."

Narrated Humaid that the Prophet ﷺ used to make it proceed faster out of his love for Al-Madīna.

Narrated Anas as above, but mentioned "the walls of Al-Madīna" instead of "the high places of Al-Madīna." Al-Ḥarith bin 'Umair agrees with Anas.

(18) CHAPTER. The Saying of Allāh تعالى: "...So enter houses through their proper doors..." (V.2:189)

1803. Narrated Abū Ishāq: I heard Al-Barā رَضِيَ اللهُ عَنْهُ saying, "The above Verse was revealed regarding us, for the *Anṣār* on returning from *Ḥajj* never entered their houses through the proper doors but from behind. One of the *Anṣār* came and entered through the door and he was taunted for it. Therefore, the following was revealed:

"...It is not *Al-Birr* (piety, righteousness)

(١٦) بَابٌ: لَا يَظْرُقُ أَهْلَهُ إِذَا بَلَغَ الْمَدِينَةَ

١٨٠١ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ: عَنْ مَحَارِبٍ، عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَظْرُقَ أَهْلَهُ لَيْلًا. [راجع: ٤٤٣]

(١٧) بَابٌ مَنْ أَسْرَعَ نَاقَتَهُ إِذَا بَلَغَ الْمَدِينَةَ

١٨٠٢ - حَدَّثَنَا سَعِيدٌ بْنُ أَبِي مَرِيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي حُمَيْدٌ أَنَّهُ سَمِعَ أَنَسَ رَضِيَ اللهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ فَأَبْصَرَ دَرَجَاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ، وَإِنْ كَانَتْ دَابَّةً حَرَّكَهَا. قَالَ أَبُو عَبْدِ اللهِ: زَادَ الْحَارِثُ بْنُ عُمَيْرٍ عَنْ حُمَيْدٍ: حَرَّكَهَا مِنْ حُبِّهَا. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ قَالَ: «جُدْرَاتٍ». تَابَعَهُ الْحَارِثُ بْنُ عُمَيْرٍ. [انظر: ١٨٨٦]

(١٨) بَابٌ قَوْلِ اللهِ تَعَالَى: ﴿وَأَتُوا الْبُيُوتَ مِنْ أَوْبَاهِهَا﴾ [البقرة: ١٨٩]

١٨٠٣ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبِرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: نَزَلَتْ هَذِهِ الْآيَةُ فِينَا، كَانَتِ الْأَنْصَارُ إِذَا حَجُّوا فَجَاؤُوا لَمْ يَدْخُلُوا مِنْ قِبَلِ أَبْوَابِ بُيُوتِهِمْ وَلَكِنْ مِنْ ظُهُورِهَا. فَجَاءَ رَجُلٌ

that you enter the houses from the back, but *Al-Birr* (is the quality of one) who fears Allāh. So, enter houses through their proper doors..." (V.2:189)

مِنَ الْأَنْصَارِ فَدَخَلَ مِنْ قَلْبِ بَابِهِ، فَكَأَنَّهُ غَيْرٌ بِذَلِكَ. فَنَزَلَتْ: ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَيْبَاهُمْ﴾ [البقرة: ١٨٩]. [انظر: ٤٥١٢]

(19) CHAPTER. Travelling is a kind of torture.

1804. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Travelling is a kind of torture as it prevents one from eating, drinking and sleeping (properly). So, when one's needs are fulfilled, one should return quickly to one's family."

(١٩) بَابُ: السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ

١٨٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعْجِلْ إِلَى أَهْلِهِ. [انظر: ٥٤٢٩، ٣٠٠١]

(20) CHAPTER. What may a traveller do if he has to proceed fast to arrive home early?

1805. Narrated Zaid bin Aslam that his father said: "I was with Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا on the way to Makkah, and he got the news that Şafīyya bint Abū 'Ubaid was seriously ill. So, he hastened his pace, and when the twilight disappeared, he dismounted and offered the *Maghrib* and '*Ishā*' prayer together. Then he said, "I saw that whenever the Prophet ﷺ had to hasten when travelling, he would delay the *Maghrib* prayer and join them together (i.e., offer the *Maghrib* and the '*Ishā*' prayer together)."

(٢٠) بَابُ الْمُسَافِرِ إِذَا جَدَّ بِهِ السَّيْرُ وَيُعْجِلُ إِلَى أَهْلِهِ

١٨٠٥ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ عَمَرَ رَضِيَ اللهُ عَنْهُمَا بِطَرِيقِ مَكَّةَ فَبَلَغَهُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ شِدَّةٌ وَجِعَ فَأَسْرَعَ السَّيْرَ حَتَّى إِذَا كَانَ بَعْدَ غُرُوبِ الشَّمْسِ نَزَلَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمَعَ بَيْنَهُمَا، ثُمَّ قَالَ: إِنِّي رَأَيْتُ النَّبِيَّ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ أَخَّرَ الْمَغْرِبَ وَجَمَعَ بَيْنَهُمَا. [راجع: ١٠٩١]

27 - THE BOOK OF AL-MUḤṢAR⁽¹⁾

٢٧ - كتاب المُحصَر

And the Statement of Allāh :

“...But if you are prevented (from completing them), sacrifice a *Hady* (animal i.e., a sheep or a cow or a camel etc.) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice...” (V.2:196)

(1) CHAPTER. If one, intending to perform ‘*Umra*, is prevented from performing it.

1806. Narrated Nāfi’: When ‘Abdullāh bin ‘Umar رضي الله عنهما set out for Makkah intending to perform ‘*Umra*, at the time of *Al-Fitnah* (trial or affliction)⁽²⁾, he said, “If I should be prevented from reaching the Ka’bah, then I would do the same as Allāh’s Messenger ﷺ did, so I assume the *Ihrām* for ‘*Umra* as Allāh’s Messenger ﷺ assumed the *Ihrām* for ‘*Umra* in the year of Hudaibiya.”

1807. Narrated Nāfi’ that ‘Ubaidullāh bin ‘Abdullāh and Sālim bin ‘Abdullāh informed him that they told Ibn ‘Umar رضي الله عنهما when Ibn Az-Zubair was attacked by the army saying, “There is no harm for you if you did not perform *Hajj* this year. We are afraid that you may be prevented from reaching the Ka’bah.” Ibn ‘Umar said. “We set out with Allāh’s Messenger ﷺ and the Quraish disbelievers prevented us from reaching the Ka’bah, and so the Prophet ﷺ slaughtered his *Hady* and got his head shaved.” Ibn

وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِن أُوْحِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ﴾ [البقرة: 1٩٦] وَقَالَ عَطَاءٌ: الْإِحْصَارُ مِنْ كُلِّ شَيْءٍ يَحْسِبُهُ قَالَ أَبُو عَبْدِ اللَّهِ: ﴿وَحَصُورًا﴾ [آل عمران: ٣٩]: لَا يَأْتِي النِّسَاءَ.

(١) بَابٌ: إِذَا أُحْصِرَ الْمُعْتَمِرُ

١٨٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا خَرَجَ إِلَى مَكَّةَ مُعْتَمِرًا فِي الْفِتْنَةِ قَالَ: إِنَّ صِدْدُتَ عَنِ الْبَيْتِ صَنَعْتُ كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَأَهْلًا بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ أَهْلًا بِعُمْرَةٍ عَامَ الْحُدَيْبِيَّةِ.

١٨٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ وَسَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَاهُ أَنَّهُمَا كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لِيَالِي نَزَلَ الْحَيْشُ بِابْنِ الزُّبَيْرِ فَقَالَا: لَا يَضُرُّكَ أَنْ لَا تَحُجَّ الْعَامَ وَإِنَّا نَخَافُ أَنْ يُحَالَ بَيْنَكَ وَبَيْنَ الْبَيْتِ.

(1) (Ch. 27) *Al-Muḥṣar* is a *Muḥrim* who intends to perform *Hajj* or ‘*Umra* but is prevented from performing it because of some obstacle.

(2) (H. 1806) The fighting between Al-Ḥajjāj and Ibn Az-Zubair.

'Umar added, "I make you witness that I have made 'Umra obligatory for me. And if Allāh will, I will go and then if the way to Ka'bah is clear, I will perform the *Tawāf*, but if I am prevented from going to the Ka'bah then I will do the same as the Prophet ﷺ did while I was in his company." Ibn 'Umar then assumed *Ihrām* for 'Umra from *Dhul-Hulaifa* and proceeded for a while and said, "The conditions of 'Umra and *Hajj* are similar and I make you witnesses that I have made 'Umra and *Hajj* obligatory for myself." So, he did not finish the *Ihrām* till the day of *Nahr* (slaughtering) came, and he slaughtered his *Hady*. He used to say, "I will not finish the *Ihrām* till I perform the *Tawāf*, one *Tawāf* on the day of entering Makkah (i.e., one *Ṣā'y* of Aṣ-Ṣafā and Al-Marwa for both 'Umra and *Hajj*)."

فَقَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَحَالَ كُفَارٌ قُرَيْشٍ دُونَ النَّبِيِّ فَتَحَرَ النَّبِيُّ ﷺ هَدْيَهُ وَحَلَقَ رَأْسَهُ وَأَشْهَدَكُمْ أَنِّي قَدْ أَوْجِبْتُ عُمْرَةً، إِنْ شَاءَ اللَّهُ أَنْظِلِقُ فَإِنْ خَلَيْ بَيْنِي وَبَيْنَ النَّبِيِّ طُفْتُ. وَإِنْ جِئْتُ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ النَّبِيُّ ﷺ وَأَنَا مَعَهُ. فَأَهْلًا بِالْعُمْرَةِ مِنْ ذِي الْحَلِيقَةِ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: إِنَّمَا شَأْنُهُمَا وَاحِدٌ، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجِبْتُ حَجَّةً مَعَ عُمْرَتِي، فَلَمْ يَجِلْ مِنْهُمَا حَتَّى دَخَلَ يَوْمَ النَّحْرِ وَأَهْدَى، وَكَانَ يَقُولُ: لَا يَجِلُّ حَتَّى يَطُوفَ. طَوَافًا وَاحِدًا يَوْمَ يَدْخُلُ مَكَّةَ. [راجع: ١٦٣٩]

1808. Narrated Nāfi': Some of the sons of 'Abdullāh told him (i.e., 'Abdullāh) if he had stayed (and not performed *Hajj* that year).

١٨٠٨ - حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ بَعْضَ بَنِي عَبْدِ اللَّهِ قَالَ لَهُ: لَوْ أَقَمْتَ بِهَذَا. [راجع: ١٦٣٩]

1809. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ was prevented from performing ('Umra). Therefore, he shaved his head and had sexual relations with his wives and slaughtered his *Hady* and performed 'Umra in the following year.

١٨٠٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عِكْرَمَةَ قَالَ: فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَدْ أُخْصِرَ رَسُولُ اللَّهِ ﷺ فَحَلَقَ رَأْسَهُ وَجَامَعَ نِسَاءَهُ وَنَحَرَ هَدْيَهُ حَتَّى اعْتَمَرَ عَامًا قَابِلًا.

(2) CHAPTER. One who is prevented from performing the *Hajj*.

(٢) بَابُ الْإِخْصَارِ فِي الْحَجِّ

1810. Narrated Sālim: ('Abdullāh) bin 'Umar رضي الله عنهما used to say, "Is not (the

١٨١٠ - حَدَّثَنَا أَحْمَدُ بْنُ

following of) the *Sunna* (legal ways) of Allāh's Messenger ﷺ sufficient for you? If anyone of you is prevented from performing *Hajj*, he should perform the *Tawāf* of the Ka'bah and [*Sā'y* (going)] between Aş-Şafā and Al-Marwa and then finish the *Ihrām* and everything will become legal for him which was illegal for him (during the state of *Ihrām*); and he can perform *Hajj* in a following year and he should slaughter a *Hady* or observe *Şaum* (fasting) in case he cannot afford the *Hady*."

(3) CHAPTER. The slaughtering (of *Hady*) before shaving the head (in case) one is prevented from performing (*Hajj* or '*Umra*).

1811. Narrated Al-Miswar عن رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ slaughtered (the *Hady*) before he had his head shaved and then he ordered his companions to do the same.

1812. Narrated Nāfi' that 'Abdullāh and Sālim said to 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: "(You should not go for *Hajj* this year)." 'Abdullāh bin 'Umar replied, "We set out with the Prophet ﷺ (to Makkah for performing '*Umra*) and the infidels of Quraysh prevented us from reaching the Ka'bah. Allāh's Messenger ﷺ slaughtered his *Budn* (camels for sacrifice) and got his head shaved."

مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَلَيْسَ حَسْبُكُمْ سَنَةَ رَسُولِ اللَّهِ ﷺ؟ إِنْ حُسِبَ أَحَدُكُمْ عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَالصَّافَا وَالْمَرْوَةَ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَتَّى يَحُجَّ عَامًا قَابِلًا فَيَهْدِي أَوْ يَصُومُ إِنْ لَمْ يَجِدْ هَذِيأً. وَعَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمٌ عَنْ ابْنِ عُمَرَ نَحْوَهُ. [راجع: ١٦٣٩]

(٣) بَابُ النَّحْرِ قَبْلَ الْحَلِّ فِي الْحَصْرِ

١٨١١ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ قَبْلَ أَنْ يَحْلِقَ وَأَمَرَ أَصْحَابَهُ بِذَلِكَ. [راجع: ١٤٩٤]

١٨١٢ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا أَبُو بَدْرٍ شُجَاعٌ بْنُ الْوَلِيدِ، عَنْ عُمَرَ بْنِ مُحَمَّدِ الْعُمَرِيِّ قَالَ: وَحَدَّثَ نَافِعٌ: أَنَّ عَبْدَ اللَّهِ ﷺ وَسَالِمًا كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مُعْتَمِرِينَ فَحَالَ كُفَّارٌ قُرَيْشٍ دُونَ الْبَيْتِ فَتَنَحَرَ رَسُولُ اللَّهِ ﷺ بُدْنَهُ وَحَلَّقَ رَأْسَهُ. [راجع: ١٦٣٩]

(4) CHAPTER. Whoever said that the *Muḥṣar* is not supposed to perform 'Umra or *Hajj* in lieu of the prevented one.

Ibn 'Abbās رضي الله عنهما said, "The performing of *Hajj* is only obligatory in lieu of that *Hajj* which is abandoned because of personal pleasure (having sexual intercourse with his wife), and not for that which is abandoned because some genuine excuse or a similar thing (e.g., disease or lack of money), then he should finish his *Ihrām* and there is no need for him to make up for it. And if he has a *Hady* with him and is prevented from performing *Hajj*, and he is unable to send it to its place of slaughtering, then he should slaughter it. But if he can send it, then he should not finish his *Ihrām* till the *Hady* has reached its place (i.e., has been slaughtered)." Mālik and others said, "He should slaughter his *Hady* and have his head shaved wherever he is and does not have to make up for it, because the Prophet ﷺ and his companions slaughtered the sacrifice and had their heads shaved in Al-Ḥudaibiya and finished their *Ihrām* before performing the *Tawāf* and before the *Hady* reached the Ka'bah. It is not mentioned that the Prophet ﷺ ordered anybody to make up for any of the missed ceremonies or to repeat anything. And Al-Ḥudaibiya is outside the boundaries of the sanctuary of Makkah."

1813. Narrated Nāfi': When 'Abdullāh bin 'Umar رضي الله عنهما set out for Makkah with the intention of performing 'Umra in the period of *Al-Fitnah* (trial and affliction), he said, "If I should be prevented from reaching the Ka'bah, then I would do the same as we did while in the company of Allāh's Messenger ﷺ." So, he assumed the *Ihrām* for 'Umra since the Prophet ﷺ had assumed the *Ihrām* for 'Umra in the year of *Al-Hudaibiya*. Then 'Abdullāh bin 'Umar

(٤) بَابٌ مَنْ قَالَ: لَيْسَ عَلَى الْمُحْصِرِ بَدَلٌ

وَقَالَ رُوْحٌ، عَنِ شَيْبَلٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّمَا الْبَدَلُ عَلَى مَنْ نَقَضَ حَجَّهُ بِالتَّلْذُّذِ. فَأَمَّا مَنْ حَبَسَهُ عُدْرٌ أَوْ غَيْرُ ذَلِكَ فَإِنَّهُ يَحِلُّ وَلَا يَرْجِعُ. وَإِذَا كَانَ مَعَهُ هَدْيٌ وَهُوَ مُحْصِرٌ نَحْرَهُ إِنْ كَانَ لَا يَسْتَطِيعُ أَنْ يَبْعَثَ وَإِنْ اسْتَطَاعَ أَنْ يَبْعَثَ بِهِ لَمْ يَحِلَّ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ. وَقَالَ مَالِكٌ وَغَيْرُهُ: يَنْحَرُ هَدْيَهُ وَيَحْلِقُ فِي أَيِّ مَوْضِعٍ كَانَ وَلَا قَضَاءَ عَلَيْهِ لِأَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ بِالْحُدَيْبِيَّةِ نَحَرُوا وَحَلَقُوا وَحَلُّوا مِنْ كُلِّ شَيْءٍ قَبْلَ الطَّوَافِ وَقَبْلَ أَنْ يَصَلَ الْهَدْيُ إِلَى الْبَيْتِ. ثُمَّ لَمْ يُذَكَّرْ أَنَّ النَّبِيَّ ﷺ أَمَرَ أَحَدًا أَنْ يَقْضُوا شَيْئًا وَلَا يَعُودُوا لَهُ. وَالْحُدَيْبِيَّةُ خَارِجٌ مِنَ الْحَرَمِ.

١٨١٣ - حَدَّثَنَا إِسْمَاعِيلُ:

حَدَّثَنِي مَالِكٌ، عَنِ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ جِئْتُ خَرَجَ إِلَى مَكَّةَ مُعْتَمِرًا فِي الْفِتْنَةِ: إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَأَهْلًا بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ النَّبِيَّ ﷺ كَانَ أَهْلًا بِعُمْرَةٍ

thought about it and said, "The conditions for both *Hajj* and 'Umra are similar." He then turned towards his companions and said, "The conditions of both *Hajj* and 'Umra are similar and I make you witness that I have made the performance of *Hajj* obligatory for myself along with 'Umra." He then performed one *Tawāf* [Ṣā'y (going) between Aṣ-Ṣafā and Al-Marwa] for both of them (i.e., *Hajj* and 'Umra) and considered that to be sufficient for him and offered a *Hady*.

(5) CHAPTER. The Statement of Allāh تعالى: "...And whosoever of you is ill or has an ailment in his scalp, (necessitating shaving), he must pay a *Fidya* (ransom), of either observing *Ṣaum* (fasts) (three days), or giving *Ṣadaqa* (charity - feeding six poor persons), or offer sacrifice (one sheep)..." (V.2:196)

He has the option. As for fasting, it should be for three days.

1814. Narrated 'Abdur-Rahmān bin Abū Lailā: Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ said that Allāh's Messenger ﷺ said to him (Ka'b), "Perhaps your lice have troubled you?" Ka'b replied, "Yes! O Allāh's Messenger." Allāh's Messenger ﷺ said, "Have your head shaved and then either fast three days, or feed six poor persons or slaughter one sheep as a sacrifice."

عَامَ الْحُدَيْبِيَّةِ. ثُمَّ إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ نَظَرَ فِي أَمْرِهِ فَقَالَ: مَا أَمْرَهُمَا إِلَّا وَاحِدٌ. فَالْتَمَتْ إِلَى أَصْحَابِهِ فَقَالَ: مَا أَمْرَهُمَا إِلَّا وَاحِدٌ، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجِبْتُ الْحَجَّ مَعَ الْعُمْرَةِ. ثُمَّ طَافَ لَهُمَا طَوَافًا وَاحِدًا وَرَأَى أَنَّ ذَلِكَ مُجْزِيٌّ عَنْهُ وَأَهْدَى. [راجع: ١٦٣٩]

(٥) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِن كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذَى مِّنْ رَّأْسِهِ فَفِدْيَةٌ مِّنْ صِيَاغٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦] وَهُوَ مُحْتَبَرٌ، فَأَمَّا الصَّوْمُ فَثَلَاثَةَ أَيَّامٍ

١٨١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدِ بْنِ قَيْسٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَعَلَّكَ إِذَاكَ هَوَامُكَ؟». قَالَ: نَعَمْ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اخْلِقْ رَأْسَكَ وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينٍ، أَوْ انْسُكْ بِشَاوٍ». [انظر: ١٨١٥، ١٨١٦، ١٨١٧، ١٨١٨، ٤١٥٩، ٤١٩٠، ٤١٩١، ٤٥١٧، ٥٦٦٥، ٦٧٠٨]

(6) CHAPTER. The Saying of Allāh تعالى: "... Or giving *Ṣadaqa* ..." (V.2:196)

(٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَوْ

Here *Ṣadaqa* is in the form of feeding six poor persons.

1815. Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ 'Ujra: رضي الله عنه 'Ujra: رضي الله عنه stood beside me at Al-Hudaibiya and the lice were falling from my head in great number. He asked me, "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka'b added, "This Verse: '...And whosoever of you is ill, or has ailment in his scalp...' (V.2:196) was revealed regarding me." The Prophet ﷺ then ordered me either to observe *Ṣaum* (fast) for three days, or to feed six poor persons with one *Faraq* (three *Ṣā'*) (of dates), or to slaughter a sheep, (as sacrifice) whatever was available."

صَدَقَةٌ ﴿البقرة: ١٩٦﴾ وهي: إطعام
سِتَّةِ مَسَاكِينَ

١٨١٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا
سَيْفٌ قَالَ: حَدَّثَنِي مُجَاهِدٌ قَالَ:
سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَنَّ
كَعْبَ بْنَ عُجْرَةَ حَدَّثَهُ قَالَ: وَقَفَ
عَلَيَّ رَسُولُ اللَّهِ ﷺ بِالْحَدَيْبِيَّةِ وَرَأْسِي
يَتَهَاوَتُ قَمَلًا فَقَالَ: «يُؤْذِيكَ
هَوَامُّكَ؟» قُلْتُ: نَعَمْ، قَالَ: «فَاخْلِقْ
رَأْسَكَ»، أَوْ: «اخْلِقْ»، قَالَ: فِيهِ
نَزَلَتْ هَذِهِ الْآيَةُ: ﴿مَنْ كَانَ مِنْكُمْ مَرِيضًا
أَوْ يَوْمَ أَذَى مِنْ رَأْسِهِ﴾ [البقرة: ١٩٦]
إِلَى آخِرِهَا فَقَالَ النَّبِيُّ ﷺ: «صُمْ
ثَلَاثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةِ،
أَوْ نُسْلِكَ مِمَّا تَيْسَّرُ». [راجع: ١٨١٤]

(7) CHAPTER. The *Fidya* (compensation for a missed or wrongly practised religious ceremony) in the form of feeding (six persons) each with one-half a *Ṣā'* (of food).

1816. Narrated 'Abdullāh bin Ma'qal: I sat with Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ 'Ujra and asked him about the *Fidya*. He replied, "This revelation was revealed concerning my case especially, but it is also for you in general. I was brought before Allāh's Messenger ﷺ and the lice were falling in great numbers on my face. The Prophet ﷺ said, "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?" I replied in the negative. He then said, "Observe *Ṣaum* (fasts) for three days, or feed six poor persons each with one-half a *Ṣā'* of food (1 *Ṣā'* = 3 kilograms approx.) [and get your head shaved]".

(٧) بَابُ: الإطعام في الفديّة نصف
صاع

١٨١٦ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْأَصْبَهَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ
قَالَ: جَلَسْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ
رَضِيَ اللَّهُ عَنْهُ فَسَأَلْتُهُ عَنِ الْفِدْيَةِ،
فَقَالَ: نَزَلَتْ فِي خَاصَّةٍ وَهِيَ لَكُمْ
عَامَّةٌ. حُمِلَتْ إِلَى رَسُولِ اللَّهِ ﷺ
وَالْقَمَلُ يَتَنَاوَرُ عَلَى وَجْهِهِ فَقَالَ: «مَا
كُنْتُ أَرَى الْوَجْعَ بَلَغَ بِكَ مَا أَرَى،
أَوْ: مَا كُنْتُ أَرَى الْجَهْدَ بَلَغَ بِكَ مَا

أَرَى، تَجِدُ شَاةً؟» فَقُلْتُ: لَا، قَالَ:
«فَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ
مَسَاكِينَ لِكُلِّ مَسْكِينٍ نِصْفَ صَاعٍ».

[راجع: ١٨١٤]

(٨) بَابُ: التُّسْكُ شَاةً

(8) CHAPTER. The *Nusuk* (offering) is one sheep.

1817. Narrated 'Abdur-Raḥmān bin Abū Lailā reporting the speech of Ka'b bin 'Ujra رضي الله عنه: Allāh's Messenger ﷺ saw him (i.e., Ka'b) while the lice were falling on his face. He asked (him), "Have your lice troubled you?" He replied in the affirmative. So, he ﷺ ordered him to get his head shaved while he was at Al-Ḥudaibīya. At that time they were not permitted to finish their *Ihrām*, and were still hoping to enter Makkah.⁽¹⁾ So, Allāh revealed the Verses of *Al-Fidya*. Allāh's Messenger ﷺ ordered him to feed six poor persons with one *Faraq* of food or to slaughter one sheep (as a sacrifice) or to observe *Ṣaum* (fast) for three days.

١٨١٧ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا
رَوْحٌ: حَدَّثَنَا شَيْبُلٌ: عَنِ ابْنِ أَبِي
نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: حَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنُ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ
عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ
ﷺ رَأَاهُ وَأَنَّهُ يَسْقُطُ عَلَى وَجْهِهِ فَقَالَ:
«أَيُّذِيكَ هَوَامُكَ؟» قَالَ: نَعَمْ، فَأَمَرَهُ
أَنْ يَحْلِقَ وَهُوَ بِالْحُدَيْبِيَّةِ، وَلَمْ يَتَّيَّنْ
لَهُمْ أَنَّهُمْ يَحِلُّونَ بِهَا وَهُمْ عَلَى طَمَعٍ
أَنْ يَدْخُلُوا مَكَّةَ فَأَنْزَلَ اللَّهُ الْفَدْيَةَ
فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُطْعِمَ فَرَقًا
بَيْنَ سِتَّةٍ أَوْ يُهْدِيَ شَاةً أَوْ يَصُومَ ثَلَاثَةَ
أَيَّامٍ. [راجع: ١٨١٤]

1818. Narrated Ka'b bin 'Ujra رضي الله عنه: Allāh's Messenger ﷺ saw him (i.e. Ka'b) while the lice were falling on his face.

١٨١٨ - وَعَنْ مُحَمَّدِ بْنِ
يُوسُفَ: حَدَّثَنَا زُرْقَاءُ، عَنْ ابْنِ أَبِي
نَجِيحٍ عَنْ مُجَاهِدٍ: قَالَ حَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنُ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ
عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ
ﷺ رَأَاهُ وَقَمَلُهُ يَسْقُطُ عَلَى وَجْهِهِ،
مِثْلَهُ. [راجع: ١٨١٤]

(1) (H.1817) Ka'b was permitted to finish his *Ihrām* because of ailment in his head and had to pay *Fidya*, although later on, all his Companions finished *Ihrām* because they were prevented from reaching the Ka'bah.

(9) CHAPTER. The Statement of Allāh تعالى :
 "...Then he should not have sexual relations (with his wife) ..." (V.2:197)

1819. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever performs *Hajj* to this House (Ka'bah) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newborn child (just delivered by his mother)."

(٩) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَا رَفَثٌ﴾ [البقرة: ١٩٧].

١٨١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرُفْثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

[راجع: ١٥٢١]

(10) CHAPTER. The Statement of Allāh تعالى :
 "...nor commit sin nor dispute unjustly during *Hajj*..." (V.2:197)

1820. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever performs *Hajj* to this House (Ka'bah) and does not approach his wife for sexual relations nor commit sins (while performing *Hajj*), he will come out as sinless as a newborn child (just delivered by his mother)."

(١٠) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَا فُسُوقٌ وَلَا جِدَالَ فِي الْحَجِّ﴾ [البقرة: ١٩٧].

١٨٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرُفْثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ».

[راجع: ١٥٢١]

28 - THE BOOK OF PENALTY FOR
HUNTING [(BY A MUḤRIM)
AND SIMILAR THINGS].

٢٨ - كتاب جزاء الصيد

(1) CHAPTER. The penalty for hunting (by a *Muḥrim*) and similar things. And the Statement of Allāh تعالى:

“...Kill not game while you are in the state of *Ihrām* for *Hajj* or *Umra* (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka’bah, of an eatable animal (i.e., sheep, goat, cow, etc.) brought to the Ka’bah, equivalent to the one he killed... to the end of the Verse... And fear Allāh to Whom you shall be gathered back.” (V.5:95-96)

(2) CHAPTER. If a non-*Muḥrim* hunts (an animal) and gives it as a present to a *Muḥrim*, (it is permissible for) the latter to eat it.

Ibn ‘Abbās and Anas considered that there was no harm for a *Muḥrim* to slaughter animals which were not game, like camels, sheep, cows, hens, or horses.

1821. Narrated ‘Abdullāh bin Abū Qatāda: My father set out (for Makkah) in the year of Al-Ḥudaibiya, and his companions assumed *Ihrām*, but he did not. At that time the Prophet ﷺ was informed that an enemy wanted to attack him, so the Prophet ﷺ proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said), “I looked up and saw an onager⁽¹⁾. I attacked, stabbed and caught it.

(١) **بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ﴾ إِلَى قَوْلِهِ ﴿وَأَنْتُمْ حُرْمٌ﴾**
[المائدة: ٩٥-٩٦].

(٢) **بَابٌ: إِذَا صَادَ الْحَلَالُ فَأَهْدَى لِلْمُحْرِمِ الصَّيْدَ أَكَلَهُ**
وَلَمْ يَرِ ابْنُ عَبَّاسٍ وَأَنْسُ بِالذَّبْحِ بَأْسًا وَهُوَ فِي غَيْرِ الصَّيْدِ نَحْوَ الْإِبِلِ وَالْعَنْمِ وَالْبَقَرِ وَالِدَّجَاجِ وَالْحَيْلِ، يُقَالُ: عَدَلُ مِثْلُ، فَإِذَا كُسِرَتْ «عِدْلٌ» فَهُوَ زِنَةٌ ذَلِكَ. ﴿فِيَنَّمَ﴾ [المائدة: ٩٧]: قَوَامًا، ﴿يَعْدِلُونَ﴾ [الأنعام: ١]: يَجْعَلُونَ لَهُ عَدْلًا.

١٨٢١ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي قَتَادَةَ، قَالَ: انْطَلَقَ أَبِي عَامَ الْحُدَيْبِيَّةِ فَأَحْرَمَ أَصْحَابُهُ وَنَمْ يُحْرِمُ، وَحَدَّثَ النَّبِيُّ ﷺ أَنَّ عَدُوًّا يَعْزُوهُ بِعَقْمَةٍ فَاَنْطَلَقَ النَّبِيُّ ﷺ فَبَيْنَا أَبِي مَعَ أَصْحَابِهِ يَضْحَكُ بَعْضُهُمْ إِلَى

(1) (H.1821) They were laughing because they saw an onager and could not hunt it=

I then sought my companions' help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet ﷺ. So, I went in search of the Prophet ﷺ and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Banī Ghifār at midnight. I asked him, "Where did you leave the Prophet ﷺ?" He replied, "I left him at Ta'hun and he had the intention of having the midday rest at As-Suqyā. I followed the traces and joined the Prophet ﷺ and said, 'O Allāh's Messenger! Your people (Companions) send you their compliments, and (ask for) Allāh's Blessings upon you. They are afraid lest they may be left behind; so please wait for them.' I added, 'O Allāh's Messenger I hunted an onager and some of its meat is with me.'⁽¹⁾ The Prophet ﷺ told the people to eat it, though all of them were in the state of *Ihrām*."

(3) CHAPTER. If the *Muḥrimūn* saw game and then laughed and a non-*Muḥrim* understood (why they laughed) (then their laughing is not to be considered as an intentional sign to draw the non-*Muḥrim*'s attention. Therefore they are allowed to eat the game).

1822. Narrated 'Abdullāh bin Abū Qatāda that his father said, "We proceeded with the Prophet ﷺ in the year of *Al-Hudaibiya* and his companions assumed *Ihrām* but I did not.

بَعْضُ، فَتَظَرْتُ فَإِذَا أَنَا بِجِمَارٍ وَخَشٍ
فَحَمَلْتُ عَلَيْهِ فَطَعْتُهُ فَأَثْبَتُهُ وَاسْتَعْنْتُ
بِهِمْ فَأَبَوْنَا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْ
لَحْمِهِ وَخَشِينَا أَنْ نَقْتَطَعَ فَطَلَبْتُ النَّبِيَّ
ﷺ أَرْفَعُ فَرَسِي شَاوَأً وَأَسِيرُ شَاوَأً،
فَلَقَيْتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي جَوْفِ
الْليْلِ، قُلْتُ: أَيْنَ تَرَكْتَ النَّبِيَّ ﷺ؟
قَالَ: تَرَكْتُهُ بِتَعْنِينِ، وَهُوَ قَائِلٌ
السُّقْيَا. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ
أَهْلَكَ يَقْرُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ
اللَّهِ، إِنَّهُمْ قَدْ خَشُوا أَنْ يَقْتَطِعُوا
دُونَكَ فَانْتَظِرْهُمْ. قُلْتُ: يَا رَسُولَ
اللَّهِ، أَصَبْتُ جِمَارًا وَخَشٍ وَعِنْدِي مِنْهُ
فَاضِلَةٌ، فَقَالَ لِلْقَوْمِ: «كُلُوا»، وَهُمْ
مُحْرِمُونَ. [انظر: ١٨٢٢، ١٨٢٣،
١٨٢٤، ٢٥٧٠، ٢٨٥٤، ٢٩١٤، ٤١٤٩،

٥٤٠٦، ٥٤٠٧، ٥٤٩٠، ٥٤٩١، ٥٤٩٢]

(٣) بَابٌ: إِذَا رَأَى الْمُحْرِمُونَ صَيْدًا
فَصَحَّحُوا فَفِطَنَ الْحَلَالَ

١٨٢٢ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ:

حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى،
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ: أَنَّ أَبَاهُ

=because they were in a state of *Ihrām*; neither were they allowed to draw the attention of Abū Qatāda who was not a *Muḥrim* then.

- (1) (H.1821) Perhaps Abū Qatāda hurried to reach the Prophet ﷺ so that he might ask him whether it was legal for the *Muḥrimūns* to eat from that game, since some of his companions had refused to eat.

We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it on my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e., its meat). Then I followed Allāh's Messenger ﷺ lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Banī Ghifār at midnight. I asked him where he had left Allāh's Messenger ﷺ. The man replied that he had left the Prophet ﷺ at a place called Ta'hun and he had the intention of having the midday rest at As-Suqā. So, I followed Allāh's Messenger ﷺ till I reached him and said, "O Allāh's Messenger I have been sent by my companions who send you their greetings and compliments and ask for Allāh's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said, "O Allāh's Messenger! We have hunted an onager and have some of it (i.e., its meat) left over." Allāh's Messenger ﷺ told his companions to eat the meat, although all of them were in a state of *Ihrām*.

(4) CHAPTER. A *Muḥrim* should not help a non-*Muḥrim* in the hunting of a game.

1823. Narrated Abū Qatāda عنه رضي الله عنه: We were in the company of the Prophet ﷺ at a place called Al-Qāḥa (which is at a distance of three stages of journey from Al-Madīna). Abū Qatāda عنه رضي الله عنه narrated through another group of narrators: We were in the

حَدَّثَنَا قَالَ: انْطَلَقْنَا مَعَ النَّبِيِّ ﷺ عَامَ الْحُدَيْبِيَّةِ فَأَحْرَمَ أَصْحَابُهُ وَلَمْ أَحْرَمِ، فَأَنْبِئْنَا بَعْدُو بِعَيْقَةٍ فَتَوَجَّهْنَا نَحْوَهُمْ، فَبَصُرَ أَصْحَابِي بِحِمَارٍ وَحَشٍ فَجَعَلَ بَعْضُهُمْ يَضْحَكُ إِلَى بَعْضٍ. فَظَنَرْتُ قَرَأْتُهُ فَحَمَلْتُ عَلَيْهِ الْقَرَسَ فَطَعْتُهُ فَأَنْبِئْتُهُ، فَاسْتَعْتَبْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي. فَأَكَلْنَا مِنْهُ، ثُمَّ لِحِقْتُ بِرَسُولِ اللَّهِ ﷺ وَحَشِينَا أَنْ نُفْتَطَعَ أَرْفَعُ قَرَسِي شَاوَأَ وَأَسِيرُ عَلَيْهِ شَاوَأَ، فَلَيِّتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي حَوْفِ اللَّيْلِ قُلْتُ: أَيْنَ تَرَكْتَ رَسُولَ اللَّهِ ﷺ فَقَالَ: تَرَكْتُهُ يَتَعَمَّنَ وَهُوَ قَائِلُ السُّقْيَا. فَلِحِقْتُ بِرَسُولِ اللَّهِ ﷺ حَتَّى أَنْبِئْتُهُ. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَصْحَابَكَ أَرْسَلُوا يَقْرُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ، وَإِنَّهُمْ قَدْ خَشَوْا أَنْ يَقْطَعَهُمُ الْعَدُوُّ دُونَكَ فَاظْطَرُّهُمْ فَعَفَلْ. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا أَصَدْنَا حِمَارَ وَحَشٍ وَإِنَّ عِنْدَنَا مِنْهُ فَاصِلَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «كُلُوا»، وَهُمْ مُحْرِمُونَ. [راجع: ١٨٢٢]

(٤) بَابٌ لَا يُعِينُ الْمُحْرِمُ الْحَلَالَ فِي قَتْلِ الصَّيْدِ

١٨٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنْ أَبِي مُحَمَّدٍ: سَمِعَ أَبَا قَتَادَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ

company of the Prophet ﷺ at a place called Al-Qāḥa and some of us had assumed *Ihrām* while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. (I rode my horse and took the spear and whip) but my whip fell down (and I asked them to pick it up for me) but they said, "We will not help you by any means as we are in a state of *Ihrām*." So, I picked up the whip myself and attacked the onager from behind a hillock and slaughtered it and brought it to my companions. Some of them said, "Eat it." While some others said, "Do not eat it." So, I went to the Prophet ﷺ who was ahead of us and asked him about it. He replied, "Eat it, as it is *Halāl* (i.e., it is legal to eat it)."

(5) CHAPTER. A *Muḥrim* should not point at a game with the intention that a non-*Muḥrim* may hunt it.

1824. Narrated 'Abdullāh bin Abū Qatāda that his father had told him that Allāh's Messenger ﷺ set out for *Hajj* and so did his Companions. He sent a batch of his Companions by another route and Abū Qatāda was one of them. The Prophet ﷺ said to them, "Proceed along the sea-shore till we meet all together." So, they took the route of the sea-shore, and when they started all of them assumed *Ihrām* except Abū Qatāda. While they were proceeding on, his companions saw a group of onagers. Abū

بِالقَاحَةِ مِنَ المَدِينَةِ عَلَى ثَلَاثِ ح .
وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنْ
أَبِي مُحَمَّدٍ، عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ
عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالقَاحَةِ
وَمِنَّا المُحْرِمُ وَمِنَّا غَيْرُ المُحْرِمِ،
فَرَأَيْتُ أَصْحَابِي يَتَرَاءَوْنَ شَيْئًا،
فَنظَرْتُ فَإِذَا حِمَارٌ وَخَشْيَ يَعْجَبِي وَقَعَ
سَوْطُهُ فَقَالُوا: لَا نُعِينُكَ عَلَيْهِ بِشَيْءٍ،
إِنَّا مُحْرِمُونَ. فَتَنَاولْتُهُ فَأَخَذْتُهُ ثُمَّ
أَتَيْتُ الحِمَارَ مِنْ وَرَاءِ أَكْمَةِ فَعَقَرْتُهُ
فَأَتَيْتُ بِهِ أَصْحَابِي فَقَالَ بَعْضُهُمْ:
كُلُوا، وَقَالَ بَعْضُهُمْ: لَا تَأْكُلُوا.
فَأَتَيْتُ النَّبِيَّ ﷺ وَهُوَ أَمَامَنَا فَسَأَلْتُهُ
فَقَالَ: «كُلُوهُ حَلَالٌ»، قَالَ لَنَا عَمْرُو:
اذْهَبُوا إِلَى صَالِحٍ فَسَلُّوهُ عَنْ هَذَا
وَعَـغِيرِهِ. وَقَدِمَ عَلَيْنَا هَاهُنَا.
[راجع: ١٨٢١]

(٥) بَابُ: لَا يُشِيرُ المُحْرِمُ إِلَى
الصَّيْدِ لِكَيْ يَصْطَادَهُ الحَلَالُ

١٨٢٤ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا
عُثْمَانُ هُوَ ابْنُ مَوْهَبٍ، قَالَ: أَخْبَرَنِي
عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ
أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ
حَاجًّا، فَخَرَجُوا مَعَهُ فَصَرَفَ طَائِفَةٌ
مِنْهُمْ فِيهِمْ أَبُو قَتَادَةَ فَقَالَ: «خُذُوا
سَاحِلَ البَحْرِ حَتَّى تَلْتَقِي»، فَأَخَذُوا

Qatāda chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other: "How do we eat the meat of the game while we are in a state of *Ihrām*?" So, we (they) carried the rest of the she-onager's meat, and when they met Allāh's Messenger ﷺ they asked saying, "O Allāh's Messenger! We assumed *Ihrām* with the exception of Abū Qatāda and we saw (a group) of onagers. Abū Qatāda attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said, (to each other), 'How do we eat the meat of the game and we are in a state of *Ihrām*?' So, we carried the rest of its meat." The Prophet ﷺ asked, "Did anyone of you order Abū Qatāda to attack it or point at it?" They (we) replied in the negative. He said, "Then eat what is left of its meat."

سَاجِلَ الْبَحْرِ. فَلَمَّا انْصَرَفُوا أَحْرَمُوا كُلَّهُمْ إِلَّا أَبَا قَتَادَةَ لَمْ يُحْرَمِ، فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرًا وَحُشِيًّا فَحَمَلَ أَبُو قَتَادَةَ عَلَى الْحُمْرِ فَعَقَرَ مِنْهَا أَتَانًا، فَزَلُّوا فَأَكَلُوا مِنْ لَحْمِهَا وَقَالُوا: «أَتَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِ الْأَتَانِ فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا أَحْرَمْنَا وَقَدْ كَانَ أَبُو قَتَادَةَ لَمْ يُحْرَمِ فَرَأَيْنَا حُمُرًا وَحُشِيًّا فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ فَعَقَرَ مِنْهَا أَتَانًا فَزَلْنَا فَأَكَلْنَا مِنْ لَحْمِهَا ثُمَّ قُلْنَا: «أَتَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا. قَالَ: «أَمِنَكُمْ أَحَدٌ أَمْرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا؟» قَالُوا: لَا، قَالَ: «فَكَلُّوا مَا بَقِيَ مِنْ لَحْمِهَا». [راجع: ١٨٢١]

(6) CHAPTER. If any person gave a living onager as a present to a *Muḥrim* then he should not accept it.

1825. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما on the authority of Aṣ-Ṣa'b bin Jath-thāma Al-Laithi that the latter presented an onager to Allāh's Messenger ﷺ while he was at Al-Abwā' or at Waddān, and he refused to accept it. On noticing the signs of some unpleasant feeling of disappointment on his (Aṣ-Ṣa'b's) face, the Prophet ﷺ said to him, "I have only returned it because I am *Muḥrim*."

(٦) بَابُ إِذَا أَهْدَى لِلْمُحْرِمِ حِمَارًا وَحُشِيًّا حَيًّا لَمْ يَقْبَلْ

١٨٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَامَةَ اللَّيْثِيِّ: أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمَارًا وَحُشِيًّا وَهُوَ بِالْأَبْوَاءِ أَوْ يَوْدَانَ فَرَدَّهُ عَلَيْهِ. فَلَمَّا رَأَى مَا فِي وَجْهِهِ

قَالَ: «إِنَّا لَمْ نَرُدُّهُ إِلَّا أَنَا حُرْمٌ».

[انظر: ٢٥٧٣، ٢٥٩٧]

(7) CHAPTER. (What kind of) animals can be killed by a *Muḥrim*.

(٧) بَابُ مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ

1826. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "It is not sinful on a *Muḥrim* to kill five kinds of animals." (A crow, a kite, a scorpion, a mouse and a rabid dog).

١٨٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ». وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ. [انظر: ٣٣١٥]

1827. One of the wives of the Prophet ﷺ narrated: The Prophet ﷺ said, "A *Muḥrim* can kill (five kinds of animals.)"

١٨٢٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: حَدَّثَنِي إِحْدَى نِسْوَةِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقْتُلُ الْمُحْرِمُ». [انظر: ١٨٢٨]

1828. Narrated Ḥafṣa رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "It is not sinful (on a non-*Muḥrim* or a *Muḥrim*) to kill five kinds of animals, namely: a crow, a kite, a mouse, a scorpion and a rabid dog."

١٨٢٨ - حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قَالَتْ حَفْصَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ لَا حَرَجَ عَلَى مَنْ قَتَلَهُنَّ: الْغُرَابُ، وَالْحِدَاةُ، وَالْفَأْرَةُ وَالْعَقْرَبُ، وَالْكَلْبُ الْعَقُورُ».

1829. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "Five kinds of animals are harmful and could be killed in the *Haram*

١٨٢٩ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنِي

(sanctuary). These are: a crow, a kite, a scorpion, a mouse and a rabid dog.”

يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «خَمْسٌ مِنَ الدَّوَابِّ
كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحَرَمِ:
الْغُرَابُ، وَالْحِدَأُ، وَالْعَقْرَبُ،
وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[انظر: ٣٣١٤]

1830. Narrated 'Abdullāh عنه رضي الله عنه: While we were in the company of the Prophet ﷺ in a cave at Mina, when *Sūrat Al-Mursalāt* was revealed and he recited it and I heard it (directly) from his mouth as soon as he recited it, then suddenly a snake sprang at us and the Prophet ﷺ said (ordered us): “Kill it.” We ran to kill it but it escaped quickly. The Prophet ﷺ said, “It has escaped your evil and you too have escaped its evil.”

١٨٣٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ
بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ: حَدَّثَنِي إِبرَاهِيمُ، عَنْ
الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ ﷺ فِي
غَارٍ بِمِنَى إِذْ نَزَلَ عَلَيْهِ ﴿وَالْمُرْسَلَاتِ﴾
وَإِنَّهُ لَيَتْلُوها وَإِنِّي لَأَتَلَقُها مِنْ فِيهِ
وَإِنْ فَاهُ لَرَطَّبَ بِها إِذْ وَتَبَتْ عَلَيْنَا حَيَّةٌ
فَقَالَ النَّبِيُّ ﷺ: «اقْتُلُوها»،
فابتدرناها فذهبَتْ، فقال النَّبِيُّ ﷺ:
«وَقِيَّتْ شَرُّكُمْ كما وَقِيَّتُمْ شَرَّها».

[انظر: ٣٣١٧، ٤٩٣٠، ٤٩٣١، ٤٩٣٤]

1831. Narrated 'Āishah عنها رضي الله عنها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ called a house-lizard, a bad animal, but I did not hear him ordering that it should be killed.” [See H.3306].

١٨٣١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ
عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ لِلزُّورِغِ: «فُونِيسِقُ»، وَلَمْ
أَسْمَعُهُ أَمَرَ بِقَتْلِهِ قَالَ أَبُو عَبْدِ اللَّهِ:
إِنَّمَا أَرُونَا بِهَذَا أَنَّ مِنَى مِنَ الْحَرَمِ
وَأَنَّهَمْ لَمْ يَرَوْا بِقَتْلِ الْحَيَّةِ بِأَسَأَ.

[انظر: ٣٣٠٦]

(8) CHAPTER. It is not permissible to cut the trees⁽¹⁾ of the *Haram* (the sanctuary of Makkah).

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Its (the *Haram*'s) thorny bushes are not allowed to be cut off."

1832. Narrated Sa'īd bin Abū Sa'īd Al-Maqburī: Abū Shuraiḥ Al-'Adawī said that he had said to 'Amr bin Sa'īd when he was sending the troops to Makkah (to fight 'Abdullāh bin Az-Zubair), "O Chief! Allow me to tell you what Allāh's Messenger ﷺ said on the day following the conquest of Makkah. My ears heard that and my heart understood it thoroughly and I saw with my own eyes the Prophet ﷺ when he, after glorifying and praising Allāh, said, 'Allāh, not the people, made Makkah a sanctuary, so anybody who has belief in Allāh and the Last Day should neither shed blood in it, nor should he cut down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allāh's Messenger ﷺ did fight in Makkah, say to him: Allāh allowed His Messenger ﷺ and did not allow you.' The Prophet ﷺ added: '[Allāh allowed me only for a few hours on that day (of the conquest) and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact)].'" Abū Shuraiḥ was asked, "What did 'Amr reply?" He said, ('Amr said) "O Abū Shuraiḥ! I know better than you in this respect, Makkah does not give protection to a sinner, a murderer or a thief."

(٨) بَابٌ: لَا يُعْضَدُ شَجَرُ الْحَرَمِ،

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا
عَنِ النَّبِيِّ ﷺ: «لَا يُعْضَدُ شَوْكُهُ».

١٨٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
اللَيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ
الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحِ الْعَدَوِيِّ أَنَّهُ
قَالَ لِعَمْرٍو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ
الْبُعُوثَ إِلَى مَكَّةَ: «إِذْ ذُنَّ لِي أَيُّهَا
الْأَمِيرُ أَحَدْتُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ
ﷺ الْعَدَا مِنْ يَوْمِ الْفَتْحِ، فَسَمِعْتُهُ
أُذْنًا، وَوَعَاه قَلْبِي، وَأَبْصَرْتُهُ عَيْنَايَ
حِينَ تَكَلَّمَ بِهِ. إِنَّهُ حَمِدَ اللَّهَ وَأَثْنَى
عَلَيْهِ. ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ
وَلَمْ يُحَرِّمَهَا النَّاسُ فَلَا يَجِلُّ لِمَرِيٍّ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا
دَمًا وَلَا يُعْضَدَ بِهَا شَجَرَةٌ. فَإِنْ أَحَدٌ
تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فَقُولُوا
لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ ﷺ، وَلَمْ
يَأْذَنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِي سَاعَةً مِنْ
نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ
كَحُرْمَتِهَا بِالْأَمْسِ. وَلْيُبَلِّغِ الشَّاهِدُ
الْغَائِبَ». فَقِيلَ لِأَبِي شُرَيْحٍ: مَا قَالَ
لَكَ عَمْرٍو؟ قَالَ: أَنَا أَعْلَمُ بِذَلِكَ
مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لَا يُعِيدُ
عَاصِيًا وَلَا فَارًّا بِدَمٍ، وَلَا فَارًّا
بِحُرْبَةٍ. حُرْبَةٌ: بَلِيَّةٌ. [راجع: ١٠٤]

(1) (Ch.8) Trees: Naturally grown only, neither planted nor sowed by you.

(9) CHAPTER. The game in the *Haram* (Sanctuary) should not be chased or disturbed.

1833. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ said, "Allāh has made Makkah a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e., I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its *Luqaṭa* (fallen things) except by a person who would announce that (what he has found) publicly." Al-'Abbās said, "O Allāh's Messenger! Except *Al-Idhḥḳhir* (a kind of grass) (for it is used) by our goldsmiths and for our graves." The Prophet ﷺ then said, "Except *Al-Idhḥḳhir*." 'Ikrima said, "Do you know what 'chasing or disturbing' the game means? It means driving it out of the shade to occupy its place."⁽¹⁾

(10) CHAPTER. Fighting is prohibited in Makkah.

Narrated Abū Shuraiḥ that the Prophet ﷺ said, "It is forbidden to shed blood in Makkah."

1834. Narrated Ibn 'Abbās رضي الله عنهما : On the day of the conquest of Makkah, the Prophet ﷺ said, "There is no more emigration (from Makkah) but *Jihād* and intentions⁽²⁾, and whenever you are called for *Jihād*, you should go immediately. No doubt, Allāh has made this place (Makkah) a

(٩) بَابٌ: لَا يُنْفَرُ صَيْدُ الْحَرَمِ

١٨٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ مَكَّةَ فَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ لَا يُخْتَلَى خَلَاهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا يُنْفَرُ صَيْدُهَا، وَلَا تُلْتَقَطُ لُقَطَتُهَا إِلَّا لِمُعْرَفٍ». وَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الْإِدْحَرَ لِصَاعَتِنَا وَقُبُورِنَا. فَقَالَ: «إِلَّا الْإِدْحَرَ». وَعَنْ خَالِدٍ عَنْ عِكْرِمَةَ قَالَ: هَلْ تَذْرِي مَا «لَا يُنْفَرُ صَيْدُهَا»؟ هُوَ أَنْ يُنْحِيَهُ مِنَ الظِّلِّ، يَنْزِلُ مَكَانَهُ. [راجع: ١٣٤٩]

(١٠) بَابٌ: لَا يَحِلُّ الْقِتَالُ بِمَكَّةَ،

وقال أبو شريح رضي الله عنه عن النبي ﷺ: «لا يسفك بها دماً».

١٨٣٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي

شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ افْتَتَحَ مَكَّةَ: «لَا هِجْرَةَ وَلَكِنْ

(1) (H.1833) 'Aṭā' and Mujāhid disagree with 'Ikrima for they think that it is permissible to dismiss the game, unless that brings about its death.

(2) (H.1834) i.e., you must have intention to participate in *Jihād* when there is call for it.

sanctuary since the creation of the heavens and the earth, and will remain a sanctuary till the Day of Resurrection as Allāh has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allāh's sanctity till the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its *Luqata* (fallen things) should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-'Abbās said, "O Allāh's Messenger! Except *Al-Idhkhir* (for it is used by their blacksmiths, and for their domestic purposes)." So, the Prophet ﷺ said, "Except *Al-Idhkhir*."

جِهَادٌ وَبَيْتٌ، وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا، فَإِنَّ هَذَا بَلَدٌ حَرَّمَ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّهُ لَا يَجِلُّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَجِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُخْتَلَى خَلَاهَا. قَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الْإِدْحِرَّ فَإِنَّهُ لِقَبِيضِهِمْ وَلِبُيُوتِهِمْ، قَالَ: «إِلَّا الْإِدْحِرَّ».

[راجع: ١٣٤٩]

(11) CHAPTER. Cupping (i.e., letting out of the blood medically) for a *Muḥrim*.

Ibn 'Umar branded his son while he was in a state of *Ihrām*, and it is permissible for a *Muḥrim* to take medicine on condition that it does not contain any perfume.

1835. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ was cupped while he was in a state of *Ihrām*.

(١١) بَابُ الْحِجَامَةِ لِلْمُحْرِمِ، وَكَوَى ابْنُ عُمَرَ ابْنَهُ وَهُوَ مُحْرِمٌ، وَيَتَدَاوَى مَا لَمْ يَكُنْ فِيهِ طِيبٌ.

١٨٣٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ لَنَا عَمْرُو: أَوَّلُ شَيْءٍ سَمِعْتُ عَطَاءَ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: اخْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. ثُمَّ سَمِعْتُهُ يَقُولُ: حَدَّثَنِي طَاوُسٌ، عَنِ ابْنِ عَبَّاسٍ، فَقُلْتُ: لَعَلَّهُ سَمِعَهُ مِنْهُمَا. [انظر: ١٩٣٨، ١٩٣٩، ٢١٠٣، ٢٢٧٨، ٢٢٧٩، ٥٦٩١، ٥٦٩٤، ٥٧٠٠، ٥٧٠١]

1836. Narrated Ibn Buhaina رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ, while in the state of *Ihrām*,

١٨٣٦ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:

was cupped at the middle of his head at Lahye-Jamal.

حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ عَلْقَمَةَ
بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ
الْأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: أَحْتَجِمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ
بِلَحْيِي جَمَلٍ فِي وَسْطِ رَأْسِهِ.
[انظر: ٥٦٩٨]

(12) CHAPTER. The marrying of a *Muḥrim*.

1837. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ married Maimūna while he was in the state of *Iḥrām*, (only the ceremonies of marriage were held).

(١٢) بَابُ تَزْوِيجِ الْمُحْرِمِ
١٨٣٧ - حَدَّثَنَا أَبُو الْمُغِيرَةَ عَبْدُ
الْقُدُوسِ بْنُ الْحَجَّاجِ: حَدَّثَنَا
الْأَوْزَاعِيُّ: حَدَّثَنِي عَطَاءُ بْنُ رِيحٍ،
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ
النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.
[انظر: ٤٢٥٨، ٤٢٥٩، ٥١١٤]

(13) CHAPTER. What is forbidden for a *Muḥrim* (male or female) as regards perfumes.

‘Āishah رَضِيَ اللَّهُ عَنْهَا said, “A woman in the state of *Iḥrām* should not wear clothes perfumed with *Wars* or saffron.”

(١٣) بَابُ مَا يُنْهَى مِنَ الطَّيِّبِ
لِلْمُحْرِمِ وَالْمُحْرِمَةِ،
وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَا
تَلْبَسُ الْمُحْرِمَةُ ثَوْبًا بِوَرْسٍ أَوْ
رُغْفَرَانٍ.

1838. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: A person stood up and asked, “O Allāh’s Messenger! What clothes may be worn in the state of *Iḥrām*?” The Prophet ﷺ replied, “Do not wear a shirt or trousers, or any headgear (e.g., a turban), or a hooded cloak; but if somebody has no shoes he can wear leather stockings, provided they are cut short off the ankles, and also, do not wear anything perfumed with *Wars* or saffron, and the *Muḥrima* (a woman in the state of *Iḥrām*) should not cover her face, and should not wear gloves.”

١٨٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
بُرَيْدٍ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا نَافِعٌ، عَنْ
عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ،
مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنَ الثِّيَابِ فِي
الْإِحْرَامِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا تَلْبَسُوا
الْقُمَّصَ، وَلَا السَّرَاوِيلَ، وَلَا
الْعِمَامَةَ، وَلَا الْبِرَانِسَ إِلَّا أَنْ يَكُونَ
أَحَدٌ لَيْسَتْ لَهُ نَعْلَانِ فَلْيَلْبَسِ الْحُفَيْنِ
وَلْيَقْطَعْ أَسْفَلَ مِنَ الْكَعْبَيْنِ. وَلَا

تَلَبَّسُوا شَيْئاً مَسَّهُ زَعْفَرَانٌ وَلَا
الْوَرْسُ. وَلَا تَنْتَقِبِ الْمُحْرِمَةُ وَلَا
تَلْبَسِ الْقُقَارِيزَ». تَابَعَهُ مُوسَى بْنُ
عُقْبَةَ وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ
وَجُوَيْرِيَةُ وَابْنُ إِسْحَاقَ فِي النَّقَابِ
وَالْقُقَارِيزِ. وَقَالَ عُبَيْدُ اللَّهِ: «وَلَا
وَرْسٌ». وَكَانَ يَقُولُ: «لَا تَنْتَقِبِ
الْمُحْرِمَةُ وَلَا تَلْبَسِ الْقُقَارِيزَ». وَقَالَ
مَالِكٌ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ: «لَا
تَنْتَقِبِ الْمُحْرِمَةُ». وَتَابَعَهُ كَيْثُ بْنُ أَبِي
سُلَيْمٍ. [راجع: ١٣٤]

1839. Narrated Ibn 'Abbās رضي الله عنهما: A man was crushed to death by his she-camel and was brought to Allāh's Messenger ﷺ who said, "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting *Talbīya*."

١٨٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنِ
سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: وَقَصَّتْ بَرَجَلٌ مُحْرِمٍ
نَاقَتَهُ فَقَتَلَتْهُ، فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ
فَقَالَ: «اغْسِلُوهُ وَكَفَّنُوهُ، وَلَا تُعْطُوا
رَأْسَهُ، وَلَا تُقَرِّبُوهُ طَيِّباً، فَإِنَّهُ يُبْعَثُ
يُهْلٌ».

(14) CHAPTER. The taking of a bath by a *Muḥrim*.

And Ibn 'Abbās رضي الله عنهما said that a *Muḥrim* could enter a bathroom (for a bath), and Ibn 'Umar and 'Āishah رضي الله عنهم did not think that there was any harm in scratching the body.

(١٤) بَابُ الْاِغْتِسَالِ لِلْمُحْرِمِ ،

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا: يَدْخُلُ الْمُحْرِمُ الْحَمَّامَ. وَلَمْ
يَرِ ابْنُ عُمَرَ وَعَائِشَةُ بِالْحَكِّ بِأَسَاءٍ.

1840. Narrated 'Abdullāh bin Ḥunain: 'Abdullāh bin Al-'Abbās and Al-Miswar bin Makhrama differed at Al-Abwā'; Ibn 'Abbās said that a *Muḥrim* could wash his head; while Al-Miswar maintained that he should not do so. 'Abdullāh bin 'Abbās sent me to

١٨٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ زَيْدِ بْنِ
أَسْلَمَ، عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ
حُنَيْنٍ، عَنِ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ بْنَ

Abū Ayyūb Al-Anṣārī and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was. I replied, "I am 'Abdullāh bin Ḥunain, and I have been sent to you by Ibn 'Abbās to ask you how Allāh's Messenger ﷺ used to wash his head while in the state of *Ihrām*." Abū Ayyūb Al-Anṣārī caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abū Ayyūb) rubbed his head with his hands by bringing them from back to front and from front to back and said, "I saw the Prophet ﷺ doing like this."

(15) CHAPTER. Wearing of *Kḥuff* (leather stockings) by a *Muḥrim* if slippers are not available (but one has to cut short the *Kḥuff* below the ankles).

1841. Narrated Ibn 'Abbās رضي الله عنهما: I heard the Prophet ﷺ delivering a *Kḥuṭba* (religious talk) at 'Arafāt saying, "If a *Muḥrim* does not find slippers, he could wear *Kḥuff* (but he has to cut short the *Kḥuff* below the ankles), and if he does not find an *Izār* (a waist-sheet for wrapping the lower-half of the body) he could wear trousers."

العَبَّاسِ، وَالْمَسُورَ بْنَ مَحْرَمَةَ اِخْتَلَفَا بِالْأَبْوَاءِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: يَتَسَلُّ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمَسُورُ: لَا يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. فَأُرْسَلَنِي عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْيَتَيْنِ. وَهُوَ يُسْتَرُ بِتَوْبٍ فَسَلَّمْتُ عَلَيْهِ. فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ، أُرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ يَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى التَّوْبِ فَطَاطَأَهُ حَتَّى بَدَأَ لِي رَأْسَهُ. ثُمَّ قَالَ لِلْإِنْسَانِ يَضِبْ عَلَيْهِ: اضْبُتْ فَضَبَّ عَلَى رَأْسِهِ ثُمَّ حَرَكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَذْبَرَ، وَقَالَ هَكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

(١٥) بَابُ نُبْسِ الْمُحْرِمِينَ لِلْمُحْرِمِ إِذَا لَمْ يَجِدِ النَّعْلَيْنِ

١٨٤١ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفَاتٍ: مَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْمُحْرِمِينَ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ لِلْمُحْرِمِ». [راجع: ١٧٤٠]

1842. Narrated 'Abdullāh عنه الله رضي: Allāh's Messenger ﷺ was asked: What sort of clothes a *Muḥrim* should wear? He replied, "He should not wear a shirt, turbans, trousers, a hooded cloak, or a dress perfumed with saffron or *Wars*; and if slippers are not available he can wear *Khuff* but he should cut them so that they reach below the ankles.

١٨٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: سُئِلَ رَسُولُ اللَّهِ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ: «لَا يَلْبَسُ الْقَمِيصَ، وَلَا الْعِمَامَةَ، وَلَا السَّرَاوِيلَ وَلَا الْبُرُتْسَ وَلَا ثَوْبًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ. وَإِنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

[راجع: ١٣٤]

(16) CHAPTER. If an *Izār* is not available, one (i.e., a *Muḥrim*) can wear trousers.

(١٦) بَابُ: إِذَا لَمْ يَجِدِ الْإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ

1843. Narrated Ibn 'Abbās عنها الله رضي: The Prophet ﷺ delivered a *Khutba* (religious talk) at 'Arafāt and said, "Whoever does not get an *Izār* can wear trousers, and whoever cannot get a pair of shoes (slippers) can wear *Khuff*."

١٨٤٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَظَبْنَا النَّبِيَّ ﷺ بِعَرَافَاتٍ فَقَالَ: «مَنْ لَمْ يَجِدِ الْإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ، وَمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ».

[راجع: ١٧٤٠]

(17) CHAPTER. Carrying of arms by a *Muḥrim*.

(١٧) بَابُ ثَبْسِ السَّلَاحِ لِلْمُحْرِمِ،

According to 'Ikrima one can carry arms if he fears the enemy, but the *Fidya* (compulsory penalty) has to be paid. No religious scholar agrees with him on necessitating the *Fidya*.

وَقَالَ عِكْرِمَةُ: إِذَا خَشِيَ الْعَدُوَّ لَبَسَ السَّلَاحَ وَافْتَدَى، وَلَمْ يُتَابَعِ عَلَيْهِ فِي الْفِدْيَةِ.

1844. Narrated Al-Barā عنه الله رضي: The Prophet ﷺ assumed *Ihrām* for 'Umra in the

١٨٤٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ

month of Dhul-Qa'da but the (*Mushrikān*) people of Makkah refused to admit him into Makkah till he agreed on the condition that he would not bring into Makkah any arms but sheathed.

إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ
الْبِرَاءِ رَضِيَ اللَّهُ عَنْهُ: اعْتَمَرَ رَسُولُ
اللَّهِ ﷺ فِي ذِي الْقَعْدَةِ فَأَبَى أَهْلُ
مَكَّةَ. أَنْ يَدْعُوهُ يَدْخُلُ مَكَّةَ حَتَّى
قَاضَاهُمْ لَا يَدْخُلُ مَكَّةَ سِلَاحًا إِلَّا فِي

[القراب. لراجع: ١٧٨١]

(18) CHAPTER. Entering the *Haram* and Makkah without assuming *Ihrām*.

(١٨) بَابُ دُخُولِ الْحَرَمِ وَمَكَّةَ بِغَيْرِ
إِحْرَامٍ،

And Ibn 'Umar entered (without *Ihrām*); but the Prophet ﷺ ordered those intending to perform *Hajj* or '*Umra* to assume *Ihrām*, but he did not mention the wood-cutters and the like (i.e., those who frequent the sanctuary of Makkah).

وَدَخَلَ ابْنُ عُمَرَ، وَإِنَّمَا أَمَرَ النَّبِيُّ
ﷺ بِالْإِهْلَالِ لِمَنْ أَرَادَ الْحَجَّ
وَالْعُمْرَةَ، وَلَمْ يَذْكَرِ الْحَطَّابِينَ
وَعَيْرِهِمْ.

1845. Narrated Ibn 'Abbās رضي الله عنهم: The Prophet ﷺ fixed Dhul-Hulaifa as the *Miqāt* (the place for assuming *Ihrām*) for the people of Al-Madina, and Qarn-al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. These *Mawāqit* are for those people and also for those who come through these *Mawāqit* (from places other than the abovementioned) with the intention of (performing) *Hajj* and '*Umra*. And those living inside these *Mawāqit* can assume *Ihrām* from the place where they start; even the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

١٨٤٥ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا
وَهَبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ،
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ
النَّبِيَّ ﷺ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا
الْحُلَيْفَةِ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ،
وَلِأَهْلِ الْيَمَنِ يَلْمَلَمَ، هُنَّ لَهُنَّ وَلِكُلِّ
آبِ أُمَّيٍّ عَلَيْهِنَّ مِنْ غَيْرِهِمْ وَمَنْ أَرَادَ
الْحَجَّ وَالْعُمْرَةَ. فَمَنْ كَانَ دُونَ ذَلِكَ
فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ
مَكَّةَ. [راجع: ١٥٢٤]

1846. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ entered Makkah in the year of its conquest wearing an Arabian helmet on his head⁽¹⁾, and when the Prophet ﷺ took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka'bah

١٨٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ
شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَامَ

(1) (H.1846) A *Muhrim* is not allowed to cover his head. The fact that the Prophet's head was covered while entering Makkah indicates that he had entered Makkah as a non-*Muhrim*.

(taking refuge in the Ka'bah)." The Prophet ﷺ said, "Kill him."⁽¹⁾

الْفَحِّ وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ: إِنَّ ابْنَ حَظَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اقْتُلُوهُ».

[انظر: ٣٠٤٤، ٤٢٨٦، ٥٨٠٨]

(19) CHAPTER. If somebody ignorantly assumed *Ihrām* while wearing a shirt (will *Fidya* be compulsory?).

'Aṭā' said, "There is no penalty on a *Muḥrim* who perfumes himself or wears stitched clothes out of ignorance or forgetfulness."

(١٩) بَابُ: إِذَا أَحْرَمَ جَاهِلًا وَعَلَيْهِ قَيْصُصٌ،

وَقَالَ عَطَاءٌ: إِذَا تَطَيَّبَ أَوْ لَبَسَ جَاهِلًا أَوْ نَاسِيًا فَلَا كَفَّارَةَ عَلَيْهِ.

1847. Narrated Ya'la' رضي الله عنه: While I was with Allāh's Messenger ﷺ there came to him a man wearing a cloak having a trace of yellowish perfume or a similar thing on it. 'Umar used to say to me, "Would you like to see the Prophet ﷺ at the time when he is being inspired Divinely?" So, it happened that he was inspired (then) and when the Revelation was over the Prophet ﷺ said (to that man), "Do in your 'Umra the same as you do in your *Hajj*."

١٨٤٧ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمِيَّةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَتَاهُ رَجُلٌ عَلَيْهِ جُبَّةٌ فِيهِ أَثْرٌ صُفْرَةٌ أَوْ نَحْوُهُ، كَانَ عَمْرٌ يَقُولُ لِي: نُحِبُّ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ أَنْ تَرَاهُ؟ فَنَزَلَ عَلَيْهِ ثُمَّ سُرِّيَ عَنْهُ فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «اصْنَعْ فِي عُمْرَتِكَ مَا تَصْنَعُ فِي حَجِّكَ». [راجع: ١٥٣٦]

1848. A man bit the hand of another man but in that process the latter broke one incisor tooth of the former, and the Prophet ﷺ forgave the latter.⁽²⁾

١٨٤٨ - وَعَضَّ رَجُلٌ يَدَ رَجُلٍ، يَعْنِي فَاَنْتَزَعَ نَيْبَتَهُ فَأَبْطَلَهُ النَّبِيُّ ﷺ. [انظر: ٢٢٦٥، ٢٩٧٣، ٤٤١٧، ٦٨٩٣]

(20) CHAPTER. A *Muḥrim* died at 'Arafāt and the Prophet ﷺ did not order anybody to finish the remaining ceremonies of *Hajj* on his behalf.

(٢٠) بَابُ الْمُحْرَمِ يَمُوتُ بِعَرَفَةَ وَلَمْ يَأْمُرِ النَّبِيُّ ﷺ أَنْ يُؤَدَّى عَنْهُ بَقِيَّةُ الْحَجِّ

1849. Narrated Ibn 'Abbās رضي الله عنهما:

١٨٤٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ

(1) (H.1846) Allāh's Messenger ﷺ, on conquering Makkah, forgave all the people of Makkah except some persons who had committed nasty crimes against Islām and Muslims.

(2) (H.1848) This piece of narration is a part of *Ḥadīth* No. 6892, Vol. 9.

While a man was standing with the Prophet ﷺ at 'Arafāt, he fell from his *Rahila* (mount) and his neck was crushed by it. The Prophet ﷺ said, "Wash the deceased with water and *Sidr* and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be reciting *Talbīya*."

1850. Narrated Ibn 'Abbās رضي الله عنهما: While a man was standing with the Prophet ﷺ at 'Arafāt, he fell from his *Rahila* (mount) and his neck was crushed by it. The Prophet ﷺ said, "Wash the deceased with water and *Sidr* and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be reciting *Talbīya*."

(21) CHAPTER. The legal way of (burying) a dead *Muḥrim*.

1851. Narrated Ibn 'Abbās رضي الله عنهما: A man was in the company of the Prophet ﷺ and his she-camel crushed his neck while he was in a state of *Ihrām* and he died. Allāh's Messenger ﷺ said, "Wash him with water and *Sidr* and shroud him in his two garments; neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection reciting *Talbīya*."

حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ
عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
بَيْنَا رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ
إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ أَوْ قَالَ:
فَأَقْعَصَتْهُ. فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ
بِمَاءٍ وَسِدْرٍ وَكَفَّنُوهُ فِي ثَوْبَيْنِ، أَوْ
قَالَ: ثَوْبَيْهِ، وَلَا تُحَمِّرُوا رَأْسَهُ وَلَا
تُحَنِّطُوهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ
يُلَبِّي».

١٨٥٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ أَبِي بَرْزَاءِ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَا رَجُلٌ
وَاقِفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ إِذْ وَقَعَ عَنْ
رَاحِلَتِهِ فَوَقَصَتْهُ أَوْ قَالَ: فَأَقْعَصَتْهُ،
فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ
وَكَفَّنُوهُ فِي ثَوْبَيْنِ، وَلَا تَمْسُوهُ طَبِيبًا
وَلَا تُحَمِّرُوا رَأْسَهُ وَلَا تُحَنِّطُوهُ، فَإِنَّ
اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

(٢١) بَابُ سُنَّةِ الْمُحْرِمِ إِذَا مَاتَ

١٨٥١ - حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو
بِشْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا
كَانَ مَعَ النَّبِيِّ ﷺ فَوَقَصَتْهُ نَاقَتُهُ وَهُوَ
مُحْرِمٌ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ ﷺ:

«اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفَّنُوهُ فِي ثَوْبَيْهِ
وَلَا تَمْسُوهُ بِطَبِيبٍ وَلَا تَحْمَرُوا رَأْسَهُ
فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلْتَبِياً».

(22) CHAPTER. To perform *Hajj* on behalf of a dead person and to fulfil his vows. A man can perform *Hajj* on behalf of a woman.

1852. Narrated Ibn 'Abbās رضي الله عنهما: A woman from the tribe of Juhaina came to the Prophet ﷺ and said, "My mother had vowed to perform *Hajj* but she died before performing it. May I perform *Hajj* on my mother's behalf?" The Prophet ﷺ replied, "Perform *Hajj* on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allāh's debt as He has more right to be paid."

(٢٢) بَابُ الْحَجِّ وَالنُّذُورِ عَنِ الْمَيِّتِ، وَالرَّجُلُ يُحُجُّ عَنِ الْمَرْأَةِ
١٨٥٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ أُمَّي نَذَرَتْ أَنْ تَحُجَّ فَلَمْ تَحُجَّ حَتَّى مَاتَتْ، أَفَأَحُجُّ عَنْهَا؟ قَالَ: «نَعَمْ، حُجِّي عَنْهَا، أَرَأَيْتَ لَوْ كَانَ عَلَى أُمَّكِ دَيْنٌ، أَكُنْتِ قَاضِيَتَهُ؟ اقْضُوا لِلَّهِ، فَاللَّهُ أَحَقُّ بِالْوَفَاءِ».

[انظر: ٦٦٩٩، ٧٣١٥]

(23) CHAPTER. Performing *Hajj* for a person who cannot sit firmly on the mount.

1853. Narrated Faḍl bin 'Abbās رضي الله عنهما: A woman...

(٢٣) بَابُ الْحَجِّ عَمَّنْ لَا يَسْتَطِيعُ الثُّبُوتَ عَلَى الرَّاحِلَةِ
١٨٥٣ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ امْرَأَةً ح.

1854. Narrated Faḍl bin 'Abbās رضي الله عنهما: A woman from the tribe of *Khath'am* came in the year (of *Hajjat-ul-Wadā'* of the Prophet ﷺ) and said, "O Allāh's Messenger! My father has come under Allāh's obligation of performing *Hajj* but he is a very old man and cannot sit properly on his *Rahilā* (mount). Will the obligation be fulfilled if I

١٨٥٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَتْ امْرَأَةٌ

perform *Hajj* on his behalf?" The Prophet ﷺ replied in the affirmative.

مِنْ خَتَمَ عَامَ حَجَّةِ الْوَدَاعِ، قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ فَهَلْ يَقْضِي عَنْهُ أَنْ أُحْجَّ عَنْهُ؟ قَالَ: «نَعَمْ». [راجع: ١٥١٣]

(24) CHAPTER. Performing *Hajj* by a woman on behalf of a man.

(٢٤) بَابُ حَجِّ الْمَرْأَةِ عَنِ الرَّجُلِ

1855. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما: Al-Faḍl was riding behind the Prophet ﷺ and a woman from the tribe of *Khath'am* came up. Al-Faḍl started looking at her and she looked at him. The Prophet ﷺ turned Al-Faḍl's face to the other side. She said, "My father has come under Allāh's obligation of performing *Hajj* but he is a very old man and cannot sit properly on his *Rahilā* (mount). Shall I perform *Hajj* on his behalf? The Prophet ﷺ replied in the affirmative. That happened during *Hajjat-ul-Wadā'* of the Prophet ﷺ.

١٨٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْفَضْلُ رَدِيفَ النَّبِيِّ ﷺ فَجَاءَتْ امْرَأَةٌ مِنْ خَتَمِ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْأُخْرَى، فَقَالَتْ: إِنَّ فَرِيضَةَ اللَّهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأُحْجَّ عَنْهُ؟ قَالَ: «نَعَمْ»، وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [راجع: ١٥١٣]

(25) CHAPTER. The *Hajj* of boys (children etc.)

(٢٥) بَابُ حَجِّ الصِّبْيَانِ

1856. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ sent me (to Mina) with the luggage from *Jam'* (i.e., Al-Muzdalifa) at night.

١٨٥٦ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَعَثَنِي أَوْ قَدَّمَنِي النَّبِيُّ ﷺ فِي النَّقْلِ مِنْ جَمْعِ بَلْبَلٍ.

1857. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما: I came riding on my she-ass and had (just) then attained the age of puberty. Allāh's Messenger ﷺ was offering *Ṣalāt* at Mina. I passed in front of a part of the first row and then dismounted from it, and the animal started grazing. I aligned with the people behind Allāh's Messenger ﷺ. (The subnarrator added that happened in Mina during the Prophet's *Hajjat-ul-Wadā'*.)

١٨٥٧ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقْبَلْتُ وَقَدْ نَاهَزْتُ الْحُلْمَ أُبِيرُ عَلَى أَتَانٍ لِي وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي بَيْنِي حَتَّى سِرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ الْأَوَّلِ، ثُمَّ نَزَلْتُ عَنْهَا فَرْتَعْتُ، فَصَفَفْتُ مَعَ النَّاسِ وَرَاءَ رَسُولِ اللَّهِ ﷺ. وَقَالَ يُوسُفُ، عَنِ ابْنِ شِهَابٍ: بَيْنِي فِي حَجَّةِ الْوَدَاعِ. [راجع: ٧٦]

1858. Narrated As-Sā'ib bin Yazīd رضي الله عنه (while in the company of my parents) I was made to perform *Hajj* with Allāh's Messenger ﷺ and I was a seven-year-old boy then. (*Faṭh-Al-Bārī*, Vol. 4, Page 442)

١٨٥٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يُوسُفَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: حُجَّ بِي مَعَ رَسُولِ اللَّهِ ﷺ وَأَنَا ابْنُ سَبْعِ سِنِينَ.

1859. Narrated Al-Ju'aid bin 'Abdur-Raḥmān: I heard 'Umar bin 'Abdul 'Azīz telling about As-Sā'ib bin Yazīd that he had performed *Hajj* (while carried) with the belongings of the Prophet ﷺ.

١٨٥٩ - حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ: أَخْبَرَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنِ الْجُعَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ لِلسَّائِبِ بْنِ يَزِيدَ، وَكَانَ قَدْ حُجَّ بِهِ فِي نَقْلِ النَّبِيِّ ﷺ. [انظر: ٦٧١٢، ٧٣٣٠]

(26) CHAPTER. *Hajj* of women.

1860. Narrated Ibrahim's grand-father that 'Umar رضي الله عنه in his last *Hajj* allowed the wives of the Prophet ﷺ to perform *Hajj*; and he sent with them 'Uthmān bin 'Affān and 'Abdur-Raḥmān

(٢٦) بَابُ حَجِّ النِّسَاءِ
١٨٦٠ - وَقَالَ لِي أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: إِذْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُ

bin 'Aūf as escorts.

1861. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا (Mother of the faithful believers): I said, "O Allāh's Messenger! Shouldn't we participate in Holy battles and *Jihād* along with you" He replied, "The best and the most superior *Jihād* (for women) is *Hajj* - *Hajj Mabrūr*, - which is accepted by Allāh." 'Āishah added: Ever since I heard that from Allāh's Messenger ﷺ I have determined not to miss *Hajj*.

1862. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "A woman should not travel except with a *Dhū-Mahram* (her husband or a man with whom that woman cannot marry at all according to the Islāmic Jurisprudence), and no man may visit a woman except in the presence of a *Dhū-Mahram*." A man got up and said, "O Allāh's Messenger! I intend to go (for *Jihād*) with such and such an army and my wife wants to perform *Hajj*." The Prophet ﷺ said (to him), "Go along with her (to *Hajj*)."

1863. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: When the Prophet ﷺ returned after performing his *Hajj*, he asked Umm Sinān Al-Anṣāriyah, "What forbid you from performing *Hajj*?" She replied, "Father of so-and-so (i.e., her husband) had two camels

لأزواج النبي ﷺ في آخر حجة حجها فبعث معهن عثمان بن عفان وعبد الرحمن.

١٨٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ قَالَ: حَدَّثَنَا عَائِشَةُ بِنْتُ أَبِي طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا نَعَزُّو أَوْ نَجَاهِدُ مَعَكُمْ؟ فَقَالَ: «لَكِنَّ أَحْسَنَ الْجِهَادِ وَأَجْمَلَهُ الْحَجُّ، حَجٌّ مَبْرُورٌ». فَقَالَتْ عَائِشَةُ: فَلَا أَدْعُ الْحَجَّ بَعْدَ إِذْ سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ. [راجع: ١٥٢٠]

١٨٦٢ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ أَبِي مَعْبِدٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ، وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ أَنْ أَخْرَجَ فِي جَيْشٍ كَذَا وَكَذَا وَامْرَأَتِي تُرِيدُ الْحَجَّ، فَقَالَ: «اخْرُجْ مَعَهَا». [انظر: ٣٠٠٦، ٥٢٣٣، ٣٠٦١]

١٨٦٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَبِيبُ الْمُعَلَّمِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا رَجَعَ النَّبِيُّ

and he performed *Hajj* on one of them, and the second is used for the irrigation of our land." The Prophet ﷺ said (to her), "Perform 'Umra in the month of Ramaḍān, (as it) is equivalent to *Hajj* or performing *Hajj* with me (in reward)."

[See H.1782]

مِنْ حَجَّتِهِ قَالَ لَأَمْ سِنَانِ
الْأَنْصَارِيَّةِ: مَا مَنَعَكَ مِنَ الْحَجِّ؟
قَالَتْ: أَبُو فُلَانٍ، تَعْنِي زَوْجَهَا، حَجَّ
عَلَى أَحَدِهِمَا، وَالْآخَرَ يَسْقِي أَرْضاً
لَنَا، قَالَ: «فَإِنَّ عُمْرَةَ فِي رَمَضَانَ
تَقْضِي حَجَّةً أَوْ حَجَّةً مَعِي». رَوَاهُ
ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ: سَمِعْتُ ابْنَ
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقَالَ عُبَيْدُ
اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ،
عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ.
[راجع: ١٧٨٢]

1864. Narrated Qaza'a, the slave of Ziyād: Abū Sa'īd who participated in twelve *Ghazwāt* with the Prophet ﷺ said, "I heard four things from Allāh's Messenger ﷺ (or I narrate them from the Prophet ﷺ) which won my admiration and appreciation. They are:

1. "No lady should travel without her husband or without a *Dhū-Maḥram* for a two days' journey.
2. No observance of *Saum* (fasting) is permissible on two days of 'Eid-al-Fiṭr, and 'Eid-al-Adḥā.
3. No *Ṣalāt* (prayer) (may be offered) after two *Ṣalāt*: after the 'Aṣr prayer till the sunset and after the morning *Ṣalāt* (prayer) till the sun rises.
4. Not to travel (for visiting) except for three mosques: *Masjid-al-Ḥarām* (in Makkah), my Mosque (at Al-Madīna), and *Masjid-al-Aqṣā* (in Jerusalem)."

١٨٦٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ
بْنِ عَمِيرٍ، عَنْ قَزَعَةَ مَوْلَى زِيَادٍ قَالَ:
سَمِعْتُ أَبَا سَعِيدٍ وَقَدْ عَزَا مَعَ النَّبِيِّ
ﷺ يَثْنِي عَشْرَةَ عَزْوَةً، قَالَ: أَرُبُّعٌ
سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ
قَالَ: يُحَدِّثُهُنَّ عَنِ النَّبِيِّ ﷺ،
فَأَعْجَبَنِي وَأَنْقَنِي: «أَنْ لَا تُسَافِرَ
امْرَأَةٌ مَسِيرَةَ يَوْمَيْنِ لَيْسَ مَعَهَا زَوْجُهَا
أَوْ ذُو مَحْرَمٍ. وَلَا صَوْمٌ يَوْمَيْنِ:
الْفِطْرِ وَالْأَصْحَى. وَلَا صَلَاةٌ بَعْدَ
صَلَاتَيْنِ، بَعْدَ الْعَصْرِ حَتَّى تَعْرُبَ
الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ
الشَّمْسُ، وَلَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى
ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ،
وَمَسْجِدِي، وَمَسْجِدِ الْأَقْصَى».

[راجع: ٥٨٦]

(27) CHAPTER. Whoever vowed to go on foot to the Ka'bah.

1865. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka'bah). He said, "Allāh is not in need of this old man's torturing himself;" and ordered him to ride.

1866. Narrated 'Uqba bin 'Amir رَضِيَ اللهُ عَنْهُ: My sister vowed to go on foot to the Ka'bah, and she asked me to take the verdict of the Prophet ﷺ about it. So, I did and the Prophet ﷺ said, "She should walk and also should ride."

(٢٧) بَابُ مَنْ نَذَرَ الْمَشْيَ إِلَى الْكَعْبَةِ

١٨٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدِ الطَّلَوِيلِ قَالَ: حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى شَيْخًا يُهَادَى بَيْنَ ابْنَيْهِ، قَالَ: «مَا بَأُ هَذَا؟» قَالُوا: نَذَرْنَا أَنْ يَمْشِيَ، قَالَ: «إِنَّ اللَّهَ عَنِ تَعْذِيبِ هَذَا نَفْسَهُ لَعَنِيَّ»، أَمَرَهُ أَنْ يَرْكَبَ. [انظر: ٦٧٠١]

١٨٦٦ - حَدَّثَنَا إِسْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ: أَنَّ زَيْدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ: أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: نَذَرْتُ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ وَأَمَرْتَنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ فَاسْتَفْتَيْتُ النَّبِيَّ ﷺ فَقَالَ ﷺ: «لَيْتَمَسَّ وَلِتَرْكَبَ»، قَالَ: وَكَانَ أَبُو الْخَيْرِ لَا يُفَارِقُ عُقْبَةَ. قَالَ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى ابْنِ أَيُّوبَ، عَنْ زَيْدِ بْنِ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ، فَذَكَرَ الْحَدِيثَ.

29 - THE BOOK ABOUT THE VIRTUES OF AL-MADĪNA

٢٩ - كتاب فضائل المدينة

(1) CHAPTER. *Haram* (sanctuary) of Al-Madina.

(١) بَابُ حَرَمِ الْمَدِينَةِ

1867. Narrated Anas رضي الله عنه: The Prophet ﷺ said, Al-Madina is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the curse of Allāh, the angels, and all the people.”

[See Vol. 9, *Hadith* No. 7306]

١٨٦٧ - حَدَّثَنَا أَبُو النُّعْمَانِ : حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ : حَدَّثَنَا عَاصِمٌ أَبُو عَبْدِ الرَّحْمَنِ الْأَخْوَلُ ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : « الْمَدِينَةُ حَرَمٌ مِنْ كَذَا إِلَى كَذَا . لَا يُقَطَّعُ شَجَرُهَا ، وَلَا يُحَدَّثُ فِيهَا حَدَثٌ . مَنْ أَحَدَّثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ » . [انظر : ٧٣٠٦]

1868. Narrated Anas رضي الله عنه: The Prophet ﷺ came to Al-Madina and ordered a mosque to be built and said, “O Banī Najjār! Suggest to me the price (of your land).” They said, “We do not want its price except from Allāh” (i.e., they wished for a reward from Allāh for giving up their land free). So, the Prophet ﷺ ordered the graves of the *Mushrikun* to be dug out and the land to be levelled, and the date-palm trees to be cut down. The cut date-palms were fixed in the direction of the *Qiblah* of the mosque.

١٨٦٨ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ ، عَنْ أَبِي التَّيَّاحِ ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَأَمَرَ بِنَاءِ الْمَسْجِدِ فَقَالَ : « يَا بَنِي النَّجَّارِ ثَامِنُونِي » ، فَقَالُوا : لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ ، فَأَمَرَ بِقُبُورِ الْمُشْرِكِينَ فَنَيْسَتْ ثُمَّ بِالْخَرْبِ فَسُوِّتْ ، وَبِالتَّخْلِ فَقُطِّعَ فَصَفُّوا التَّخْلَ قِبْلَةَ الْمَسْجِدِ . [راجع : ٢٣٤]

1869. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “I have made Al-Madina a sanctuary between its two (*Harra*) mountains.” The Prophet ﷺ went to the tribe of Banī Hāritha and said (to them), “I see that you have gone out of the sanctuary,” but looking around, he added, “No, you are inside the sanctuary.”

١٨٦٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي أَحْيَى ، عَنْ سُلَيْمَانَ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ، عَنْ سَعِيدِ الْمُقْبَرِيِّ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ : « حَرَمٌ مَا بَيْنَ لَابَتِي الْمَدِينَةِ عَلَى لِسَانِي » ، قَالَ :

وَأَتَى النَّبِيَّ ﷺ بِنِي حَارِثَةَ فَقَالَ:
«أَرَأَيْكُمْ يَا بَنِي حَارِثَةَ قَدْ خَرَجْتُمْ مِنْ
الْحَرَمِ»، ثُمَّ التَّمَّتْ فَقَالَ: «بَلْ أَنْتُمْ
فِيهِ». [انظر: ١٨٧٣]

1870. Narrated 'Ali رضي الله عنه: We have nothing except the Book of Allāh (the Qur'ān) and this written paper from the Prophet ﷺ (wherein it written:) "Al-Madīna is a sanctuary from the 'Aer mountain to such and such a place, and whoever innovates in it an herey or commits a sin, or gives shelter to such an innovator or sinner in it, will incur the curse of Allāh, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allāh, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted, and whoever (freed slave) takes as masters other than his manumitters without their permission incurs the curse of Allāh, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted."

١٨٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُبَّانُ،
عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ النَّيَّيْ،
عَنْ أَبِيهِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ
قَالَ: مَا عِنْدَنَا شَيْءٌ إِلَّا كِتَابُ اللَّهِ
وَهَذِهِ الصَّحِيفَةُ عَنِ النَّبِيِّ ﷺ:
«الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَائِزٍ إِلَى كَذَا،
مَنْ أَحَدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحَدِّثًا
فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ
أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا
عَدْلٌ»، وَقَالَ: «ذِمَّةُ الْمُسْلِمِينَ
وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا
يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. وَمَنْ تَوَلَّى
قَوْمًا بِغَيْرِ إِذْنِ مَوْلَاهُمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ
مِنْهُ صَرْفٌ وَلَا عَدْلٌ». قَالَ أَبُو عَبْدِ
اللَّهِ: عَدْلٌ: فِدَاءٌ [راجع: ١١١]

(2) CHAPTER. Superiority of Al-Madina.
And that it expells (evil, vicious) persons.

(٢) بَابُ فَضْلِ الْمَدِينَةِ وَأَنَّهَا تَنْفِي
النَّاسَ

1871. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Al-Madīna, and it turns out (bad) persons as a furnace removes the impurities of iron.

١٨٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ
سَعِيدٍ قَالَ: سَمِعْتُ أَبَا الْحُبَابِ سَعِيدَ
بْنَ يَسَارٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ

رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ بِقَرِيَّةٍ تَأْكُلُ الْقَرَى، يَقُولُونَ: يَثْرُبُ، وَهِيَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ حَبَثَ الْحَدِيدِ».

(٣) بَابُ: الْمَدِينَةُ طَابَةٌ

(3) CHAPTER. Al-Madīna is also called Ṭāba.

1872. Narrated Abū Humaid رَضِيَ اللهُ عَنْهُ: We came with the Prophet ﷺ from Tabūk, and when we reached near Al-Madīna, the Prophet ﷺ said, "This is Ṭāba."

١٨٧٢ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ بْنِ سَعْدٍ، عَنْ أَبِي حُمَيْدٍ رَضِيَ اللهُ عَنْهُ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ تَبُوكَ حَتَّى أَشْرَفْنَا عَلَى الْمَدِينَةِ فَقَالَ: «هَذِهِ طَابَةٌ».

[راجع: ١٤٨١]

(4) CHAPTER. The two mountains of Al-Madīna.

(٤) بَابُ لَا تَبِيهَا الْمَدِينَةُ

1873. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: If I saw deers grazing in Al-Madīna, I would not chase them, for Allāh's Messenger ﷺ said, "(Al-Madīna is a sanctuary) between its two mountains."

١٨٧٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ: لَوْ رَأَيْتُ الظَّبَاءَ بِالْمَدِينَةِ تَرْتَعُ مَا دَعَرْتُهَا. قَالَ رَسُولُ اللهِ ﷺ: «مَا بَيْنَ لَا تَبِيهَا حَرَامٌ». [راجع: ١٨٦٩]

(5) CHAPTER. (What about) the one who avoids (runs away) from living in Al-Madīna?

1874. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The people will leave Al-Madīna in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it,

١٨٧٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ أَنَّ أَبَا

and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Al-Madīna, but will find nobody in it, and when they will reach the valley of *Thaniyat-al-Wadā'*, they will fall down on their faces, dead."

1875. Narrated Sufyān bin Abū Zuhair عنه رضي الله عنه: I heard Allāh's Messenger ﷺ saying, "Yemen will be conquered and some people will migrate (from Al-Madīna) and will urge their families, and those who will obey them to migrate (to Yemen), although Al-Madīna will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Al-Madīna) and will urge their families and those who will obey them to migrate (to Sham), although Al-Madīna will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Al-Madīna) and will urge their families and those who will obey them to migrate (to Iraq), although Al-Madīna will be better for them; if they but knew."

(6) CHAPTER. *Imān* (Belief) returns and goes back to Al-Madīna.

1876. Narrated Abū Hurairah عنه رضي الله عنه: Allāh's Messenger ﷺ said, "Verily, Belief returns and goes back to Al-Madīna as a

هُزْبَةٌ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَتْرُكُونَ الْمَدِينَةَ عَلَى خَيْرِ مَا كَانَتْ، لَا يَعْشَاهَا إِلَّا الْعَوَافِي» يُرِيدُ عَوَافِي السَّبَاعِ وَالطَّيْرِ «وَأَخْرَجَ مَنْ يُحْشِرُ رَاعِيَانِ مِنْ مُزَيْنَةَ يُرِيدَانِ الْمَدِينَةَ، يَنْعِقَانِ يَغْتَمِمُهُمَا فَيَجِدَانِهَا وَحُوشًا حَتَّى إِذَا بَلَغَا نَبِيَّةَ الْوَدَاعِ خَرَا عَلَى وَجُوهِهِمَا».

١٨٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يُسُونُ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ. وَتُفْتَحُ الشَّامُ فَيَأْتِي قَوْمٌ يُسُونُ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ. وَتُفْتَحُ الْعِرَاقُ فَيَأْتِي قَوْمٌ يُسُونُ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ».

(٦) بَابُ: الْإِيمَانُ يَارِرُّ إِلَى الْمَدِينَةِ

١٨٧٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ قَالَ:

snake returns and goes back to its hole (when in danger).”

حَدَّثَنِي عُبَيْدُ اللَّهِ، عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ، كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا».

(7) CHAPTER. Sin of that person who betrays and harms the people of Al-Madina.

(٧) بَابُ إِثْمِ مَنْ كَادَ أَهْلَ الْمَدِينَةِ

1877. Narrated Sa'd رضي الله عنه: I heard the Prophet ﷺ saying, "None plots against the people of Al-Madina but that he will be dissolved (destroyed) like the salt is dissolved in water."

١٨٧٧ - حَدَّثَنَا حُسَيْنُ بْنُ حَرْبٍ: أَخْبَرَنَا الْفَضْلُ، عَنْ جُعَيْدٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ رَضِيَ اللَّهُ عَنْهُ قَالَهُ: «لَا يَمْشِي فِي الْمَدِينَةِ أَحَدٌ إِلَّا تَمَلَّحَ، كَمَا تَمَلَّحُ الْمَلْحُ فِي الْمَاءِ».

(8) CHAPTER. The high buildings of Al-Madina.

(٨) بَابُ أَطَامِ الْمَدِينَةِ

1878. Narrated Usāma رضي الله عنه: Once the Prophet ﷺ stood at the top of a castle amongst the castles (or the high buildings) of Al-Madina and said, "Do you see what I see? (No doubt) I see the places or spots of *Al-Fitan* (trials and afflictions) among your houses (and these *Fitan* will be) as numerous as the spots where rain-drops fall."

١٨٧٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شَيْبَانُ، حَدَّثَنَا أَبُو شَهَابٍ قَالَ: أَخْبَرَنِي عَائِشَةُ قَالَ: سَمِعْتُ أَسَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَسْرَفَ النَّبِيُّ ﷺ عَلَيَّ عَلَى أَطَامِ الْمَدِينَةِ فَقَالَ: «هَلْ تَرَوْنَ لِي أَرَى؟ إِنِّي لَأَرَى مَوَاقِعَ الْمَتَنِ جَمَالِ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ». نَابِعَةُ مَعْمَرٍ وَسُلَيْمَانُ بْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ. [انظر: ٢٤٦٧،

[٧٠٦٠، ٣٥٩٧]

(9) CHAPTER. *Ad-Dajjal* will not be able to enter Al-Madina.

(٩) بَابُ: لَا يَدْخُلُ الدَّجَالُ الْمَدِينَةَ

1879. Narrated Abū Bakra رضي الله عنه: The

١٨٧٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

Prophet ﷺ said, "The terror caused by *Al-Masih Ad-Dajjal* will not enter Al-Madina and at that time Al-Madina will have seven gates and there will be two angels at each gate (guarding Al-Madina)."

1880. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allah's Messenger ﷺ said, "There are angels guarding the entrances (or roads) of Al-Madina, neither plague nor *Ad-Dajjal* can enter it."

1881. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There will be no town in which *Ad-Dajjal* will not enter except Makkah and Al-Madina, and there will be no entrance (road) (of both Makkah and Al-Madina) but the angels will be standing in rows guarding it against him, and then Al-Madina will shake with its inhabitants thrice (i.e., three earth-quakes will take place) and Allah will expel all the disbelievers and the hypocrites from it."

1882. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allah's Messenger ﷺ told us a long narrative about *Ad-Dajjal*, and among the many things he mentioned, was his saying, "*Ad-Dajjal* will come and it will be forbidden

عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْمَدِينَةَ رُعْبُ الْمَسِيحِ الدَّجَالِ. لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ بَابٍ مَلَكَانِ». [انظر: ٧١٢٥، ٧١٢٦]

١٨٨٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجَمِرِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُونَ وَلَا الدَّجَالُ». [انظر: ٥٧٣١، ٧١٣٣]

١٨٨١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُثَنَّرِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو: حَدَّثَنَا إِسْحَاقُ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُوهُ الدَّجَالُ إِلَّا مَكَّةَ وَالْمَدِينَةَ، لَيْسَ لَهُ مِنْ نِقَابِهَا نَقَبٌ إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِينَ يَحْرُسُونَهَا، ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ فَيُخْرِجُ اللَّهُ كُلَّ كَافِرٍ وَمُنَافِقٍ». [انظر: ٧١٢٤، ٧١٣٤، ٧٤٧٣]

١٨٨٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ

for him to pass through the entrances of Al-Madīna. He will land in some of the salty barren areas (outside) Al-Madīna; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same *Ad-Dajjāl* whose description was given to us by Allāh's Messenger ﷺ.' *Ad-Dajjāl* will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then *Ad-Dajjāl* will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' *Ad-Dajjāl* will say, 'I want to kill him (again) but I cannot.'"

(10) CHAPTER. Al-Madīna expels *Al-Khabāth* (all the evil and bad persons, etc.).

1883. Narrated Jābir عنه الله رضي الله عنه: A bedouin came to the Prophet ﷺ and gave the *Bai'a* (pledge) for embracing Islām. The next day he came with fever and said (to the Prophet ﷺ), "Please cancel my pledge (of emigrating to Al-Madīna)." The Prophet ﷺ refused (that request) three times and said, "Al-Madīna is like a furnace, it expels out its *Khabāth*" (the impurities - evil and bad persons etc.) and selects the good ones and makes them perfect."

1884. Narrated Zaid bin Thābit رضي الله عنه: When the Prophet ﷺ went out for (the

الله بن عتبة، أن أبا سعيد الخدري رضي الله عنه قال: حدثنا رسول الله ﷺ حديثاً طويلاً عن الدجال فكان فيما حدثنا به أن قال: «يأتي الدجال - وهو محرّم عليه أن يدخل نقاب المدينة - ينزل بعض السباح التي بالمدينة، فيخرج إليه يومئذ رجل هو خير الناس أو من خير الناس، فيقول: أشهد أنك الدجال الذي حدثنا عنك رسول الله ﷺ حديثه، فيقول الدجال: أرايت إن قتلت هذا ثم أحييته، هل تشكون في الأمر؟ فيقولون: لا، فيقتله ثم يحييه فيقول حين يحييه: والله ما كنت قط أشد بصيرة مني اليوم، فيقول الدجال: أقتله فلا يسلم عليه». [انظر: ٧١٣٢]

(١٠) باب: المدينة تنفي الخبث

١٨٨٣ - حدثنا عمرو بن عباس: حدثنا عبد الرحمن: حدثنا سفيان، عن محمد بن المنكدر، عن جابر رضي الله عنه قال: جاء أعرابي إلى النبي ﷺ فبايعه على الإسلام. فجاء من الغد محمومًا فقال: أقلني، فأبى ثلاث مرار، فقال: «المدينة كالكير تنفي خبثها، وتنصع طيبها».

[انظر: ٧٢٠٩، ٧٢١١، ٧٢١٦، ٧٣٢٢]

١٨٨٤ - حدثنا سليمان بن

battle of) Uḥud, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Revelation was revealed:

“Then what is the matter with you that you are divided into two parties about the hypocrites...” (V.4:88)

The Prophet ﷺ said, “Al-Madīna expels (the bad) persons from it, as fire expels the impurities of iron.”

CHAPTER.

1885. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “O Allāh! Bestow on Al-Madīna twice the blessings You bestowed on Makkah.”

1886. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ returned from a journey and sighted the walls of Al-Madīna, he would make his mount go fast, and if he was on an animal (i.e., a horse), he would make it gallop because of his love for Al-Madīna.

(11) CHAPTER. The dislike of the Prophet ﷺ that Al-Madīna should be vacated.

1887. Narrated Anas رَضِيَ اللهُ عَنْهُ: (The people of) Banī Salama intended to shift near

حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ نَابِتٍ، عَنْ عَبْدِ اللَّهِ ابْنِ يَزِيدٍ قَالَ: سَمِعْتُ زَيْدَ بْنَ نَابِتٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَمَّا خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى أُحُدٍ رَجَعَ نَاسٌ مِنْ أَصْحَابِهِ فَقَالَتْ فِرْقَةٌ: نَقْتُلُهُمْ، وَقَالَتْ فِرْقَةٌ: لَا نَقْتُلُهُمْ. فَنَزَلَتْ: ﴿فَمَا لَكُمْ فِي الْأَنْفِيقِينَ فِئَتَيْنِ﴾ [النساء: ٨٨] وَقَالَ النَّبِيُّ ﷺ: «إِنَّهَا تَنْفِي الرِّجَالَ كَمَا تَنْفِي النَّارُ حَبَبَ الْحَدِيدِ». [انظر: ٤٠٥٠، ٤٥٨٩]

بَابٌ:

١٨٨٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي: سَمِعْتُ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفِي مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَاتِ»، تَابَعَهُ عُثْمَانُ بْنُ عَمَرَ، عَنْ يُونُسَ.

١٨٨٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَتَنَظَّرَ إِلَى جُدُرَاتِ الْمَدِينَةِ أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا.

[راجع: ١٨٠٢]

(١١) بَابُ كِرَاهِيَةِ النَّبِيِّ ﷺ أَنْ تُعْرَى الْمَدِينَةُ

١٨٨٧ - حَدَّثَنِي ابْنُ سَلَامٍ،

the mosque (of the Prophet ﷺ) but Allāh's Messenger ﷺ disliked to see Al-Madīna vacated and said, "O the people of Bani Salama! Don't you think that you will be rewarded for you footsteps which you take towards the mosque?" So, they stayed at their old places.

أَخْبَرَنَا الْفَرَارِيُّ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَرَادَ بَنُو سَلَمَةَ أَنْ يَتَحَوَّلُوا إِلَى قُرْبِ الْمَسْجِدِ، فَكَّرَهُ رَسُولُ اللَّهِ ﷺ أَنْ تُعْرَى الْمَدِينَةُ، وَقَالَ: «يَا بَنِي سَلَمَةَ، أَلَا تَحْتَسِبُونَ آثَارَكُمْ؟» فَأَقَامُوا.

[راجع: ٦٥٥]

(12) CHAPTER.

(١٢) بَابٌ:

1888. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my *Haud* [Tank (*Al-Kauthar*)]".

١٨٨٨ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: حَدَّثَنِي حَبِيبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي».

[راجع: ١١٩٦]

1889. Narrated 'A'ishah رَضِيَ اللَّهُ عَنْهَا: When Allāh's Messenger ﷺ reached Al-Madīna, Abū Bakr and Bilāl became ill. When Abū Bakr's fever got worse, he would recite (this poetic verse):

١٨٨٩ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَعَلَ أَبُو بَكْرٍ وَبِلَالٌ فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ: كُلُّ امْرِئٍ مُصَبِّحٌ فِي أَهْلِهِ

"Everybody is staying alive with his people, yet death is nearer to him than his shoe laces."

And Bilāl, when his fever deserted him, would recite:

وَالْمَوْتُ أَذْنَى مِنْ شِرَاكِ نَعْلِهِ وَكَانَ بِلَالٌ إِذَا أَقْلَعَتْهُ الْحُمَى يَرْفَعُ عَقْبِرَتَهُ يَقُولُ:

"Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhīr* and *Jalīl* (kinds of good-smelling grass).

Would that one day I could drink the water of the Majinna, and would that (the two mountains) *Shāma* and *Tafeel* would appear to me!"

أَلَا لَيْتَ شِعْرِي هَلْ أَبِيتَ لَيْلَةً بَوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلٌ

The Prophet ﷺ said, "O Allāh! Curse Shaiba bin Rabī'a and Utba bin Rabī'a and Umaiyya bin K̄halaf as they turned us out of our land to the land of epidemics." Allāh's Messenger ﷺ then said, "O Allāh! Make us love Al-Madīna as we love Makkah or even more than that. O Allāh! Give blessings in our *Ṣā'* and our *Mudd* (measures symbolising food) and make the climate of Al-Madīna suitable for us, and divert its fever towards Al-Juhfa."

'Āishah رضي الله عنها added: When we reached Al-Madīna, it was the most unhealthy of Allāh's lands, and the valley of Buṭhān (the valley of Al-Madīna) used to flow with impure, coloured water.

1890. Narrated Zaid bin Aslam that his father said, "Umar رضي الله عنه said, 'O Allāh! Grant me martyrdom in Your Cause, and let my death be in the city of Your Messenger ﷺ.'"

وَهَلْ أَرَدَنْ يَوْمًا مِيَاهَ مَجَنَّةٍ
وَهَلْ يَدُونُ لِي شَامَةٌ وَطَفِيلُ
قَالَ: اللَّهُمَّ الْعَنِ شَيْبَةَ بَنِ رِبِيعَةَ،
وَعُتْبَةَ بَنِ رِبِيعَةَ، وَأُمَّةَ بَنِ خَلْفٍ، كَمَا
أَخْرَجُونَا مِنْ أَرْضِنَا إِلَى أَرْضِ الْوَبَاءِ،
ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ حَبِّبْ
إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ،
اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَفِي مُدَّنَا،
وَصَحِّحْهَا لَنَا، وَانْقُلْ حُمَاهَا إِلَى
الْجُحْفَةِ». قَالَتْ: وَقَدِمْنَا الْمَدِينَةَ وَهِيَ
أَوْبًا أَرْضِ اللَّهِ، قَالَتْ: فَكَانَ بَطْحَانُ
يَجْرِي نَجْلًا، تَعْنِي مَاءَ آجِنًا. [انظر:

[٦٣٧٢، ٥٦٧٧، ٥٦٥٤، ٣٩٢٦

١٨٩٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ،
عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ أَبِيهِ عَنْ عُمَرَ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي
سَبِيلِكَ، وَاجْعَلْ مَوْتِي فِي بَلَدِ
رَسُولِكَ ﷺ. وَقَالَ ابْنُ زُرَيْعٍ، عَنْ
رَوْحِ بْنِ الْقَاسِمِ، عَنْ زَيْدِ بْنِ أَسْلَمَ،
عَنْ أُمِّهِ، عَنْ حَفْصَةَ بِنْتِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا؛ قَالَتْ: سَمِعْتُ عُمَرَ
يَقُولُ: نَحْوَهُ، وَقَالَ هِشَامٌ، عَنْ زَيْدِ،
عَنْ أَبِيهِ، عَنْ حَفْصَةَ: سَمِعْتُ عُمَرَ
رَضِيَ اللَّهُ عَنْهُ.

30 - THE BOOK OF AŞ-ŞAUM ⁽¹⁾ (THE FASTING)

(1) CHAPTER. Fasting is obligatory in (the month of) Ramaḍān.

And the Statement of Allāh تعالى :

“O, you who believe! Observing *As-Şaum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqūn*”⁽²⁾. [V.2:183].

1891. Narrated Ṭalhā bin ‘Uбайд-Ullāh : A bedouin with unkempt hair came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! Inform me what Allāh has made compulsory for me as regards *Aş-Şalāt* (the prayer).” He replied: “You have to perform the five compulsory *Şalāt* (*Iqamāt-Aş-Şalāt*) in a day and night (24 hours), unless you want to offer *Nawāfil*.” The bedouin further asked, “Inform me what Allāh has made compulsory for me as regards fasting.” He replied, “You have to observe *Şaum* (fast) during the whole month of Ramaḍān, unless you want to fast more as *Nawāfil*.” The bedouin further asked, “Tell me how much *Zakāt* Allāh has enjoined on me.” Thus, Allāh’s Messenger ﷺ informed him about all the laws (i.e., fundamentals) of Islām. The bedouin then said, “By Him Who has honoured you, I will neither perform any *Nawāfil* nor will I decrease what Allāh has enjoined on me.” Allāh’s Messenger ﷺ said, “If he is saying the truth, he will succeed (or said, he will be granted Paradise).”

٣٠ - كتاب الصوم

(١) بَابُ وَجُوبِ صَوْمِ رَمَضَانَ،

وَقَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: ١٨٣].

١٨٩١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ نَائِرَ الرَّأْسِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلَاةِ؟ فَقَالَ: «الصَّلَوَاتِ الْخَمْسَ إِلَّا أَنْ تَطَوَّعَ شَيْئًا». فَقَالَ: أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصِّيَامِ؟ فَقَالَ: «شَهْرَ رَمَضَانَ إِلَّا أَنْ تَطَوَّعَ شَيْئًا»، فَقَالَ: أَخْبِرْنِي مَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكَاةِ. قَالَ: فَأَخْبِرَهُ رَسُولُ اللَّهِ ﷺ بِشَرَائِعِ الْإِسْلَامِ. قَالَ: وَاللَّيْلِ أَكْرَمَكَ، لَا أَتَطَوَّعُ شَيْئًا وَلَا أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ، أَوْ دَخَلَ الْجَنَّةَ إِنْ صَدَقَ».

[راجع: ٤٦]

(1) (Bk 30) The fasting, i.e., to not to eat or drink or have sexual relation etc. from before the *Adhān* of the *Fajr* (early morning) prayer till the sunset.

(2) (Ch.1) *Al-Muttaqūn* means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

1892. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ observed the Şaum (fast) on the 10th of Muḥarram ('Aşḫūra'), and ordered (Muslims) to observe Şaum (fast) on that day, but when the fasting of the month of Ramaḍān was prescribed, the fasting of the 'Aşḫūra' was abandoned. 'Abdullāh did not use to observe fast on that day unless it coincided with his routine fasting by chance.

1893. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: (The tribe of) Quraish used to observe Şaum (fast) on the day of 'Aşḫūra' in the Pre-Islāmic Period, and then Allāh's Messenger ﷺ ordered (Muslims) to observe Şaum (fast) on it till the fasting in the month of Ramaḍān was prescribed; whereupon the Prophet ﷺ said, "He who wants to fast (on 'Aşḫūra') may fast, and he who does not want to observe Şaum (fast) may not fast."

(2) CHAPTER. The superiority of Aş-Şaum (the fasting).

1894. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Şaum (fasting) is a shield (or a screen or a shelter from the Hell-fire⁽¹⁾). So, the person observing Şaum (fast) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am observing Şaum (fast).' " The Prophet ﷺ added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a person observing Şaum (fast) is better with

١٨٩٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَامَ النَّبِيُّ ﷺ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ فَلَمَّا فُرِضَ رَمَضَانُ تَرُكُ، وَكَانَ عَبْدُ اللهِ لَا يَصُومُهُ إِلَّا أَنْ يُوَافِقَ صَوْمَهُ. [انظر:

[٤٥٠١، ٢٠٠٠

١٨٩٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ عِرَاكَ ابْنَ مَالِكٍ حَدَّثَهُ: أَنَّ عُرْوَةَ أَخْبَرَهُ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ فُرَيْشًا كَانَتْ تَصُومُ يَوْمَ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللهِ ﷺ بِصِيَامِهِ حَتَّى فُرِضَ رَمَضَانُ. وَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ أَفْطَرْهُ».

[راجع: ١٥٩٢]

(٢) بَابُ فَضْلِ الصَّوْمِ

١٨٩٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الصِّيَامُ جُنَّةٌ فَلَا يَرُقُّتُ وَلَا يَجْهَلُ وَإِنْ أَمْرٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ، مَرَّتَيْنِ. وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ

(1) (H.1894) See *Fath Al-Bārī*.

Allāh تَعَالَى than the smell of musk. (Allāh says about the fasting person), 'He has left his food, drink and sexual desires for My sake. The *Şaum* (fast) is for Me.⁽¹⁾ So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'

CHAPTER. *Aş-Şaum* (the fasting) is an expiation (for sins).

1895. Narrated Abū Wā'il from Ḥudhaifa: 'Umar رَضِيَ اللهُ عَنْهُ asked the people, "Who remembers the narration of the Prophet ﷺ about the *Al-Fitnah* (trial or affliction)?" Ḥudhaifa said, "I heard the Prophet ﷺ saying, "The *Al-Fitnah* of a person in his property, family and neighbours is expiated by his *Şalāt* (prayer), *Şaum* (fasting), and giving in charity.'" Umar said, "I do not ask about that, but I ask about the *Al-Fitnah* which will spread like the waves of the sea." Ḥudhaifa replied, "There is a closed gate in front of it." Umar asked, "Will that gate be opened or broken?" He replied, "It will be broken." Umar said, "Then the gate will not be closed again till the Day of Resurrection." We said to Masrūq, "Would you ask Ḥudhaifa whether Umar knew what that gate symbolized?" He asked him and he replied "He (Umar) knew it as one knows that there will be night before tomorrow morning."

(4) CHAPTER. *Ar-Raiyān* (one of the gates of Paradise) is for people observing *Şaum* (fast) people.

1896. Narrated Sahl رَضِيَ اللهُ عَنْهُ: The

رِيحِ الْمِسْكِ. يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصَّيَامُ لِي وَأَنَا أَجْرِي بِهِ. وَالْحَسَنَةُ بِعَشْرِ أَمْثَلِهَا. [انظر: ١٩٠٤، ٥٩٢٧، ٧٤٩٢، ٧٥٣٨]

(٣) بَابُ: الصَّوْمُ كَفَّارَةٌ

١٨٩٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَامِعٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: مَنْ يَحْفَظُ حَدِيثًا عَنِ النَّبِيِّ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُدَيْفَةُ: أَنَا سَمِعْتُهُ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّيَامُ وَالصَّدَقَةُ». قَالَ: لَيْسَ أَسْأَلُ عَنْ ذُو، إِنَّمَا أَسْأَلُ عَنِ الَّتِي تَمْوُجُ كَمَا يَمْوُجُ الْبَحْرُ. قَالَ: وَإِنْ دُونَ ذَلِكَ بَابًا مُغْلَقًا، قَالَ: فَيَفْتَحُ أَوْ يُكْسِرُ؟ قَالَ: يُكْسِرُ، قَالَ: ذَلِكَ أَجْدَرُ أَنْ لَا يُغْلَقَ إِلَى يَوْمِ الْقِيَامَةِ. فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ، أَكَانَ عُمَرُ يَعْلَمُ مِنَ الْبَابِ؟ فَسَأَلَهُ، فَقَالَ: نَعَمْ. كَمَا يَعْلَمُ أَنَّ دُونَ عِدِّ اللَّيْلَةِ. [راجع: ٥٢٥]

(٤) بَابُ: الرَّيَّانُ لِلصَّائِمِينَ

١٨٩٦ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:

(1) (H.1894) Although all practices of worshipping are for Allāh تَعَالَى, here Allāh تَعَالَى singles out *Şaum* (fasting), because *Şaum* (fast) cannot be practised for the sake of showing off as nobody can know whether one is observing *Şaum* (fast) or not, except Allāh. Therefore, *Şaum* (fasting) is a pure performance that cannot be blemished with hypocrisy. (*Faḥ Al-Bārī*)

Prophet ﷺ said, "There is a gate in Paradise called *Ar-Raiyān*, and those who observe *Şaum* (fasts) will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe *Şaum* (fast)?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."

1897. Narrated Abū Hurairah عنه رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever gives two kinds (of things or property) in charity for Allāh's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allāh! Here is prosperity.' So, whoever was amongst the people who used to offer their *Şalāt* (prayers), will be called from the gate of the *Şalāt*; and whoever was amongst the people who used to participate in *Jihād*, will be called from the gate of *Jihād*; and whoever was amongst those who used to observe fasts, will be called from the gate of *Ar-Raiyān*; whoever was amongst those who used to give *Aş-Şadaqa* (charity), will be called from the gate of *Aş-Şadaqa*." Abū Bakr عنه رَضِيَ اللهُ عَنْهُ said, "Let my parents be sacrificed for you, O Allāh's Messenger! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet ﷺ replied, "Yes, and I hope you will be one of them."

حَدَّثَنَا سَلِيمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ: الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ، يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ. يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ.» [انظر: ٣٢٥٧]

١٨٩٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي مَعْنٌ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ: يَا عَبْدَ اللهِ هَذَا خَيْرٌ. فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ.» فَقَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: يَا بَأْسَى أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ، مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ؛ وَأَرْجُو أَنْ تُكُونَ مِنْهُمْ.» [انظر: ٢٨٤١، ٣٢١٦، ٣٦٦٦]

(5) CHAPTER. Should it be said “Ramaḍān” or “the month of Ramaḍān?” And whoever thinks that both are permissible.

And the Prophet ﷺ said, “Whoever observe Şaum (fasts) in Ramaḍān.” And also said, “Do not observe Şaum before Ramaḍān.”⁽¹⁾

1898. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “When (the month of) Ramaḍān begins, the gates of Paradise are opened.”

1899. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “When the month of Ramaḍān starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained.”

1900. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: I heard Allāh’s Messenger ﷺ saying, “When you see the crescent (of the month of Ramaḍān), start observing Şaum (fast) and when you see the crescent (of the month of Şhawwāl), stop observing Şaum; and if the sky is overcast (and you can’t see it) then regard the crescent (month) of Ramaḍān (as of 30 days).”

(٥) بَابٌ: هَلْ يُقَالُ: رَمَضَانُ، أَوْ شَهْرُ رَمَضَانَ؟ وَمَنْ رَأَى كَلَّهُ وَاسِعًا، وَقَالَ النَّبِيُّ ﷺ: «مَنْ صَامَ رَمَضَانَ». وَقَالَ: «لَا تَقْدَمُوا رَمَضَانَ».

١٨٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا جَاءَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ».

[انظر: ١٨٩٩، ٣٢٧٧]

١٨٩٩ - وَحَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي أَنَسٍ مَوْلَى التَّيْمِيِّينَ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ السَّمَاءِ، وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ».

[راجع: ١٨٩٨]

١٩٠٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا».

(1) (Ch.5) Do not observe fast one or two days before Ramaḍān immediately, fearing to miss the right beginning of the month. (See *Hadīth* 1914).

وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ
فَأَقْدَرُوا لَهُ.

وَقَالَ غَيْرُهُ عَنِ اللَّيْثِ: حَدَّثَنِي
عُقَيْلٌ وَيُونُسُ: لَهْلَالِ رَمَضَانَ. [انظر:

[١٩٠٧، ١٩٠٦]

(6) CHAPTER. Whoever observed fast in Ramaḍān out of sincere faith (that it is an enjoined duty), and hoping for a reward from Allāh and with honest intention (i.e., only for Allāh's sake).

And 'Āishah رضي الله عنها narrated from the Prophet ﷺ, "The people will be resurrected (and judged) according to their intentions."

(٦) بَابٌ مِّنْ صَامٍ رَمَضَانَ إِيمَانًا
وَاحْتِسَابًا وَنِيَّةً،

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا عَنِ
النَّبِيِّ ﷺ: «يُعْتَوَّنَ عَلَى نِيَّاتِهِمْ»

1901. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Whoever established Ṣalāt (prayer) on the night of Qadr with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven; and whoever observes Ṣaum (fasts) in the month of Ramaḍān with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven."

١٩٠١ - حَدَّثَنَا مُسْلِمٌ بِنُ
إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَامَ
لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا
تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ
إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ
ذَنْبِهِ». [راجع: ٣٥]

(7) CHAPTER. The Prophet ﷺ used to be most generous in the month of Ramaḍān.

1902. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ was the most generous amongst the people, and he used to be more so in the month of Ramaḍān when Jibrīl (Gabriel) visited him, and Jibrīl used to meet him on every night of Ramaḍān till the end of the month. The Prophet ﷺ used to recite the Noble Qur'ān to Jibrīl, and when Jibrīl met him, he used to be more generous than the fair wind [sent by Allāh with glad tidings (rain) in readiness and haste to

(٧) بَابٌ: أَجْوَدُ مَا كَانَ النَّبِيُّ ﷺ
يَكُونُ فِي رَمَضَانَ

١٩٠٢ - حَدَّثَنَا مُوسَى بِنُ
إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بِنُ سَعْدِ:
أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ
عَدِيِّ اللَّهِ بْنِ عُبَيْتَةَ: أَنَّ ابْنَ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ
أَجْوَدَ النَّاسِ بِالْحَيْرِ، وَكَانَ أَجْوَدَ مَا
يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ،

do charitable deeds.]

وَكَانَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ حَتَّى يُسَلِّحَ يَعْرِضُ عَلَيْهِ النَّبِيُّ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ٦]

(8) CHAPTER. Whoever does not give up lying speech (false statements (i.e., telling lies) and acting on those while observing Şaum (fast).

1903. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever does not give up lying speech (false statements) and acting on those lies and evil actions etc., Allāh is not in need of his leaving his food and drink [i.e., Allāh will not accept his Şaum (fasting)]".

[See *Fath Al-Bārī*]

(9) CHAPTER. Should one say, "I am observing Şaum (fast)" on being abused?

1904. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'All the deeds of Adam's sons (people) are for them, except Şaum (fasting) which is for Me, and I will give the reward for it.' Observing Şaum (fast) is a shield or protection (from the Hell-fire and from committing sins). If one of you is observing Şaum (fast), he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am observing Şaum (fast).' By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better before Allāh than the smell of musk. There are two pleasures for

(٨) بَابٌ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فِي الصَّوْمِ

١٩٠٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ اللهُ حَاجَةً فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ». [انظر: ٦٠٥٧]

(٩) بَابٌ: هَلْ يَقُولُ: إِنِّي صَائِمٌ، إِذَا شُتِمَ

١٩٠٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ أَبِي صَالِحِ الزِّيَّاتِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، وَالصِّيَامُ جُنَّةٌ. وَإِذَا كَانَ يَوْمَ صَوْمٍ أَحَدِكُمْ فَلَا يَزِفْتُ وَلَا يَصْحَبُ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ

the person observing *Şaum*, one at the time of *Iftar* (breaking his fast), and the other at the time when he will meet his Lord; then he will be pleased because of his *Şaum* (fasting).”

(10) CHAPTER. *Aş-Şaum* (the fasting) (is recommended) for those who fear committing illegal sexual acts, i.e., those who are unmarried.

1905. Narrated ‘Alqāma: While I was walking with ‘Abdullāh رَضِيَ اللهُ عَنْهُ he said, “We were in the company of the Prophet ﷺ and he said, ‘He who can afford to marry should marry, because it will help him to lower his gaze (from looking at forbidden things and other women), and save his private parts (from committing illegal sexual acts etc.), and he who cannot afford to marry is advised to observe *Şaum* (fasting), as *Şaum* (fasting) will restrain his sexual power.’”

(11) CHAPTER. The statement of the Prophet ﷺ: “Start observing *Şaum* (fasts) on seeing the crescent-moon of Ramaḍān, and stop observing *Şaum* on seeing the crescent-moon (of *Şhawwāl*).”

And ‘Ammār said, “Whoever observes *Şaum* (fasting) on a doubtful day⁽¹⁾ is disobeying Abūl-Qāsim (i.e., the Prophet ﷺ).”

1906. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُ mentioned Ramaḍān and said, “Do not observe fasting unless you see the crescent-moon (of Ramaḍān), and do not give up fasting till

فَلْيَقُلْ: إِنِّي أَمْرُؤٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِّ الصَّائِمِ أَطْيَبُ، عِنْدَ اللَّهِ مِنْ رِيحِ الْمَسْكِ. لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ».

[راجع: ١٨٩٤]

(١٠) بَابُ الصَّوْمِ لِمَنْ خَافَ عَلَى نَفْسِهِ الْعُرْيَةَ

١٩٠٥ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: بَيْنَا أَنَا وَأُمِّشِي مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: «مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَعْضُ لِلْبَصْرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ». [انظر: ٥٠٦٥، ٥٠٦٦]

(١١) بَابُ قَوْلِ النَّبِيِّ ﷺ: «إِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطَرُوا»، وَقَالَ صِلَةُ عَنْ عَمَّارٍ: مَنْ صَامَ يَوْمَ الشُّكِّ فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ

١٩٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ رَمَضَانَ فَقَالَ:

(1) (Ch.11) The doubtful day is the day that is not certainly the first of Ramaḍān, but perhaps the last of *Şha'bān*, the preceding month.

you see the crescent-moon of (Shawwāl), but if the sky is overcast and you can't see the moon, then act on estimation (i.e., count Sha'bān as 30 days and Ramaḍān also as 30 days)."

1907. Narrated 'Abullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "The month (can be) 29 nights (i.e., days), and do not fast till you see the crescent-moon, and if the sky is overcast, then complete Sha'bān as thirty days."

1908. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "The month is like this and this," (at the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time.

1909. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, or said Abūl-Qāsim رَضِيَ اللهُ عَنْهُ said, "Start observing Ṣaum (fasts) on seeing the crescent-moon (of Ramaḍān), and give up observing Ṣaum (fast) on seeing the crescent-moon (of Shawwāl), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'bān."

1910. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you

« لَا تَصُومُوا حَتَّى تَرَوْا الْهَالَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ ». [راجع: ١٩٠٠]

١٩٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً فَلَا تَصُومُوا حَتَّى تَرَوْهُ. فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ». [راجع: ١٩٠٠]

١٩٠٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ بْنِ سَحِيمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ النَّبِيُّ ﷺ: «الشَّهْرُ هَكَذَا وَهَكَذَا»، وَخَسَّنَ الْإِبَاهِمَ فِي الثَّالِثَةِ. [انظر: ١٩١٣، ٥٣٠٢]

١٩٠٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ - أَوْ قَالَ: قَالَ أَبُو الْقَاسِمِ رَضِيَ اللهُ عَنْهُ -: «صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ».

١٩١٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ عِكْرِمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ

would not go to your wives for one month.”
He replied, “The month is of 29 days.”

1911. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ vowed to keep aloof from his wives for one month, and he had dislocation of his leg. So, he stayed in a *Maṣhrūba* for 29 nights and then came down. Some people said, “O Allāh's Messenger! You vowed to stay aloof for one month,” He replied, “The month is of 29 days.”

[See H. 378]

(12) CHAPTER. The two months of 'Eid do not decrease.

Narrated Abū 'Abdullāh, “Ishāq said that if Ramaḍān is of 29 days, even then it is complete (in its superiority); Muḥammad said, “It will not happen that there will be any decrease in their number and superiority.”

1912. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The two months of 'Eid (i.e., Ramaḍān and Dhul-Hijjah), do not decrease (in superiority).”⁽¹⁾

النَّبِيِّ ﷺ إِلَى مِنْ نِسَائِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَةَ وَعِشْرُونَ يَوْمًا عَدَا أَوْ رَاحَ فَقِيلَ لَهُ: إِنَّكَ حَلَفْتَ أَنْ لَا تَدْخُلَ شَهْرًا، فَقَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةَ وَعِشْرِينَ يَوْمًا». [انظر: ٥٢٠٢]

١٩١١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ قَالَ: أَلَى رَسُولِ اللهِ ﷺ مِنْ نِسَائِهِ وَكَانَتْ انْفَكَّت رِجْلُهُ فَأَقَامَ فِي مَشْرُوبَةٍ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ. فَقَالُوا: يَا رَسُولَ اللهِ، أَلَيْتَ شَهْرًا، فَقَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ».

[راجع: ٣٧٨]

(١٢) بَابُ: شَهْرَا عِيدٍ لَا يَنْقُصَانِ،

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْحَاقُ: وَإِنْ كَانَ نَاقِصًا فَهُوَ تَامٌ. وَقَالَ مُحَمَّدٌ: لَا يَجْتَمِعَانِ، كِلَاهُمَا نَاقِصٌ.

١٩١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ إِسْحَاقَ بْنَ يَعْنَى ابْنَ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي

(1) (H.1912) There are many interpretations of this *Hadīth*, but the most common one is this: The good deeds done in these two months are rewarded fully whether these months are of 29 or 30 days. There is no harm if Muslims unknowingly start observing *Ṣaum* (fast) on a wrong day, or stay at 'Arafāt during *Hajj* on a day other than the prescribed one, on condition that the crescent should be watched carefully. For example, if two persons witness that they have seen the crescent and the people observe *Ṣaum* (fasts) or stay at 'Arafāt accordingly, and later the two witnesses turn to be liars, the acts of worshipping performed by the Muslims will not be rejected by Allāh. (*Fath-Al-Bārī*).

بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. ح
وَحَدَّثَنِي مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ،
عَنْ خَالِدِ الْحَدَّاءِ قَالَ: أَخْبَرَنِي عَبْدُ
الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ
اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «شَهْرَانِ
لَا يَنْقُصَانِ، شَهْرًا عِيدًا، رَمَضَانَ وَدُوَّ
الْحَجَّةِ».

(13) CHAPTER. The Statement of the Prophet ﷺ: “We neither write nor know accounts.”

1913. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said, “We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e., sometimes of 29 days and sometimes of 30 days.”

(۱۳) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَا نَكْتُبُ وَلَا نَحْسِبُ»

۱۹۱۳ - حَدَّثَنَا آدَمُ: حَدَّثَنَا
شُعْبَةُ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ:
حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو: أَنَّهُ سَمِعَ ابْنَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ،
أَنَّهُ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا
نَحْسِبُ. الشَّهْرُ هَكَذَا وَهَكَذَا»، يَعْنِي
مَرَّةً تِسْعَةً وَعِشْرِينَ وَمَرَّةً ثَلَاثِينَ.

[راجع: ۱۹۰۸]

(14) CHAPTER. Not to observe Şaum (fast) for a day or two ahead of Ramađān.

1914. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “None of you should observe Şaum (fast) for a day or two ahead of Ramađān unless he has the habit of observing Şaum (Nawāfil) (and if his fasting coincides with that day) then he can observe Şaum (fast) on that day.”

(۱۴) بَابُ: لَا يَتَقَدَّمُ رَمَضَانَ بِصَوْمِ
يَوْمٍ وَلَا يَوْمَيْنِ

۱۹۱۴ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى
بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ
ﷺ، أَنَّهُ قَالَ: «لَا يَتَقَدَّمَنَّ أَحَدُكُمْ
رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلَّا أَنْ
يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمًا،
فَلْيَصُمْ ذَلِكَ الْيَوْمَ».

(15) CHAPTER. The Statement of Allāh عز وجل: “It is made lawful for you to have sexual

(۱۵) بَابُ قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ:

relations with your wives on the night of the *Aş-Şaum* (the fasts). They are *Libās* [i.e., body cover or screen or *Sakan* (سكن) (i.e., 'you enjoy the pleasure of living with her' — as in the Verse 7:189) — *Tafsir At-Tabarī*], for you, and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So, now have sexual relations with them and seek that which Allāh has ordained for you (offspring)..." (V.2:187)

1915. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: It was the custom among the companions of Muḥammad ﷺ that if any of them was observing *Aş-Şaum* (fast) and the food was presented [for *Iftār* — breaking his *Şaum* (fast)], but he slept before eating, he would not eat that night and the following day till sunset.

Qais bin Şirma Al-Anṣārī was observing *Şaum* (fast) and came to his wife at the time of *Iftār* and asked her whether she had anything to eat. She replied, "No, but I would go and bring something for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, "Disappointment for you." When it was midday on the following day, he fainted and the Prophet ﷺ was informed about the whole matter; upon which the following Verses were revealed: "It is made lawful for you to have sexual relations with your wives on the night of *Aş-Şaum* (the fasts)..."

So they were rejoiced greatly by it. And then Allāh also revealed:

"...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)..." (V.2:187)

﴿أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ أَرْفَتُمْ إِلَىٰ نِسَائِكُمْ مِنْ لَيْسَ لَكُمْ وَأَنْتُمْ لِيَسَّ لَهُنَّ عِلْمَ اللَّهِ أَنْكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَمَّا عَنْكُمْ فَاتَّقِنَ بُيُوتَهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾ [البقرة: ١٨٧]

١٩١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ إِذَا كَانَ الرَّجُلُ صَائِمًا فَحَضَرَ الْإِفْطَارَ فَنَامَ قَبْلَ أَنْ يُفْطَرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمْسِيَ. وَإِنَّ قَيْسَ بْنَ صِرْمَةَ الْأَنْصَارِيَّ كَانَ صَائِمًا فَلَمَّا حَضَرَ الْإِفْطَارَ أَتَى امْرَأَتَهُ فَقَالَ لَهَا: أَعِنْدِكَ طَعَامٌ؟ قَالَتْ: لَا، وَلَكِنْ أَنْظِلْنِي فَأُطْلُبُ لَكَ. وَكَانَ يَوْمَهُ يَعْمَلُ فَعَلَيْتُهُ عَيْنَاهُ فَجَاءَتْهُ امْرَأَتُهُ فَلَمَّا رَأَتْهُ قَالَتْ: خِيْبَةٌ لَكَ. فَلَمَّا انْتَصَفَ النَّهَارَ غَشِيَ عَلَيْهِ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ أَرْفَتُمْ إِلَىٰ نِسَائِكُمْ﴾ فَفَرِحُوا بِهَا فَرَحًا شَدِيدًا. وَنَزَلَتْ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ [البقرة: ١٨٧]. [انظر:

(16) CHAPTER. The Statement of Allāh تعالى: "...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Şaum (fast) till the nightfall..." (V.2:187)

Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said as above.

1916. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: When the following Verses were revealed: "Until the white thread appears to you distinct from the black thread, I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allāh's Messenger ﷺ and told him the whole story. He explained to me, "That Verse means the darkness of night and the whiteness of dawn."

(١٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ نَمَّ أَتَيْتُمُ الصَّيَامَ إِلَى آيَاتٍ﴾ [البقرة: ١٨٧]،
فِيهِ الْبَرَاءُ عَنِ النَّبِيِّ ﷺ.

١٩١٦ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنِي حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿حَتَّى يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ عَمَدْتُ إِلَى عِقَالِ أَسْوَدٍ وَإِلَى عِقَالِ أَبْيَضٍ فَجَعَلْتُهُمَا تَحْتِ وَسَادَتِي، فَجَعَلْتُ أَنْظُرُ فِي اللَّيْلِ فَلَا يَسْتَبِينُ لِي. فَعَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ: «إِنَّمَا ذَلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ». [انظر: ٤٥٠٩، ٤٥١٠]

1917. Narrated Sahl bin Sa'd: When the following Verses were revealed: "...Eat and drink until the white thread appears to you, distinct from the black thread..." and 'of dawn' was not revealed, some people who intended to observe Şaum (fast), tied black and white threads to their legs and went on eating till they differentiated between the two. Allāh then revealed the words, 'of dawn', and it became clear that, that meant night and day.

١٩١٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ سَعْدٍ ح وَحَدَّثَنِي سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ مُحَمَّدُ بْنُ مُطَرِّفٍ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أُنزِلَتْ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ وَلَمْ يَنْزِلْ ﴿مِنَ الْفَجْرِ﴾ فَكَانَ رِجَالٌ إِذَا

أَرَادُوا الصَّوْمَ رَبَطَ أَحَدُهُمْ فِي رِجْلَيْهِ
الْحَيْطُ الْأَبْيَضُ وَالْحَيْطُ الْأَسْوَدُ، وَلَا
يَزَالُ يَأْكُلُ حَتَّى يَتَبَيَّنَ لَهُ رُؤْيُتُهُمَا.
فَأَنْزَلَ اللَّهُ بَعْدُ: ﴿مِنَ الْفَجْرِ﴾ فَعَلِمُوا
أَنَّهُ إِنَّمَا يَعْنِي اللَّيْلَ وَالنَّهَارَ.

[انظر: ٤٥١١]

(17) CHAPTER. The statement of the Prophet ﷺ: The *Adhān* of Bilāl should not stop you from taking *Sahūr* (late-night meals).

1918, 1919. Narrated 'Āishah رضي الله عنها: Bilāl used to pronounce the *Adhān* at night, so Allāh's Messenger ﷺ said, "Carry on taking your meals (eat and drink) till Ibn Umm Maktūm pronounces the *Adhān*, for he does not pronounce it till it is dawn."

(١٧) بَابُ قَوْلِ النَّبِيِّ ﷺ: (لَا يَمْنَعَنَّكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلَالٍ)

١٩١٨، ١٩١٩ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، وَالْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ بِلَالَ كَانَ يُؤَدِّنُ بِلَيْلٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا وَاشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ فَإِنَّهُ لَا يُؤَدِّنُ حَتَّى يَطْلُعَ الْفَجْرُ». قَالَ الْقَاسِمُ: وَلَمْ يَكُنْ بَيْنَ أَذَانِهِمَا إِلَّا أَنْ يَرْقَى ذَا وَيَنْزِلَ ذَا. [راجع: ٦١٧]

(18) CHAPTER. Taking the *Sahūr* (late night meals taken before dawn) hurriedly (shortly before dawn).⁽¹⁾

1920. Narrated Sahl bin Sa'd رضي الله عنه: I used to take my *Sahūr* (late night meals taken before dawn) meals with my family and then hurry up for presenting myself for the *Fajr* prayer with Allāh's Messenger ﷺ.

(١٨) بَابُ تَعْجِيلِ السَّحُورِ

١٩٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَتَسَحَّرُ فِي أَهْلِي، ثُمَّ تَكُونُ سُرْعَتِي

(1) (Ch.18) They used to take the meal of *Sahūr* (late night meals taken before dawn) so late at night that they hurried in eating so that they might offer the *Fajr* prayer with Allāh's Messenger ﷺ.

أَنْ أُدْرِكَ السَّحُورَ مَعَ رَسُولِ اللَّهِ ﷺ.

[راجع: ٥٧٧]

(19) CHAPTER. What is the interval between the (end of) *Şahūr* and the *Şalāt-ul-Fajr* (early morning prayer)?

1921. Narrated Anas رَضِيَ اللهُ عَنْهُ Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said, "We took the *Şahūr* (late night meals) with the Prophet ﷺ. Then he stood for *Aş-Şalāt* (the prayer)." I asked, "What was the interval between the *Şahūr* and the *Adhān*?" He replied, "The interval was sufficient to recite fifty Verses of the Qur'an."

(١٩) بَابُ قَدْرِ كَمْ بَيْنَ السَّحُورِ وَصَلَاةِ الْفَجْرِ؟

١٩٢١ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَسَحَّرْنَا مَعَ النَّبِيِّ ﷺ ثُمَّ قَامَ إِلَى الصَّلَاةِ، قُلْتُ: كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسَّحُورِ؟ قَالَ: قَدْرُ خَمْسِينَ آيَةً. [راجع: ٥٧٥]

(20) CHAPTER. The *Şahūr* (late night meals) is a blessing but it is not compulsory.

For the Prophet ﷺ and his companions kept observing fasting continuously for more than one day and (of course) no *Şahūr* (late night meals) was taken (during that prolonged fast).

(٢٠) بَابُ بَرَكَةِ السَّحُورِ مِنْ غَيْرِ إِيْجَابِ،

لَأَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ وَاصَلُوا وَلَمْ يُذَكِّرِ السَّحُورَ.

1922. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ observed fasting for days continuously; the people also did the same but it was difficult for them. So, the Prophet ﷺ forbade them (to observe fast continuously for more than one day). They said, "But you observe fast without break (no food was taken in the evening or in the morning)." The Prophet ﷺ replied, "I am not like you, for I am provided with food and drink (by Allāh)."

١٩٢٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ وَاصَلَ فَوَاصَلَ النَّاسَ فَشَقَّ عَلَيْهِمْ فَنَهَاهُمْ. قَالُوا: إِنَّكَ تَوَاصِلُ، قَالَ: «لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَظَلُّ أُطْعَمُ وَأُسْقَى». [انظر: ١٩٦٢]

1923. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Take *Şahūr* (late night meals) as there is a blessing in it."

١٩٢٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ

بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً».

(21) CHAPTER. If the intention of observing Şaum (fast) was made in the daytime...

Umm Ad-Dardā' said: Abū Ad-Dardā' used to ask, "Do you have food?" If we answered in the negative, he would say, "Then I am observing Şaum (fasting) today." Abū Ṭalḥā, Abū Hurairah, Ibn 'Abbās and Hudhaifa رَضِيَ اللَّهُ عَنْهُمْ did the same.

1924. Narrated Salama bin Al-Akwa' رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ ordered a person on the day of *Āshūra* (the tenth of Muḥarram) to announce, "Whoever has eaten, should not eat any more, but observe Şaum (fast), and who has not eaten should not eat, but complete his Şaum (fast) (till the end of the day)."

(٢١) بَابٌ: إِذَا تَوَى بِالنَّهَارِ صَوْمًا، وَقَالَتْ أُمُّ الدَّرْدَاءِ: كَانَ أَبُو الدَّرْدَاءِ يَقُولُ: عِنْدَكُمْ طَعَامٌ؟ فَإِنْ قُلْنَا: لَا، قَالَ: فَإِنِّي صَائِمٌ يَوْمِي هَذَا. وَفَعَلَهُ أَبُو طَلْحَةَ وَأَبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ وَحُدَيْفَةُ رَضِيَ اللَّهُ عَنْهُمْ.

١٩٢٤ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ بَرِيدِ بْنِ أَبِي عُبَيْدَةَ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا يُنَادِي فِي النَّاسِ يَوْمَ عَاشُورَاءَ: «إِنَّ مَنْ أَكَلَ فَلَيْتِمَ أَوْ فَلْيَصُمْ، وَمَنْ لَمْ يَأْكُلْ فَلَا يَأْكُلْ».

[انظر: ٢٠٠٧، ٧٢٦٥]

(22) CHAPTER. If a person observing Şaum (fast) gets up in the morning in the state of Janāba [will his Şaum (fast) be valid?]

1925, 1926. Narrated 'Āishah and Umm Salama رَضِيَ اللَّهُ عَنْهُمَا: At times, Allāh's Messenger ﷺ used to get up in the morning in the state of *Janāba* after having sexual relations with his wives. He would then take a bath and observe Şaum (fast). Marwān said to Abdur Rahmān, "I swear by Allāh that you tell Abū Hurairah that [the Prophet ﷺ used to be *Junub* (in state of *Janāba*) till the dawn, would then take a bath and observe Şaum (fast)]."

(٢٢) بَابُ الصَّائِمِ يُصْبِحُ جُنُبًا

١٩٢٥، ١٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ بْنِ الْمُغِيرَةِ. أَنَّهُ سَمِعَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ أَنَا وَأَبِي حَتَّى دَخَلْنَا عَلَى عَائِشَةَ وَأُمِّ سَلَمَةَ. ح

وَحَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ

بن هشام: أَنَّ أَبَاهُ عَبْدَ الرَّحْمَنِ أَخْبَرَ مَرْوَانَ: أَنَّ عَائِشَةَ وَأُمَّ سَلَمَةَ أَخْبَرَتَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُدْرِكُهُ الْفَجْرُ، وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. وَقَالَ مَرْوَانُ لِعَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ: أَقْسِمُ بِاللَّهِ لَتَفْرِعَنَّ بِهَا أَبَا هُرَيْرَةَ. وَمَرْوَانُ يَوْمئِذٍ عَلَى الْمَدِينَةِ، فَقَالَ أَبُو بَكْرٍ: فَكِرَةٌ ذَلِكَ عَبْدُ الرَّحْمَنِ ثُمَّ قُدِّرَ لَنَا أَنْ نَجْتَمِعَ بِذِي الْحُلَيْفَةِ وَكَانَتْ لِأَبِي هُرَيْرَةَ هُنَالِكَ أَرْضٌ، فَقَالَ عَبْدُ الرَّحْمَنِ لِأَبِي هُرَيْرَةَ: إِنِّي ذَاكِرٌ لَكَ أَمْرًا وَلَوْلَا مَرْوَانُ أَقْسَمَ عَلَيَّ فِيهِ لَمْ أَذْكُرْهُ لَكَ، فَذَكَرَ قَوْلَ عَائِشَةَ وَأُمَّ سَلَمَةَ فَقَالَ: كَذَلِكَ حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ وَهُوَ أَعْلَمُ. وَقَالَ هَمَّامُ وَابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِي هُرَيْرَةَ: كَانَ النَّبِيُّ ﷺ بِأَمْرٍ بِالْفِطْرِ، وَالْأَوَّلُ

أَسْنَدُ. [الحديث: ١٩٢٥، انظر: ١٩٣٠، ١٩٣١]؛ [الحديث: ١٩٢٦، انظر: ١٩٣٢]

(23) CHAPTER. To embrace while one is observing *Ṣaum* (fast).

‘Aishah رضي الله عنها said: “A person observing *Ṣaum* (fast) is forbidden to have sexual intercourse.”

1927. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ used to kiss and embrace (his wives) while he was observing *Ṣaum* (fast), and he had more power to control his desires than any of you.

Jabir bin Zaid said, “If a man gets a

(٢٣) بَابُ الْمُبَاشَرَةِ لِلصَّائِمِ،

وقالت عائشة رضي الله عنها: يحرم عليه فرجها.

١٩٢٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ

sexual discharge as a result of casting a look (at his wife) should complete his Şaum (fast).”

يُقْبَلُ وَيُبَايِرُ وَهُوَ صَائِمٌ وَكَانَ أَمْلَكُكُمْ لِإِرْبِهِ.

وقال: قال ابن عباس: ﴿مَثَرِي﴾: حاجة. قال طاووس: ﴿غَيْرِ أُولَى الْإِرْبَةِ﴾ [النور: ٣١]: الأحمق، لا حاجة له في النساء. وقال جابر بن زيد: إن نظر فأمنى يثم صومه. [انظر: ١٩٢٨]

(24) CHAPTER. What is said regarding kissing by a fasting person.

(٢٤) بَابُ الْقُبْلَةِ لِلصَّائِمِ

1928. Narrated Hishām's father: 'Āishah رضي الله عنها said, "Allāh's Messenger ﷺ used to kiss some of his wives while he was observing Şaum (fast)," and then she smiled.

١٩٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ ح. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ. عَنْ مَالِكٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيُقْبِلُ بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ، ثُمَّ ضَحِكَتْ. [راجع: ١٩٢٧]

1929. Narrated Zainab, daughter of Umm Salama that her mother said: While I was (lying) with Allāh's Messenger ﷺ underneath a woollen sheet, I got the menstruation, and then slipped away and put on the clothes (which I used to wear) in menses. He asked, "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woollen sheet. I and Allāh's Messenger ﷺ used to take a bath from one waterpot and he used to kiss me while he was observing Şaum (fast).

١٩٢٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: «بَيْنَمَا أَنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْحَمِيلَةِ إِذْ حِضْتُ فَأَنْسَلْتُ فَأَخَذْتُ ثِيَابَ حِضَّتِي، فَقَالَ: «مَا لَكَ؟ أَنْفَسْتِ؟» قُلْتُ: نَعَمْ. فَدَخَلْتُ مَعَهُ فِي الْحَمِيلَةِ

وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلَانِ مِنْ إِنَاءٍ وَاحِدٍ وَكَانَ يُقْبَلُهَا وَهُوَ صَائِمٌ. [راجع: ٢٩٨]

(25) CHAPTER. Taking a bath by a person observing Şaum (fast).

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا soaked a garment in water and then put it over himself while he was observing Şaum (fasting). Ash-Sha'bi entered a bathroom while he was observing Şaum. Ibn 'Abbās said, "There is no harm in tasting the food of the pots or other meals. Al-Ḥasan said, "There is no harm for the person observing Şaum (fast) to rinse his mouth with water and to cool his body." Ibn Mas'ūd said, "At the night of your fasting day, you had better oil and comb your hair." Anas said, "I had a tub in which I used to sit while observing Şaum (fast)." It is mentioned that the Prophet ﷺ cleaned his teeth with a *Siwāk* while observing Şaum (fast), and Ibn 'Umar used to clean his teeth with *Siwāk* in the early and the late hours of the day without swallowing the resultant saliva [while observing Şaum (fast)]. 'Aṭā' said, "The swallowing of saliva does not break the Şaum (fast)." Ibn Sirīn said, "There is no harm in cleaning the teeth with a green fresh *Siwāk*." He was told that it had taste. Ibn Sirīn replied, "Water also has taste; yet you people rinse your mouth with it." Anas, Al-Ḥasan and Ibrāhīm did not see any harm in smearing one's eyes with kohl while observing Şaum (fast).

1930. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا (At times) in Ramaḍān the Prophet ﷺ used to be in a state of *Janāba* not because of a wet dream, then he would take a bath and continue his Şaum (fast).

(٢٥) بَابُ اغْتِسَالِ الصَّائِمِ،

وَبَلَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا تَوْبًا فَأَلْقَى عَلَيْهِ وَهُوَ صَائِمٌ. وَدَخَلَ الشَّعْبِيُّ الْحَمَّامَ وَهُوَ صَائِمٌ. وَقَالَ ابْنُ عَبَّاسٍ: لَا بَأْسَ أَنْ يَتَّطَعَمَ الْقَدْرَ أَوْ الشَّيْءَ. وَقَالَ الْحَسَنُ: لَا بَأْسَ بِالْمُضْمَضَةِ وَالتَّبْرِيدِ لِلصَّائِمِ. وَقَالَ ابْنُ مَسْعُودٍ: إِذَا كَانَ صَوْمٌ أَحَدِكُمْ فَلْيُصْبِحْ دَهِينًا مُرْتَجِلًا، وَقَالَ أَنَسٌ: إِنَّ لِي أَيْزَنَ أَتَّقَحُمُ فِيهِ وَأَنَا صَائِمٌ، وَيُذَكِّرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ اسْتَاكَ وَهُوَ صَائِمٌ. وَقَالَ ابْنُ عُمَرَ: يَسْتَاكَ أَوَّلَ النَّهَارِ وَآخِرَهُ. وَقَالَ عَطَاءٌ: إِنْ أَرْدَدَ رِيْقَهُ لَا أَقُولُ: يُفْطِرُ. وَقَالَ ابْنُ سِيرِينَ: لَا بَأْسَ بِالسَّوَالِكِ الرَّطْبِ. قِيلَ: لَهُ طَعْمٌ، قَالَ: وَالْمَاءُ لَهُ طَعْمٌ وَأَنْتَ تَمُضِمُضُ بِهِ. وَلَمْ يَرَ أَنَسٌ وَالْحَسَنُ وَإِبْرَاهِيمُ بِالكُحْلِ لِلصَّائِمِ بِأَسَا.

١٩٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ

صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَأَبِي بَكْرٍ، قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: كَانَ النَّبِيُّ ﷺ يُدْرِكُهُ الفَجْرُ

1931. Narrated Abū Bakr bin ‘Abdur-Rahmān: My father and I went to ‘Āishah and she said, “I testify that Allāh’s Messenger ﷺ at times used to get up in the morning in a state of *Janāba* from sexual intercourse, not from a wet dream and then he would observe *Şaum* (fast) that day.”

1932. Then he went to Umm Salama and she also narrated a similar thing.

(26) CHAPTER. If a person observing *Şaum* (fast) ate or drank forgetfully (should he observe *Şaum* another day in lieu of that day)?

‘Aṭā’ said, “There is no harm if water goes in the throat and one is unable to bring it out while putting it in the nose and then blowing it out.”

Al-Ḥasan said, “If a fly enters one’s throat (while one is observing *Şaum*), there is no harm in it.” Al-Ḥasan and Mujāhid said, “If one has sexual intercourse forgetfully (with one’s wife) then no penalty will be imposed on him.”

1933. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, “If somebody eats or drinks forgetfully then he should complete his *Şaum* (fast), for what he has eaten or drank, has been given to him by Allāh.”

جُنُبًا فِي رَمَضَانَ مِنْ غَيْرِ حُلْمٍ فَيَغْتَسِلُ وَيَصُومُ. [راجع: ١٩٢٥]

١٩٣١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ ابْنِ الْمُغِيرَةِ: أَنَّهُ سَمِعَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ: كُنْتُ أَنَا وَأَبِي فَذَهَبْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ إِنْ كَانَ لَيُصْبِحُ جُنُبًا مِنْ جَمَاعٍ غَيْرِ احْتِلَامٍ، ثُمَّ يَصُومُهُ. [راجع: ١٩٢٥]

١٩٣٢ - ثُمَّ دَخَلْنَا عَلَى أُمِّ سَلَمَةَ فَقَالَتْ مِثْلَ ذَلِكَ. [راجع: ١٩٢٦]

(٢٦) بَابُ الصَّائِمِ إِذَا أَكَلَ أَوْ شَرِبَ نَاسِيًا،

وَقَالَ عَطَاءٌ: إِنْ اسْتَنْثَرَ فَدَخَلَ الْمَاءُ فِي حَلْقِهِ لَا بَأْسَ بِهِ إِنْ لَمْ يَمْلِكْ، وَقَالَ الْحَسَنُ: إِنْ دَخَلَ حَلْقَهُ الذَّبَابُ فَلَا شَيْءَ عَلَيْهِ. وَقَالَ الْحَسَنُ وَمُجَاهِدٌ: إِنْ جَامَعَ نَاسِيًا فَلَا شَيْءَ عَلَيْهِ.

١٩٣٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ: حَدَّثَنَا ابْنُ سَبْرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَسِيَ

(27) CHAPTER. Dry or green *Siwāk* for the person observing *Şaum* (fast).

Narrated 'Āmir bin Rabī'a: I saw the Prophet ﷺ cleaning his teeth with *Siwāk* while he was observing *Şaum* (fast) so many times as I can not count.

Narrated Abū Hurairah: The Prophet ﷺ said, "But for my fear that it would be hard for my followers, I would have ordered them to clean their teeth with *Siwāk* on every performance of ablution." The same is narrated by Jābir and Zaid bin Khālid from the Prophet ﷺ who did not differentiate between a fasting and a non-fasting person in this respect (using *Siwāk*).

'Āishah said, "The Prophet ﷺ said, 'It (i.e., *Siwāk*) is a purification for the mouth and it is a way of seeking Allāh's Pleasures.'" Aṭā' and Qatāda said, "There is no harm in swallowing the resultant saliva."

1934. Narrated Ḥumrān: I saw 'Uṭhmān performing ablution; he washed his hands thrice rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allāh's Messenger ﷺ performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two *Rak'ā* in which he does not think of worldly things, all his previous sins will be forgiven.'"

فَأَكَلَ وَشَرِبَ فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ. [انظر: ٦٦٦٦]

(٢٧) بَابُ سِوَاكِ الرَّطْبِ وَالْيَابِسِ لِلصَّائِمِ،

وَيَذَكَّرُ عَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتَاكُ وَهُوَ صَائِمٌ مَا لَا أَحْصِيهِ أَوْ أَعُدُّ.

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي لِأَمْرَتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ وُضُوءٍ. وَيُرْوَى نَحْوَهُ عَنْ جَابِرِ بْنِ زَيْدٍ بْنِ خَالِدٍ عَنِ النَّبِيِّ ﷺ. وَلَمْ يَخْصَّ الصَّائِمَ مِنْ غَيْرِهِ. وَقَالَتْ عَائِشَةُ عَنِ النَّبِيِّ ﷺ: «السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ». وَقَالَ عَطَاءٌ وَقَتَادَةُ: يَبْتَلَعُ رِيْقَهُ.

١٩٣٤ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ حُمْرَانَ قَالَ: رَأَيْتُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ تَوَضَّأَ فَأَفْرَغَ عَلَيَّ يَدَيْهِ ثَلَاثًا، ثُمَّ مَضْمَضَ وَاسْتَشْتَرَّ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا. ثُمَّ غَسَلَ يَدَهُ الْبُسْرَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا. ثُمَّ الْبُسْرَى ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا. ثُمَّ

قَالَ: «مَنْ تَوَضَّأَ وَضُوءِي هَذَا ثُمَّ يُصَلِّي رَكَعَتَيْنِ لَا يُحَدِّثُ نَفْسَهُ فِيهِمَا بِشَيْءٍ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(28) CHAPTER. The statement of the Prophet ﷺ: "Whoever performs ablution should put water in his nose and then blow it out." The Prophet ﷺ did not differentiate between the fasting and non-fasting person (in this respect).

Al-Ḥasan said, "There is no harm for a person observing *Şaum* (fast) (in this respect).

Al-Ḥasan said, "There is no harm for a person observing *Şaum* (fast) to use snuff if it does not reach the throat, or to smear his eyes with kohl."

'Aṭā' said, "If a person observing *Şaum* (fast), after rinsing his mouth with water, throws it out, then; there is no harm, unless he swallows his saliva and what is left in his mouth.⁽¹⁾ And he should not chew gum, for if he swallows his saliva, I do not say that it will break his *Şaum* (fast), but it is prohibited, and if, during the putting of water in the nose and then blowing it out, some water enters the throat and he is unable to bring it back, there is no harm in that."

(29) CHAPTER. Whoever has a sexual intercourse with his wife in Ramaḍān, (intentionally, he has to pay expiation).

Narrated Abū Hurairah on the authority of the Prophet ﷺ, "Whoever did not observe *Şaum* (fast) for one day of Ramaḍān without genuine excuse or a disease, then even if he observed *Şaum* (fast) for a complete year, it would not compensate for that day." The same is narrated by Ibn Mas'ūd.

Sa'id bin Al-Musaiyab, Aṣh-Şahābī, Ibn

(٢٨) بَابُ قَوْلِ النَّبِيِّ ﷺ: «إِذَا تَوَضَّأَ فَلْيَسْتَنْشِقْ بِمَنْجِرِهِ الْمَاءَ»، وَلَمْ يُمَيِّزْ بَيْنَ الصَّائِمِ وَغَيْرِهِ،

وَقَالَ الْحَسَنُ: لَا بَأْسَ بِالسَّعُوطِ لِلصَّائِمِ إِنْ لَمْ يَصِلْ إِلَى حَلْقِهِ، وَيَكْتَجِلْ. وَقَالَ عَطَاءٌ: إِنْ تَمَضَّمَصَ ثُمَّ أَفْرَغَ مَا فِي فِيهِ مِنَ الْمَاءِ لَا يَضُرُّهُ إِنْ لَمْ يَزِدْ رَدُّ رَيْقِهِ، وَمَاذَا بَقِيَ فِي فِيهِ، وَلَا يَمْضَغُ الْعِلْكَ فَإِنْ أزدردَ رَيْقَ الْعِلْكَ لَا أَقُولُ: إِنَّهُ يُفْطِرُ وَلَكِنْ يُنْهَى عَنْهُ، فَإِنْ اسْتَنْتَرَ فَدَخَلَ الْمَاءُ حَلْقَهُ لَا بَأْسَ لِأَنَّهُ لَمْ يَمْلِكْ.

(٢٩) بَابُ: إِذَا جَامَعَ فِي رَمَضَانَ،

وَيُذَكَّرُ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ: «مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ عِلَّةٍ وَلَا مَرَضٍ لَمْ يَقْضِهِ صِيَامُ الدَّهْرِ وَإِنْ صَامَهُ». وَبِهِ قَالَ ابْنُ مَسْعُودٍ. وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ، وَالشَّعْبِيُّ، وَسَعِيدُ بْنُ جُبَيْرٍ، وَإِبْرَاهِيمُ، وَقَتَادَةُ،

(1) (Ch.28) The question here means: after emptying the mouth of water there is nothing left in it, so there is no harm if one swallows his saliva.

وَحَمَّادٌ: يَقْضِي يَوْمًا مَكَانَهُ.

Jubair, Ibrāhīm, Qatāda and Ḥammād said, "He should observe *Şaum* (fast) one day in lieu of that missed day."

1935. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: A man came to the Prophet ﷺ and said that he had been burnt (ruined). The Prophet ﷺ asked him what is the matter. He replied, "I had sexual intercourse with my wife in Ramaḍān [while I was observing *Şaum* (fast)]." Then a basket full of dates was brought to the Prophet ﷺ and he asked, "Where is the burnt (ruined) man?" He replied, "I am present." The Prophet ﷺ told him to give that basket full of dates in charity (as expiation).

١٩٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ يَزِيدَ بْنَ هَارُونَ: حَدَّثَنَا يَحْيَى: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ أَخْبَرَهُ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ بْنِ خُوَيْلِدٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: إِنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّهُ احْتَرَقَ. قَالَ: «مَا لَكَ؟» قَالَ: أَصَبْتُ أَهْلِي فِي رَمَضَانَ، فَأَتَيْتِ النَّبِيَّ ﷺ بِمِثْلٍ يُدْعَى الْعَرَقَ، فَقَالَ: «أَيْنَ الْمُحْتَرِقُ؟» قَالَ: أَنَا، قَالَ: «تَصَدَّقْ بِهَذَا».

[انظر: ٦٨٢٢]

(30) CHAPTER. If somebody had a sexual intercourse with his wife in Ramaḍān and has got nothing, then if he is given something in charity, he should give the expiation of that sinful act.

(٣٠) بَابُ: إِذَا جَامَعَ فِي رَمَضَانَ وَلَمْ يَكُنْ لَهُ شَيْءٌ فَتَصَدَّقْ عَلَيْهِ فَلْيَكْفُرْ

1936. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were sitting with the Prophet ﷺ a man came and said, "O Allāh's Messenger! I have been ruined." Allāh's Messenger ﷺ asked what was the matter with him. He replied, "I had sexual intercourse with my wife while I was observing *Şaum* (fast)." Allāh's Messenger ﷺ asked him, "Can you afford to manumit a slave?" He replied in the negative. Allāh's Messenger ﷺ asked him, "Can you observe *Şaum* (fast) for two successive months?" He replied in the negative. The Prophet ﷺ asked him, "Can you afford to feed sixty poor persons?" He

١٩٣٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعْبَةُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ. قَالَ: «مَا لَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تَجِدُ رَقَبَةً تُعِقُّهَا؟» قَالَ:

replied in the negative. The Prophet ﷺ kept silent and while we were in that state, a big basket full of dates was brought to the Prophet ﷺ. He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet ﷺ said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allāh; there is no family between its (i.e., Al-Madina's) two mountains who are poorer than I." The Prophet ﷺ smiled till his premolar teeth became visible and then said, "Feed your family with it."

لا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابِعَيْنِ؟» قَالَ: لا، قَالَ: «فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا؟» قَالَ: لا، قَالَ: فَمَكَتَ النَّبِيُّ ﷺ. فَبِينَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيَّ ﷺ بِعَرَقٍ فِيهَا تَمْرٌ - وَالْعَرَقُ: الْمِكْتَلُ - قَالَ: «أَيْنَ السَّائِلُ؟» فَقَالَ: أَنَا، قَالَ: «خُذْ هَذَا فَتَصَدَّقْ بِهِ». فَقَالَ الرَّجُلُ: عَلَى أَفْقَرٍ مِنِّي يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلُ بَيْتِ أَفْقَرٍ مِنْ أَهْلِ بَيْتِي. فَصَحَّكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْبَاؤُهُ، ثُمَّ قَالَ: «أَطْعِمْهُ أَهْلَكَ». [انظر:

١٩٣٧، ٢٦٠٠، ٥٣٦٨، ٦٠٨٧، ٦١٦٤،

٦٧٠٩، ٦٧١٠، ٦٧١١، ٦٨٢٦]

(31) CHAPTER. Can a person who has had sexual intercourse (with his wife) in Ramaḍān feed his family from things given as expiation of his sin if they are needy?

(٣١) بَابُ الْمَجَامِعِ فِي رَمَضَانَ، هَلْ يُطْعِمُ أَهْلَهُ مِنَ الْكَفَّارَةِ إِذَا كَانُوا مَحَاوِيجَ؟

1937. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I had sexual intercourse with my wife in Ramaḍān [while observing Şaum (fasting)]." The Prophet ﷺ asked him, "Can you afford to manumit a slave?" He replied in the negative. The Prophet ﷺ asked him, "Can you observe Şaum (fast) for two successive months?" He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. (Abū Hurairah added): Then a basket full of dates was brought to the Prophet ﷺ and he said (to that man), "Feed (poor people) with this on your

١٩٣٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الرَّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنْ الْأَخِرَ وَقَعَ عَلَى امْرَأَتِي فِي رَمَضَانَ. فَقَالَ: «أَتَجِدُ مَا تُحَرِّرُ رَقَبَةً؟» قَالَ: لا، قَالَ: «أَفَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابِعَيْنِ؟» قَالَ: لا، قَالَ: «أَفَتَجِدُ مَا تُطْعِمُ بِهِ سِتِّينَ مِسْكِينًا؟» قَالَ: لا.

behalf (by way of expiation).” He said, “(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Al-Madīna’s) mountains.” The Prophet ﷺ said, “Then feed your family with it.”

(32) CHAPTER. Cupping (letting out blood medically) and vomiting of a person observing Şaum (fast).

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: “If a person observing Şaum (fast) vomits, that does not break his Şaum (fast), for while he vomits he expels something and does not swallow anything.”

It is mentioned from Abū Hurairah that vomiting breaks the Şaum (fast), but the former narration is more authentic. Ibn ‘Abbās and ‘Ikrima said, “Observing Şaum (fast) means to stop taking food in, not taking it out.” And Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا used to be cupped while he was observing Şaum (fast) but later on he abandoned it and began to be cupped at night. Abū Mūsa was cupped at night. It is narrated that Sa’d, Zaid bin Arqam and Umm Şalama were cupped while observing Şaum (fast). Bukāir said: Umm ‘Alqama, said: “We used to be cupped [during observing Şaum (fast)] in ‘Āiṣha’s presence and she did not object. Al-Ḥasan and others narrate on the authority of the Prophet ﷺ, “The cupping and the cupped persons break Şaum (fast) on practising this operation while Şaum (fast).” ‘Āiṣha told me (Al-Bukhārī) that ‘Abdul-A‘lā narrated from Yūnus from Al-Ḥasan as above. Somebody asked him, “Was that statement reported from the Prophet ﷺ?” He replied, “Yes,” and then added, “Allāh knows better.”

قَالَ: فَأَتَيْتِ النَّبِيَّ ﷺ بِعَرَقِي فِيهِ تَمْرٌ، وَهُوَ الرَّبِيبُ، قَالَ: «أَطْعِمِ هَذَا عَنْكَ». قَالَ: عَلَى أَحْوَجَ مِنَّا؟ مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَحْوَجَ مِنَّا. قَالَ: «فَأَطْعِمُهُ أَهْلَكَ». [راجع: 1936]

(۳۲) بَابُ الْحِجَامَةِ وَالْقِيءِ لِلصَّائِمِ

وقال لي يحيى بن صالح: حدثنا معاوية بن سلام: حدثنا يحيى، عن عمر ابن الحكم بن ثوبان: سمع أبا هريرة رضي الله عنه: إذا فاء فلا يفيطر، إنما يخرج ولا يولج. ويذكر عن أبي هريرة أنه يفيطر والأول أصح. وقال ابن عباس وعكرمة: الصوم مما دخل وليس مما خرج. وكان ابن عمر رضي الله عنهما يحتجم وهو صائم، ثم تركه، فكان يحتجم بالليل. واحتجم أبو موسى ليلًا. ويذكر عن سعد وزيد بن أرقم وأم سلمة أنهم احتجموا صيامًا. وقال بكير، عن أم علقمة: كنا نحتجم عند عائشة فلا ننهي. ويروى عن الحسن عن غير واحد مرفوعاً: «أقطر الحاجم والمحجوم». وقال لي عياض: حدثنا عبد الأعلى: حدثنا يونس، عن الحسن مثله. قيل له: عن النبي ﷺ؟ قال: نعم. ثم قال: الله أعلم.

1938. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ was cupped while he was in the state of *Ihrām*, and also while he was observing a *Şaum* (fast).⁽¹⁾

1939. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ was cupped while he was observing *Şaum* (fast).

1940. Narrated Thābit Al-Bunānī: Anas bin Mālik رضي الله عنه was asked whether they disliked the cupping for a person observing *Şaum* (fast). He replied in the negative and said, "Only if it causes weakness."

Narrated Shu'bah: In the lifetime of the Prophet ﷺ.

(33) CHAPTER. To observe *Şaum* (fast) or not to observe *Şaum* during journeys.

1941. Narrated Ibn Abī Aūfa رضي الله عنه: We were in the company of Allāh's Messenger ﷺ on a journey. He said to a

١٩٣٨ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَبِي ثَوْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ وَاخْتَجَمَ وَهُوَ صَائِمٌ. [راجع: ١٨٣٥]

١٩٣٩ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو ثَوْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ. [راجع: ١٨٣٥]

١٩٤٠ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ ثَابِتَ الْبُنَانِيَّ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَكُنْتُمْ تَكْرَهُونَ الْحِجَامَةَ لِلصَّائِمِ؟ قَالَ: لَا، إِلَّا مِنْ أَجْلِ الضَّعْفِ. وَزَادَ شِبَابَةُ: حَدَّثَنَا شُعْبَةُ: عَلَى عَهْدِ النَّبِيِّ ﷺ.

(٣٣) بَابُ الصَّوْمِ فِي السَّفَرِ وَالْإِفْطَارِ

١٩٤١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانٌ، عَنْ أَبِي إِسْحَاقَ

(1) (H.1938) *Ḥadīth* No.1938 contradicts the *Ḥadīth* of Al-Ḥasan. Apparently the Muslim jurists have given various interpretations to discard this contradiction: Ash-Shāfi'ī says, "Both *Aḥadīth* are correct, but the one narrated by Ibn 'Abbās is stronger as regards its series of narrators; yet it is better to avoid cupping while observing *Şaum* (fast). But the verdict is to be taken from the *Ḥadīth* of Ibn 'Abbās. I have the knowledge that the Prophet's Companions and their followers and all Muslim scholars think that cupping does not break one's *Şaum*."

Ibn Ḥazm thinks that Al-Ḥasan's *Ḥadīth* is invalidated by another authentic *Ḥadīth* narrated by Abū Sa'īd which goes: "The Prophet ﷺ permitted cupping for person observing *Şaum* (fast)" (*Fath Al-Bārī*).

(34) CHAPTER. If a person observed *Şaum* (fast) some days of Ramaḍān and then went on a journey (is it permissible for him to break his *Şaum*).

1944. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ set out for Makkah in Ramaḍān and he observed *Şaum* (fast), and when he reached Al-Kadīd, he broke his *Şaum* (fast) and the people (with him) broke their *Şaum* (fast) too.

(Abū 'Abdullāh said, "Al-Kadīd is a land covered with water between 'Uşfān and Qudaīd.")

(٣٤) بَابٌ: إِذَا صَامَ أَيَّامًا مِنْ رَمَضَانَ ثُمَّ سَافَرَ

١٩٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ فَأَفْطَرَ النَّاسُ.

قَالَ أَبُو عَبْدِ اللَّهِ: وَالْكَدِيدُ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ. [انظر: ١٩٤٨، ٢٩٥٣، ٤٢٧٥، ٤٢٧٦، ٤٢٧٧، ٤٢٧٨،

[٤٢٧٩

(35) CHAPTER.

1945. Narrated Abū Ad-Dardā' رضي الله عنه: We set out with Allāh's Messenger ﷺ on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was observing *Şaum* (fast) except the Prophet ﷺ and Ibn Rawāḥa.

(٣٥) بَابٌ:

١٩٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ: أَنَّ إِسْمَاعِيلَ بْنَ عَبْدِ اللَّهِ: حَدَّثَهُ عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فِي يَوْمٍ حَارٍّ حَتَّى يَضَعَ الرَّجُلُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ وَمَا فِيْنَا صَائِمٌ إِلَّا مَا كَانَ مِنَ النَّبِيِّ ﷺ وَابْنِ رَوَاحَةَ.

(36) CHAPTER. The saying of the Prophet ﷺ to the person observing *Şaum* (fast) who was being shaded on a very hot day, "It is not from *Al-Birr* (righteousness) to observe *Aş-Şaum* (the fast) on a journey."

(٣٦) بَابٌ قَوْلِ النَّبِيِّ ﷺ لِمَنْ ظَلَّلَ عَلَيْهِ وَاشْتَدَّ الْحَرُّ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ»

1946. Narrated Jābir bin ‘Abdullāh رضي الله عنه: Allāh’s Messenger ﷺ was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, “What is the matter?” They said, “He (the man) is observing *Şaum* (fast).” The Prophet ﷺ said, “It is not from *Al-Birr* (righteousness) to observe *Aş-Şaum* (the fast) on a journey.”⁽¹⁾

(37) CHAPTER. The Companions of the Prophet ﷺ did not criticize each other for observing *Şaum* (fast) or not observing *Şaum* (fast) (on journeys).

1947. Narrated Anas bin Mālik رضي الله عنه: We used to travel with the Prophet ﷺ and neither did the persons observing *Şaum* (fast) criticize those who were not observing *Şaum* (fast), nor did those who were not observing *Şaum* (fast) criticize the ones who were observing *Şaum* (fast).

(38) CHAPTER. Whoever broke his *Şaum* (fast) on a journey (publicly) so that people might see him.

1948. Narrated Tāwūs: Ibn ‘Abbās رضي الله عنه set out from Al-Madina to Makkah and he observed *Şaum* (fast) till he reached ‘Uşfān, where he asked for water and raised his hand to let the people see him, and then

١٩٤٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيُّ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرٍو بْنِ الْحَسَنِ ابْنَ عَلِيٍّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ فَرَأَى زِحَامًا وَرَجُلًا قَدْ ظَلَّلَ عَلَيْهِ فَقَالَ: «مَا هَذَا؟» فَقَالُوا: صَائِمٌ، فَقَالَ: «لَيْسَ مِنْ الْبِرِّ الصَّوْمُ فِي السَّفَرِ».

(٣٧) بَابٌ: لَمْ يَعْزِبْ أَصْحَابُ النَّبِيِّ ﷺ بَعْضُهُمْ بَعْضًا فِي الصَّوْمِ وَالْإِنْفَاطِرِ

١٩٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حَمِيدِ الطَّوِيلِ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كُنَّا نَسَافِرُ مَعَ النَّبِيِّ ﷺ فَلَمْ يَعْزِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

(٣٨) بَابٌ مَنْ أَفْطَرَ فِي السَّفَرِ لِيَرَاهُ النَّاسُ

١٩٤٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ،

(1) (H.1946) The *Aḥādīth* of this chapter show that it is permissible for one to observe *Şaum* (fast) or break his *Şaum* while travelling. But it is recommended for a healthy, strong person to observe *Şaum*, whereas a weak or sick person is recommended not to observe *Şaum* (fast). The saying of the Prophet ﷺ, “It is not from *Al-Birr* (righteousness) to observe *Şaum* (fast) on a journey,” is applicable to a particular case, i.e., when one is so weak or sick that observing *Şaum* (fast) would harm him. In such case one has to break his *Şaum* (fast), for Allāh does not like His devotees to harm themselves needlessly.

broke the *Şaum* (fast), and did not observe *Şaum* (fast) after that till he reached Makkah, and that happened in Ramađān.

Ibn 'Abbās used to say, "Allāh's Messenger ﷺ (sometimes) observed *Şaum* (fast) and (sometimes) did not observe *Şaum* (fast) during the journeys, so whoever wished not to observe *Şaum* (fast), could do so."

(39) CHAPTER. (The Statement of Allāh (تعالى): "And as for those who can fast with difficulty (e.g. the aged etc.) they have (a choice either to fast or) to feed a *Miskīn* (poor person) (for every day)."⁽¹⁾ (V.2:184)

Ibn 'Umar and Salama bin Al-Akwa' said that the provision of the above Verse was abrogated by the following Verse :

"The month of Ramađān in which was revealed the Qur'ān.. (up to).. for having guided you, so that you may be grateful to Him." (V.2:185).

Narrated Ibn Abī Lailā : The companions of Prophet Muḥammad ﷺ : said that when observing *Şaum* (fast) in Ramađān was prescribed (for the first time), they could not endure it. So, whoever fed a poor person every day (of Ramađān) did not observe *Şaum* (fast) [although he had the power to observe *Şaum* (fast)], and was permitted to do so. Then this order was cancelled by the Verse : "...And that you observe *Şaum* (fast)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهُ إِلَى يَدَيْهِ لِيَرَاهُ النَّاسُ فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ، وَذَلِكَ فِي رَمَضَانَ. فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: قَدْ صَامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ. [راجع: ١٩٤٤]

(٣٩) بَابُ: ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةً طَعَامًا وَسَكِينًا﴾ [البقرة: ١٨٤].

قَالَ ابْنُ عُمَرَ وَسَلَمَةُ بْنُ الْأَكْوَعِ: نَسَخَتْهَا: ﴿شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ﴾ إِلَى قَوْلِهِ ﴿عَلَى مَا هَدَيْتَكُمْ وَلِمَّا لَكُمْ تَنْكَرُونَ﴾

وقال ابن عمر: حدثنا الأعمش: حدثنا عمرو بن مرة: حدثنا ابن أبي ليلى: حدثنا أصحاب محمد ﷺ: نزل رمضان فشق عليهم فكان من أظعم كل يوم مسكيناً ترك الصوم ممن يطيقه، ورخص لهم في ذلك فانسختها: ﴿وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾ فَأَمَرُوا بِالصَّوْمِ.

(1) (Ch.39) The Verse is interpreted in two ways. It may mean : Those who are able to observe *Şaum* (fast) but do not wish to fast, should give *Fidya*. The scholars who interpret the verse in this way say that the provision of this verse was abrogated by another verse where all Muslims were ordered to observe *Şaum* (fast). Other scholars interpret the Verse as meaning : Those who are able to observe fast only with great difficulty like very old people or a woman who has to nurse her newly born child, etc., are permitted not to observe fast and give the *Fidya* in recompensation. Ibn 'Umar gives the first verdict but Ibn 'Abbās thinks that the second is the right one. (*Faḥḥ Al-Bārī*).

is better for you.” (V.2:184), so they were ordered to observe *Şaum* (fast).

1949. Narrated Nāfi‘: Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا recited the Verse: “They had a choice either to observe *Şaum* (fast) or to feed a poor person for every day, and said that the order of this Verse was cancelled.

(40) CHAPTER. When to make up for the missed days of fasting of Ramaḍān.

Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا said, “There is no harm to observe fasting intermittently, as the Statement of Allāh تعالى shows: “... The same number [of days which one did not observe *Şaum* (fasts) must be made up] from other days...”

Sa‘īd bin Al-Musaiyab said: “The ten days of *Şaum* (fasting) (as *Nawāfil* of *Dhul-Hijjah*) should not be observed till the fasting in lieu of the missed days of Ramaḍān were completed.”

Ibrāhīm said: “If somebody did not observe *Şaum* (fast) in lieu of the missed days of Ramaḍān till the next Ramaḍān came, then he should observe *Şaum* (fast) the present Ramaḍān and then the missed days of the previous Ramaḍān.” Ibrāhīm did not think that that person should feed the poor (as *Fidya*).

Narrated Abū Hurairah indirectly on the authority of the Prophet ﷺ and Ibn ‘Abbās that he should feed the poor. But Allāh does not mention the feeding of the poor but only says: “... The same number [of days which one did not observe *Şaum* (fasts) must be made up] from other days...”

1950. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: Sometimes I missed some days of

١٩٤٩ - حَدَّثَنَا غِيَاثٌ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا عُيَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قَرَأَ ﴿كَفَّرَةٌ طَعَامُ مَسْكِينٍ﴾ قَالَ: هِيَ مُسْخُوخَةٌ. [انظر: ٤٥٠٦]

(٤٠) بَابٌ: مَتَى يُقْضَى قِضَاءُ رَمَضَانَ؟

وَقَالَ ابْنُ عَبَّاسٍ: لَا بَأْسَ أَنْ يُفْرَقَ لِقَوْلِ اللَّهِ تَعَالَى: ﴿فَمَعْدَةٌ مِنْ آيَاتِهِ أُخْرَى﴾ وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فِي صَوْمِ الْعَشْرِ: لَا يَصْلُحُ حَتَّى يَبْدَأَ بِرَمَضَانَ، وَقَالَ إِبْرَاهِيمُ: إِذَا فَرَطَ حَتَّى جَاءَ رَمَضَانَ أُخْرَى يَصُومُهُمَا وَلَمْ يَرَ عَلَيْهِ إِطْعَامًا، وَيُذَكَّرُ عَنْ أَبِي هُرَيْرَةَ مُرْسَلًا، وَعَنْ ابْنِ عَبَّاسٍ: أَنَّهُ يُطْعَمُ. وَلَمْ يَذْكُرِ اللَّهُ تَعَالَى الْإِطْعَامَ إِنَّمَا قَالَ: ﴿فَمَعْدَةٌ مِنْ آيَاتِهِ أُخْرَى﴾.

١٩٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:

Ramaḍān, but could not observe Şaum (fast) in lieu of them except in the month of Sha'ban." Yaḥyā, (a subnarrator) said, "She used to be busy serving the Prophet ﷺ."

(41) CHAPTER. The menstruating women should leave the Şaum (fast) and Aş-Şalāt (the prayer).

Abū Az-Zinād said, "Very often the Şunna (legal ways) and the truth go against the opinions, and for the Muslims there is no way out except to follow the truth and the Sunna (legal ways) of the Prophet ﷺ, and an example of that is that a menstruating woman should observe Şaum (fast) in lieu of her missed Şaum, but she is not to offer the Şalāt (prayer) in lieu of her missed Şalāt."

1951. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Isn't it true that a woman does not offer Şalāt (prayer) and does not observe Şaum (fast) on menstruating? And that is the defect (a loss) in her religion."

(42) CHAPTER. Whoever died and he ought to have observed Şaum (fast) (the missed days of Ramaḍān, can somebody else observe Şaum instead of him?)

Al-Ḥasan said, "If thirty men observe Şaum (fast) one day on his behalf then it will be sufficient."

1952. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "Whoever died and he ought to have observed Şaum (fast)

حَدَّثَنَا زُهَيْرٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا تَقُولُ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَنْ أَفْضِيَهُ إِلَّا فِي شَعْبَانَ. قَالَ يَحْيَى: الشُّغْلُ مِنَ النَّبِيِّ، أَوْ بِالنَّبِيِّ ﷺ.

(٤١) بَابُ الْحَائِضِ تَرُكُ الصَّوْمِ وَالصَّلَاةِ،

وقال أبو الزناد: إنَّ السُّنَنَ وَوُجُوهَ الْحَقِّ لَتَاتِي كَثِيرًا عَلَى خِلَافِ الرَّأْيِ، فَمَا يَجِدُ الْمُسْلِمُونَ بَدَأَ مِنْ اتِّبَاعِهَا. مِنْ ذَلِكَ أَنَّ الْحَائِضَ تَقْضِي الصِّيَامَ وَلَا تَقْضِي الصَّلَاةَ.

١٩٥١ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي زَيْدٌ، عَنْ عِيَّاضٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُومْ؟ فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا».

[راجع: ٣٠٤]

(٤٢) بَابُ مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ،
وقال الحسن: إنَّ صَامَ عَنْهُ ثَلَاثُونَ رَجُلًا يَوْمًا وَاحِدًا جَارَ.

١٩٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ:

(the missed days of Ramaḍān) then his guardians must observe *Şaum* (fast) on his behalf.”

حَدَّثَنَا أَبِي، عَنْ عَمْرِو بْنِ الْحَارِثِ،
عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ: أَنَّ
مُحَمَّدَ بْنَ جَعْفَرٍ: حَدَّثَهُ عَنْ عُرْوَةَ عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ
عَنْهُ وَلِيِّهُ».

تَابِعَهُ ابْنُ وَهْبٍ عَنْ عَمْرٍو،
وَرَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنِ ابْنِ أَبِي
جَعْفَرٍ.

1953. Narrated Ibn ‘Abbās رضي الله عنهما: A man came to the Prophet ﷺ and said, “O Allāh’s Messenger! My mother died and she ought to have observed *Şaum* (fast) one month (for her missed Ramaḍān). Shall I observe *Şaum* on her behalf?” The Prophet ﷺ replied in the affirmative and said, “Allāh’s debts have more right to be paid.”

Sulaiman said: Al-Hakam and Salama said: We were all there when Muslim narrated this *Hadīth*. They said: We heard Mujahid saying this on Ibn ‘Abbās’ authority, and the authority of Abī K̄halid that: Al-A‘maš told Abī K̄halid on the authority of Al-Hakam and Muslim Al-Batin and Salama bin Kuhail who heard Sa‘īd bin Jubair, Aṭa and Mujahid that Ibn ‘Abbās said.

In another narration a woman is reported to have said, “My sister died and Yahya and Abū Mu‘awiya on the authority of Al-A‘maš who said on the authority of Sa‘īd who said he heard Ibn ‘Abbās saying, “A woman said to the Prophet ﷺ, ‘My mother died...’ ” and Ubaidullāh bin ‘Amr on the authority of Zaid bin Abī Unaisa who was told by Al-Hakam who was in turn told by Sa‘īd who reported Ibn ‘Abbās said, “: A woman said to the Prophet ﷺ, ‘My mother died and she had vowed to observe *Şaum* (fast) but she didn’t

١٩٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
الرَّجِيمِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو:
حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ؛ عَنْ مُسْلِمِ
الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: جَاءَ
رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ
اللَّهِ، إِنَّ أُمَّيْ مَاتَتْ وَعَلَيْهَا صَوْمٌ
شَهْرٍ، فَأَقْضِيهِ عَنْهَا؟ قَالَ: «نَعَمْ»،
«فَقَدَيْنِ اللَّهُ أَحَقُّ أَنْ يُقْضَى». قَالَ
سُلَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ: وَنَحْنُ
جَمِيعًا جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ بِهَذَا
الْحَدِيثِ. قَالَا: سَمِعْنَا مُجَاهِدًا يَذْكُرُ
هَذَا عَنِ ابْنِ عَبَّاسٍ وَيَذْكُرُ عَنْ أَبِي
خَالِدٍ: حَدَّثَنَا الْأَعْمَشُ، عَنِ الْحَكَمِ
وَمُسْلِمِ الْبَطِينِ وَسَلَمَةَ بْنِ كُهَيْلٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ وَعَطَاءٍ وَمُجَاهِدٍ، عَنِ
ابْنِ عَبَّاسٍ: قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ:
إِنَّ أُخْتِي مَاتَتْ. وَقَالَ يَحْيَى وَأَبُو
مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ

observe Şaum (fast).” In another narration Ibn ‘Abbās is reported to have said, “A woman said to the Prophet ﷺ, ‘My mother died while she ought to have observed Şaum (fast) for fifteen days.’”

عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ: قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ: إِنَّ أُمَّيْ مَاتَتْ. وَقَالَ عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنِ الْحَكَمِ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ: قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ: إِنَّ أُمَّيْ مَاتَتْ وَعَلَيْهَا صَوْمٌ نَذِرٌ. وَقَالَ أَبُو حَرِيرَةَ: حَدَّثَنَا عِكْرَمَةُ عَنْ ابْنِ عَبَّاسٍ: قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ: مَاتَتْ أُمَّيْ وَعَلَيْهَا صَوْمٌ خَمْسَةَ عَشَرَ يَوْمًا.

(43) CHAPTER. When should the person observing Şaum (fast) break his Şaum (fast)?

(٤٣) بَابٌ: مَتَى يَجِلُّ فِطْرُ الصَّائِمِ؟

And Abū Sa‘īd Al-Khūdrī broke his Şaum (fast) as soon as the sun’s disc set (disappeared).

وَأَفْطَرَ أَبُو سَعِيدٍ الْخُدْرِيُّ حِينَ غَابَ فَرْصُ الشَّمْسِ.

1954. Narrated ‘Umar bin Al-Khattāb Allāh’s Messenger ﷺ said, “When night falls from this side and the day vanishes from this side and the sun sets, then the person observing Şaum (fast) should break his Şaum (fast)”.

١٩٥٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عَاصِمَ بْنَ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَاهُنَا وَأَذْبَرَ النَّهَارَ مِنْ هَاهُنَا وَعَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ».

1955. Narrated ‘Abdullāh bin Abī Aūfā Rَضِيَ اللَّهُ عَنْهُمَا: We were in the company of the Prophet ﷺ on a journey and he was observing Şaum (fast), and when the sun set, he addressed somebody, “O so-and-so, get up and mix Sawīq with water for us.” He replied, “O Allāh’s Messenger! (Will you wait) till it is evening?” The Prophet ﷺ said, “Get down and mix Sawīq with water for us.”

١٩٥٥ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ: «كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ وَهُوَ صَائِمٌ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِيُعْصِ الْقَوْمُ: «يَا فُلَانُ،

He replied, "O Allāh's Messenger! (If you wait) till it is evening." The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." He replied, "It is still daytime."⁽¹⁾ The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." He got down and mixed *Sawīq* for them. The Prophet ﷺ drank it and then said, "When you see night falling from this side, the fasting person should break his *Şaum* (fast)."

فَمَجَدَّحْنَا لَنَا، فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ، قَالَ: «انزِلْ فَاجدَحْ لَنَا»، قَالَ: يَا رَسُولَ اللَّهِ فَلَوْ أَمْسَيْتَ، قَالَ: «انزِلْ فَاجدَحْ لَنَا»، قَالَ: إِنَّ عَلَيْكَ نَهَارًا. قَالَ: «انزِلْ فَاجدَحْ لَنَا»، فَزَلَّ فَجدَحَ لَهُمْ فَشَرِبَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع: ١٩٤١]

(44) CHAPTER. *Iftār* [to break the *Şaum* (fast)] with the available water or anything else.

(٤٤) بَابُ: يُفْطِرُ بِمَا تيسَّرَ مِنَ الْمَاءِ أَوْ غَيْرِهِ

1956. Narrated 'Abdullāh bin Abī Aūfa رضي الله عنهما: We were travelling with Allāh's Messenger ﷺ and he was observing *Şaum* (fast), and when the sun set, he said to (someone), "Get down and mix *Sawīq* with water for us." He replied, "O Allāh's Messenger! (Will you wait) till it is evening?" The Prophet ﷺ again said, "Get down and mix *Sawīq* with water for us." He replied, "O Allāh's Messenger! It is still daytime." The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." So, he got down and carried out that order. The Prophet then said, "When you see night falling from this side, the person observing *Şaum* (fast) should break his *Şaum* (fast)" and he beckoned with his finger towards the east.

١٩٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ سُلَيْمَانُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ صَائِمٌ فَلَمَّا عَرَبَتِ الشَّمْسُ قَالَ: «انزِلْ فَاجدَحْ لَنَا»، قَالَ: يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ، قَالَ: «انزِلْ فَاجدَحْ لَنَا»، قَالَ: يَا رَسُولَ اللَّهِ إِنَّ عَلَيْكَ نَهَارًا، قَالَ: «انزِلْ فَاجدَحْ لَنَا». فَزَلَّ فَجدَحَ. ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ»، وَأَشَارَ بِإِصْبَعِهِ قِبَلَ الْمَشْرِقِ. [راجع: ١٩٤١]

(45) CHAPTER. To hasten the *Iftār* [breaking of the fast].

(٤٥) بَابُ تَحْجِيلِ الْإِفْطَارِ

1957. Narrated Sahl bin Sa'd: Allāh's

١٩٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

(1) (H.1955) Perhaps that companion of the Prophet ﷺ thought that the sun had not set but was still hidden behind a hill or the like, or it was cloudy and thus was not sure of the setting of the sun. (*Faḥ Al-Bārī*)

Messenger ﷺ said, "The people will remain on the right path as long as they hasten the *Iftar* [breaking of the *Şaum* (fast)]."

يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ».

1958. Narrated Ibn Abī Aūfa رَضِيَ اللَّهُ عَنْهُمَا : I was with the Prophet ﷺ on a journey, and he observed the *Şaum* (fast) till evening. The Prophet ﷺ said to a man, "Get down and mix *Sawīq* with water for me." He replied, "Will you wait till it is evening?" The Prophet ﷺ said, "Get down and mix *Sawīq* with water for me; when you see night falling from this side, the person observing *Şaum* (fast) should *Iftar* [break his *Şaum* (fast)]."

١٩٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ سُلَيْمَانَ، عَنِ ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَصَامَ حَتَّى أُمْسَى، قَالَ لِرَجُلٍ: «انزِلْ فَاجِدْخَ لِي»، قَالَ: لَوْ أَنْتَظَرْتُ حَتَّى تُمْسِيَ، قَالَ: «انزِلْ فَاجِدْخَ لِي»، إِذَا رَأَيْتَ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع: ١٩٤١]

(46) CHAPTER. If somebody *Aftara* [breaks the *Şaum* (fast)], thinking that the sun has set and then sees the sun still visible. [Should he make up for that *Şaum*?]

(٤٦) بَابٌ: إِذَا أَفْطَرَ فِي رَمَضَانَ ثُمَّ طَلَعَتِ الشَّمْسُ

1959. Narrated Abū Usāma : Hishām bin 'Urwa said on the authority of Fātima : Asmā bint Abī Bakr رَضِيَ اللَّهُ عَنْهُمَا said, "We broke our fast (*Iftar*) during the lifetime of the Prophet ﷺ on a cloudy day and then the sun appeared." Hishām was asked, "Were they ordered to observe fasting in lieu of that day?" He replied, "It had to be made up for." Ma'mar said, "I heard Hishām saying, "I don't know whether they observed fasting in lieu of that day or not.".

١٩٥٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ فَاطِمَةَ عَنِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: أَفْطَرْنَا عَلَى عَهْدِ النَّبِيِّ ﷺ يَوْمَ غَيْمٍ ثُمَّ طَلَعَتِ الشَّمْسُ. قِيلَ لَهُشَامٌ: فَأَمِرُوا بِالْقَضَاءِ؟ قَالَ: بَدٌّ مِنْ قَضَاءٍ. وَقَالَ مَعْمَرٌ: سَمِعْتُ هِشَامًا يَقُولُ: لَا أَذْرِي أَقْضُوا أَمْ لَا.

[See *Fath Al-Bārī*]

(47) CHAPTER. *Şaum* (fasting) of boys (children etc.)

(٤٧) بَابُ صَوْمِ الصَّبِيَانِ،

And 'Umar رَضِيَ اللَّهُ عَنْهُ said to a drunk in the month of Ramaḍān, "Woe to you!

وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لِنَشْوَانَ

(Even) our boys (children etc.) are observing *Ṣaum* (fast) (and you are drunk!)” And then he gave him the legal punishment.

1960. Narrated Ar-Rubaī' bint Mu'awwidh: The Prophet ﷺ sent a messenger to the village of the *Anṣār* in the morning of the day of '*ʿAshūra*' (10th of Muḥarram) to announce: "Whoever has eaten something should not eat but complete the *Ṣaum* (fast), and whoever is observing the *Ṣaum* (fast) should complete it." She further said, "Since then we used to observe *Ṣaum* (fast) on that day regularly and also make our boys (children etc.) to observe fasting. We used to make toys of wool for the boys (children etc.) and if anyone of them cried for food, he was given those toys till it was the time of the *Iftār* [breaking of the *Ṣaum* (fast)]".

(48) CHAPTER. *Al-Wiṣāl* [i.e., to observe *Ṣaum* (fast) continuously without eating or drinking anything by day or night, may be for a day or two or more].

And whoever says that there is no *Ṣaum* (fast) at night according to the Statement of Allāh عز وجل "Then complete your fast till the nightfall..." (V.2:187). And the Prophet ﷺ forbade it (i.e., *Al-Wiṣāl*) with mercy to them (Muslims) and to keep them healthy. And what is hated as regards excessive practices of worshipping.

1961. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not practise *Al-Wiṣāl* [fasting continuously without breaking one's *Ṣaum* (fast) in the evening or eating before the following dawn]." The people said to the Prophet ﷺ, "But you practise *Al-Wiṣāl*?" The Prophet ﷺ replied, "I am not like any of you, for I am given food and drink (by Allāh) during the night."

فِي رَمَضَانَ: وَبِئْسَ مَا فِي رَمَضَانَ! فَصَبْرُهُ.

١٩٦٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ ابْنُ الْمُفَضَّلِ عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنِ الرَّبِيعِ بْنِتِ مَعْوِذٍ قَالَتْ: أَرْسَلَ النَّبِيُّ ﷺ عِدَاةَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ: «مَنْ أَصْبَحَ مُفْطِرًا فَلَيْتَمَّ بِقِيَّةِ يَوْمِهِ، وَمَنْ أَصْبَحَ صَائِمًا فَلَيْتُمْ» قَالَتْ: فَكُنَّا نَصُومُهُ بَعْدُ وَنُصُومُ صَبِيَانَا وَنَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ. فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْظَيْنَاهُ ذَلِكَ حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ.

(٤٨) بَابُ الْوِصَالِ،

وَمَنْ قَالَ: لَيْسَ فِي اللَّيْلِ صِيَامٌ لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿فَمَنْ أَتَمَّ الصِّيَامَ إِلَى الْآيَةِ﴾ [البقرة: ١٨٧]. وَنَهَى النَّبِيُّ ﷺ عَنْهُ رَحْمَةً لَهُمْ وَإِبْقَاءً عَلَيْهِمْ وَمَا يُكْرَهُ مِنَ التَّعَمُّقِ.

١٩٦١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنِي يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُوَاصِلُوا». قَالُوا: إِنَّكَ تُوَاصِلُ. قَالَ: «لَسْتُ كَأَحَدٍ مِنْكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى، أَوْ إِنِّي آبَيْتُ أُطْعَمُ وَأُسْقَى». [انظر: ٧٢٤١]

1962. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade *Al-Wiṣāl*. The people said (to him), "But you practise it?" He said, "I am not like you, for I am given food and drink (by Allāh)."

١٩٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ، قَالُوا: إِنَّكَ تُوَاصِلُ: قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأَسْقَى». [راجع: ١٩٢٢]

1963. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ that he had heard the Prophet ﷺ saying, "Do not *Ṣaum* (fast) continuously (i.e., do not practise *Al-Wiṣāl*), and if you intend to lengthen your *Ṣaum* (fasting period), then carry it on only till the *Saḥar* (before the following dawn)." The people said to him, "But you practise (*Al-Wiṣāl*), O Allāh's Messenger!" He replied, "I am not similar to you, for during night I have One Who makes me eat and drink."

١٩٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَابٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا تُوَاصِلُوا فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ». قَالُوا: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ!؟ قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ. إِنِّي أَبِيْتُ لِي مُطْعِمٌ يُطْعِمُنِي، وَسَاقِي سَاقِيْنِ». [انظر: ١٩٦٧]

1964. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ forbade *Al-Wiṣāl* with mercy to them. They said to him, "But you practise *Al-Wiṣāl*?" He said, "I am not similar to you, for my Lord gives me food and drink."

١٩٦٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدٌ قَالَا: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ رَحْمَةً لَهُمْ، فَقَالُوا: إِنَّكَ تُوَاصِلُ، قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِ». قَالَ أَبُو عَبْدِ اللَّهِ لَمْ يَذْكُرْ عُثْمَانُ: رَحْمَةً لَهُمْ.

Abdullāh said that Uthman did not mention: "Mercy to them (towards the companions)."

(49) CHAPTER. The punishment for the person who practises *Al-Wiṣāl* very often.

(٤٩) بَابُ التَّنْكِيلِ لِمَنْ أَكْثَرَ الْوِصَالِ،

This is narrated by Anas on the authority of the Prophet ﷺ.

1965. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Al-Wiṣāl* in observing *As-Şaum* (the fasts). So, one of the Muslims said to him, "But you practise *Al-Wiṣāl*, O Allāh's Messenger!" The Prophet ﷺ replied, "Who amongst you is similar to me? I am given food and drink during night by my Lord." So, when the people refused to stop *Al-Wiṣāl* (fasting continuously), the Prophet ﷺ observed *Şaum* (the fast) day and night continuously along with them for a day and then another day and then they saw the crescent-moon (of the month of *Şhawwāl*). The Prophet ﷺ said to them (angrily), "If it (the crescent) had not appeared, I would have made you observe *Şaum* for a longer period." That was as a punishment for them when they refused to stop (practising *Al-Wiṣāl*).

[See *Faḥ Al-Bārī*]

1966. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said twice, "(O you people) Be cautious! Do not practise *Al-Wiṣāl*." The people said to him, "But you practise *Al-Wiṣāl*?" The Prophet ﷺ replied, "My Lord gives me food and drink during night. Do that much of deeds which are within your ability."

(50) CHAPTER. To observe *Şaum* (fast) continuously day and night (*Al-Wiṣāl*) till the time of *Sahar* (last part of night).

1967. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not observe *Şaum* (fast) continuously day and

رَوَاهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

١٩٦٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْوِصَالِ فِي الصَّوْمِ. فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ: إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللهِ، قَالَ: «وَأَنْتُمْ مِثْلِي؟ إِنْني أَيْبْتُ يُطْعَمُنِي رَبِّي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا ثُمَّ رَأَوْا الْهَلَالَ. فَقَالَ: «لَوْ تَأَخَّرَ لَزِدْتُمْ»، كَالْتَنكِيلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا. [انظر: ١٩٦٦، ٦٨٥١، ٧٢٤٢، ٧٢٩٩]

١٩٦٦ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْوِصَالَ»، مَرَّتَيْنِ. قِيلَ: إِنَّكَ تُوَاصِلُ، قَالَ: «إِنْني أَيْبْتُ يُطْعَمُنِي رَبِّي وَيَسْقِينِ، فَاحْكُمُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ».

[راجع: ١٩٦٥]

(٥٠) بَابُ الْوِصَالِ إِلَى السَّحْرِ

١٩٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ

night (i.e., do not practise *Al-Wiṣāl*) and if anyone of you intends to *Ṣaum* (fast) continuously day and night, he should continue till the *Sahar* (before the following dawn)." They said, "But you practise *Al-Wiṣāl*, O Allāh's Messenger!" The Prophet ﷺ said, "I am not similar to you; during night I have One Who makes me eat and drink."

(51) CHAPTER. If someone forces his Muslim brother to break his (*Nawāfil*) fast, by giving him an oath, the person observing *Ṣaum* (fast) has not to observe *Ṣaum* (fast) in lieu of it if the giving up of the *Ṣaum* was better for him.

1968. Narrated Abū Juḥaifa : The Prophet ﷺ made a bond of brotherhood between Salmān and Abū Ad-Dardā'. Salmān paid a visit to Abū Ad-Dardā' and found Umm Ad-Dardā' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abū Ad-Dardā' is not interested in (the luxuries of) this world." In the meantime Abū Ad-Dardā' came and prepared a meal for Salmān. Salmān requested Abū Ad-Dardā' to eat (with him), but Abū Ad-Dardā' said, "I am observing *Ṣaum* (fast)." Salmān said, "I am not going to eat unless you eat." So, Abū Ad-Dardā' ate (with Salmān). When it was night and (a part of the night passed), Abū Ad-Dardā' got up (to offer the night prayer), but Salmān told him to sleep and Abū Ad-Dardā' slept. After sometime Abū Ad-Dardā' again got up but Salmān told him to sleep. When it was the last hours of the night, Salmān told him to get up then, and both of them offered the *Ṣalāt* (prayer). Salmān told Abū Ad-Dardā', "Your Lord has a right on you, your

زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَوَاصِلُوا، فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحْرِ». قَالُوا: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ، قَالَ: «لَسْتُ كَهَيْئَتِكُمْ، إِنِّي آيْتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينُ». [راجع: ١٩٦٣]

(٥١) بَابٌ مَنْ أَقْسَمَ عَلَى أَخِيهِ لِيُفْطِرَ فِي النَّطْوَعِ، وَلَمْ يَرَ عَلَيْهِ قَضَاءً إِذَا كَانَ أَوْفَقَ لَهُ

١٩٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جَحْفَةَ، عَنْ أَبِيهِ قَالَ: آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ. فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً، فَقَالَ لَهَا: مَا شَأْنُكَ؟ قَالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا فَقَالَ لَهُ: كُلْ، قَالَ: فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بِأَكْلِي حَتَّى تَأْكُلَ. قَالَ: فَأَكَلَ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ، قَالَ: نَمْ. فَنَامَ ثُمَّ ذَهَبَ يَقُومُ فَقَالَ: نَمْ. فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ: قُمْ الْآنَ، فَصَلِّ. فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ

ownself has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you.” Abū Ad-Dardā’ came to the Prophet ﷺ and narrated the whole story. The Prophet ﷺ said, “Salmān has spoken the truth.”

عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا،
وَلْأَهْلِكَ عَلَيْكَ حَقًّا. فَأَعْطِ كُلَّ ذِي
حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ
لَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «صَدَقَ
سَلْمَانُ». [انظر: ٦١٣٩]

(52) CHAPTER. *Şaum* (fasting) in the month of Sha‘bān.

(٥٢) بَابُ صَوْمِ شَعْبَانَ

1969. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ used to observe *Şaum* (fast) till one would say that he would never stop observing *Şaum* (fast), and he would abandon *Şaum* (fast) till one would say that he would never observe *Şaum* (fast). I never saw Allāh’s Messenger ﷺ observing *Şaum* (fast) for a whole month except the month of Ramaḍān, and did not see him fasting in any month more than in the month of Sha‘bān.

١٩٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي
النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ
رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ
ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ،
وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ. وَمَا
رَأَيْتُ النَّبِيَّ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ
إِلَّا رَمَضَانَ وَمَا رَأَيْتُهُ أَكْثَرَ صِيَامًا مِنْهُ
فِي شَعْبَانَ. [انظر: ١٩٧٠، ٦٤٦٥]

1970. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ never observed *Şaum* (fast) in any month more than in the month of Sha‘bān. He used to say, “Do those deeds which you can do easily, as Allāh will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds).” The most beloved *Şalāt* (prayer) to the Prophet ﷺ was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet ﷺ offered a *Şalāt* (prayer) he used to offer it regularly.

١٩٧٠ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ:
حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي
سَلَمَةَ: أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا
حَدَّثَتْهُ قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ
يَصُومُ شَهْرًا أَكْثَرَ مِنْ شَعْبَانَ، وَكَانَ
يَقُولُ: «خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ،
فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا». وَأَحَبُّ
الصَّلَاةِ إِلَى النَّبِيِّ ﷺ مَا دُوِّمَ عَلَيْهِ
وَإِنْ قَلَّتْ. وَكَانَ إِذَا صَلَّى صَلَاةً
دَاوَمَ عَلَيْهَا. [راجع: ١٩٦٩]

(53) CHAPTER. What is said about the fasting and non-fasting (periods) of the Prophet ﷺ.

(٥٣) بَابُ مَا يُذَكَّرُ مِنْ صَوْمِ النَّبِيِّ
ﷺ وَإِنْفَارِهِ

1971. Narrated Ibn 'Abbās رضي الله عنهم: The Prophet ﷺ never observed Şaum (fast) a full month except the month of Ramaḍān, and he used to observe Şaum (fast) till one could say, "By Allāh, he will never stop observing Şaum (fast)," and he would abandon observing Şaum (fast) till one would say, "By Allāh, he will never observe Şaum (fast)."

1972. Narrated Anas رضي الله عنه: Allāh's Messenger ﷺ used to leave observing Şaum (fast) in a certain month till we thought that he would not observe Şaum (fast) in that month, and he used to fast in another month till we thought he would not stop observing Şaum (fast) at all in that month. And if one wanted to see him offering Şalāt (prayer) at night, one could see him (in that condition), and if one wanted to see him sleeping at night, one could see him (in that condition) too.

1973. Narrated Ḥumaid: I asked Anas رضي الله عنه about the Şaum (fasting) of the Prophet ﷺ. He said, "Whenever I liked to see the Prophet ﷺ observing Şaum (fast) in any month, I could see that, and whenever I liked to see him not observing Şaum (fast), I could see that too, and if I liked to see him offering Şalāt (prayer) in any night, I could see that, and if I liked to see him sleeping, I could see that, too." Anas further said, "I never touched silk or velvet softer than the hand of Allāh's Messenger ﷺ, and never smelled musk or perfume more pleasant than the smell of Allāh's Messenger ﷺ."

١٩٧١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا صَامَ النَّبِيُّ ﷺ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ. وَيَصُومُ حَتَّى يَقُولَ الْقَائِلُ: لَا وَاللَّهِ لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى يَقُولَ الْقَائِلُ: لَا وَاللَّهِ لَا يَصُومُ.

١٩٧٢ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ: أَنَّهُ سَمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لَا يَصُومُ مِنْهُ، وَيَصُومُ حَتَّى نَظُنَّ أَنْ لَا يُفْطِرُ مِنْهُ شَيْئًا. وَكَانَ لَا تَشَاءُ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتَهُ، وَلَا نَانِمًا إِلَّا رَأَيْتَهُ. وَقَالَ سُلَيْمَانُ، عَنْ حُمَيْدٍ: أَنَّهُ سَأَلَ أَنَسًا فِي الصَّوْمِ.

[راجع: ١١٤١]

١٩٧٣ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا أَبُو خَالِدٍ الْأَخْمَرِيُّ: أَخْبَرَنَا حُمَيْدٌ قَالَ: سَأَلْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ عَنِ صِيَامِ النَّبِيِّ ﷺ فَقَالَ: مَا كُنْتُ أَحِبُّ أَنْ أَرَاهُ مِنَ الشَّهْرِ صَانِمًا إِلَّا رَأَيْتُهُ، وَلَا مُفْطِرًا إِلَّا رَأَيْتُهُ. وَلَا مِنَ اللَّيْلِ قَانِمًا إِلَّا رَأَيْتُهُ، وَلَا نَانِمًا إِلَّا رَأَيْتُهُ. وَلَا مَسِسْتُ حَرَّةً وَلَا حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ، وَلَا شَمِمْتُ

مِسْكَةً وَلَا عَبِيرَةَ أَطْيَبَ رَائِحَةً مِنْ
رَائِحَةِ رَسُولِ اللَّهِ ﷺ. [راجع: ١١٤١]

(٥٤) بَابُ حَقِّ الضَّيْفِ فِي الصَّوْمِ

(54) CHAPTER. The right of the guest in fasting.

1974. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ ᷺ “Once Allāh’s Messenger ﷺ came to me,” and then he narrated the whole narration, i.e., your guest has a right on you, and your wife has a right on you. I then asked about the *Şaum* (fasting) of Dāwūd (David) عليه السلام. The Prophet ﷺ replied, “Half of the year,” [i.e., he used to observe *Şaum* (fast) on every alternate day].

١٩٧٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا هَارُونُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَلِيُّ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِي رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلَ عَلِيَّ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ الْحَدِيثَ. يَعْني: «إِنَّ لِرُؤُوكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرُؤُوجِكَ عَلَيْكَ حَقًّا». فَقُلْتُ: وَمَا صَوْمُ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ».

[راجع: ١١٣١]

(55) CHAPTER. The right of the body in observing *As-Şaum* (the fast).

1975. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ ᷺: Allāh’s Messenger ﷺ said to me, “O ‘Abdullāh! Have I not been informed that you observe *Şaum* (fast) during the day and offer *Şalāt* (prayer) all the night.” ‘Abdullāh replied, “Yes, O Allāh’s Messenger!” The Prophet ﷺ said, “Don’t do that; observe *Şaum* (fast) for few days and then give it up for few days, offer *Şalāt* (prayer) and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to observe *Şaum* (fast) three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year.” I insisted (on fasting) and so I was given a hard instruction. I said, “O Allāh’s

١٩٧٥ - حَدَّثَنَا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى ابْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِي رَضِيَ اللَّهُ عَنْهُمَا، قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ، أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟» فَقُلْتُ: بلى يَا رَسُولَ اللَّهِ، قَالَ: فَلَا تَفْعَلْ، صُمْ وَأَفِطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لَجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرُؤُوجِكَ

Messenger! I have strength.” The Prophet ﷺ said, “Observe *Şaum* (fast) like the fasting of the Prophet Dāwūd (David) عليه السلام and do not observe fast more than that.” I asked “How was the fasting of the Prophet of Allāh, David عليه السلام?” He said, “Half of the year,” (i.e., he used to observe fast on every alternate day).

Afterwards when ‘Abdullāh became old, he used to say, “It would have been better for me if I had accepted the permission of the Prophet ﷺ [hich he gave me i.e., to observe *Şaum* (fast) only three days a month].”

(56) CHAPTER. Observing *Şaum* (fasting) daily throughout the life.

1976. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: Allāh’s Messenger ﷺ was informed that I had taken an oath to fast daily and to offer *Şalāt* (prayers) (every night) all the night throughout my life. (So Allāh’s Messenger ﷺ came to me and asked whether it was correct). I replied, “Let my parents be sacrificed for you! I said so.” The Prophet ﷺ said, “You will not be able to do that. So, fast for few days and give it up for few days, offer *Şalāt* (prayer) and sleep. Observe *Şaum* (fast) three days a month as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting.” The Prophet ﷺ said to me, “Observe *Şaum* (fast) one day and give up fasting for two days.” I replied, “I can do better than that.” The Prophet ﷺ said: “Then observe *Şaum* (fast) a day and give it up for a day and that is the *Şaum* (fast) of Prophet Dāwūd (David) عليه السلام, and that is

عَلَيْكَ حَقًّا، وَإِنَّ لَزُورِكَ عَلَيْكَ حَقًّا. وَإِنَّ بَحْسِيكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَإِذَا ذَلِكَ صِيَامُ الدَّهْرِ كُلِّهِ»، فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أجدُ قُوَّةً. قَالَ: «فَصُمْ صِيَامَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ، وَلَا تَرُدْ عَلَيْهِ». قُلْتُ: وَمَا كَانَ صِيَامَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ؟ قَالَ: «نِصْفَ الدَّهْرِ». وَكَانَ عَبْدُ اللَّهِ يَقُولُ بَعْدَ مَا كَبِرَ: يَا لَيْتَنِي قَبِلْتُ رُخْصَةَ النَّبِيِّ ﷺ. [راجع: ١١٣١]

(٥٦) بَابُ صَوْمِ الدَّهْرِ

١٩٧٦ - حَدَّثَنَا أَبُو اليمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: أَخْبَرَ رَسُولُ اللَّهِ ﷺ أَنِّي أَقُولُ: وَاللَّهِ لَأَصُومَنَّ النَّهَارَ وَاللَّيْلَ مَا عَشْتُ. فَقُلْتُ لَهُ: قَدْ قُلْتُهُ بِأَبِي أَنْتَ وَأُمِّي. قَالَ: «فَإِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ». قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ». قُلْتُ: إِنِّي أُطِيقُ

the best *Şaum* (fast).” I said, “I have the strength to do better (more) than that.” The Prophet ﷺ said, “There is no better (fasting) than that.”

أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، فَذَلِكَ صِيَامٌ دَاوُدَ عَلَيْهِ السَّلَامُ وَهُوَ أَفْضَلُ الصِّيَامِ». فَقُلْتُ: إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «لَا أَفْضَلَ مِنْ ذَلِكَ».

[راجع: ١١٣١]

(57) CHAPTER. The right of the family (wife) in observing *As-Şaum* (the fast).

(٥٧) بَابُ حَقِّ الْأَهْلِ فِي الصَّوْمِ، رَوَاهُ أَبُو جُحَيْفَةَ عَنِ النَّبِيِّ ﷺ.

This is narrated by Abū Juhaifa from the Prophet ﷺ.

1977. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: The news of my observing *Şaum* (fasting) daily and offering *Şalāt* (prayer) every night throughout the night reached the Prophet ﷺ. So he sent for me, or I met him, and he ﷺ said, “I have been informed that you observe *Şaum* (fast) every day and offer *Şalāt* (prayer) every night (all the night). Observe *Şaum* (fast) (for some days) and give it up (for some days), offer *Şalāt* (prayer) and sleep for your eyes have a right on you, and your body and your family (your wife) have a right on you.” I replied, “I have more strength than that (for fasting).” The Prophet ﷺ said, “Then observe *Şaum* (fast) like the *Şaum* (fast) of (the Prophet) Dāwūd (David) عليه السلام.” I said, “How?” He replied, “He used to observe *Şaum* (fast) on alternate days, and he used not to flee on meeting the enemy.” I said, “From where can I get that chance, O Allāh’s Prophet?” [‘Aṭā said, “I do not know how the expression of ‘observe *Şaum* (fast) daily throughout the life’ occurred.”] So, the Prophet ﷺ said, twice, “Whoever observe *Şaum* (fast) daily throughout his life is just as the one who does not observe *Şaum* (fast) at all.”

١٩٧٧ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، سَمِعْتُ عَطَاءَ أَنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَلَغَ النَّبِيُّ ﷺ أَنِّي أَسْرُدُ الصَّوْمَ، وَأُصَلِّي اللَّيْلَ. فِيمَا أُرْسِلُ إِلَيْهِ وَإِمَّا لَقِيْتَهُ فَقَالَ: «أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ وَلَا تُفْطِرُ وَتُصَلِّي؟ فَصُمْ وَأَفْطِرْ وَقُمْ وَنَمْ. فَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِنَفْسِكَ وَأَهْلِكَ عَلَيْكَ حَقًّا». قَالَ: إِنِّي لَأَقْوَى لِذَلِكَ، قَالَ: «فَصُمْ صِيَامَ دَاوُدَ عَلَيْهِ السَّلَامُ». قَالَ: وَكَيْفَ؟ قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى». قَالَ: مَنْ لِي بِهِذِهِ يَا نَبِيَّ اللَّهِ؟ قَالَ عَطَاءٌ: لَا أُدْرِي كَيْفَ ذَكَرَ صِيَامَ الْأَيْدِ؟ قَالَ النَّبِيُّ ﷺ: «لَا صَامَ مَنْ صَامَ الْأَيْدِ» مَرَّتَيْنِ.

[راجع: ١١٣١]

(58) CHAPTER. *Şaum* (fasting) on alternate days.

1978. Narrated Mujāhid from ‘Abdullāh bin ‘Amr رضي الله عنهما: The Prophet ﷺ said (to ‘Abdullāh), “Observe *Şaum* (fast) three days a month.” ‘Abdullāh said, (to the Prophet ﷺ), “I am able to observe *Şaum* (fast) more than that.” They kept on arguing on this matter till the Prophet ﷺ said, “Observe *Şaum* (fast) on alternate days, and recite the whole Qur’ān once a month.” ‘Abdullāh said, “I can recite more (in a month),” and the argument went on till the Prophet ﷺ said, “Recite the whole Qur’ān once in three days.” (i.e., you must not recite the whole Qur’ān in less than three days).

(59) CHAPTER. The *Şaum* (fasting) of Dāwūd (David) عليه السلام.

1979. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Aş رضي الله عنهما: The Prophet ﷺ said to me, “You observe *Şaum* (fast) daily all the year and offer *Şalāt* (prayer) (every night) all the night?” I replied in the affirmative. The Prophet ﷺ said, “If you keep on doing this, your eyes will become weak and your body will get tired. He who observes *Şaum* (fast) all the year is as he who did not observe *Şaum* (fast) at all. Observing *Şaum* (fast) of three days (a month) will be equal to observing *Şaum* (fast) of the whole year.” I replied, “I have the strength for more than this.” The Prophet ﷺ said, “Then observe *Şaum* (fast) like the fasting of Dāwūd (David) عليه السلام who used to observe *Şaum* (fast) on alternate days and would never flee from the battle field on meeting the enemy.”

(٥٨) بَابُ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ.

١٩٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ قَالَ: سَمِعْتُ مُجَاهِدًا، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «صُمْ مِنْ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ». قَالَ: أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ، فَمَا زَالَ حَتَّى قَالَ: «صُمْ يَوْمًا وَأَفِطِرْ يَوْمًا»، فَقَالَ: «اقْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ»، قَالَ: إِنِّي أَطِيقُ أَكْثَرَ، فَمَا زَالَ حَتَّى قَالَ: «فِي ثَلَاثِ».

[راجع: ١١٣١]

(٥٩) بَابُ صَوْمِ دَاوُدَ عَلَيْهِ السَّلَامُ

١٩٧٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ أَبَا الْعَبَّاسِ الْمَكِّيَّ، وَكَانَ شَاعِرًا، وَكَانَ لَا يَبْتُهُمْ فِي حَدِيثِهِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِي رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «إِنَّكَ لَتَصُومُ الدَّهْرَ، وَتَقُومُ اللَّيْلَ؟» فَقُلْتُ: نَعَمْ. قَالَ: «إِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمْتَ لَهُ الْعَيْنَ، وَفَقِهْتَ لَهُ النَّفْسَ. لَا صَامَ مَنْ صَامَ الدَّهْرَ، صَوْمُ ثَلَاثَةِ أَيَّامٍ صَوْمُ الدَّهْرِ كُلِّهِ»، قُلْتُ: فَإِنِّي أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ: «فَصُمْ»

صَوْمَ دَاوُدَ عَلَيْهِ السَّلَامُ، كَانَ يَصُومُ
يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا
لَاقَى. [راجع: ١١٣١]

1980. Narrated رضي الله عنه 'Abdullah bin 'Amr رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ was informed about my *Şaum* (fasts), and he came to me and I spread for him a leather cushion stuffed with palm fibre, but he sat on the ground and the cushion remained between me and him, and then he said, "Isn't it sufficient for you to observe *Şaum* (fast) three days a month?" I replied, "O Allāh's Messenger! [I can observe *Şaum* (fast) more]." He said, "Five?" I replied, "O Allāh's Messenger! [I can observe *Şaum* (fast) more]." He said, "Seven?" I replied, "O Allāh's Messenger! [I can observe *Şaum* (fast) more]." He said, "Nine (days per month)?" I replied, "O Allāh's Messenger! [I can observe *Şaum* (fast) more]" He said, "Eleven (days per month)?" And then the Prophet ﷺ said, "There is no *Şaum* (fast) superior to that of the Prophet Dāwūd (David) عليه السلام; it was for half of the year. So, observe *Şaum* (fast) on alternate days."

١٩٨٠ - حَدَّثَنَا إِسْحَاقُ بْنُ
شَاهِينَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ
عَبْدِ اللَّهِ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي
قِلَابَةَ قَالَ: أَخْبَرَنِي أَبُو الْمَلِيحِ قَالَ:
دَخَلْتُ مَعَ أَبِيكَ عَلَى عَبْدِ اللَّهِ ابْنِ
عَمْرٍو، فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ
لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ لَهُ
وِسَادَةً مِنْ أَدَمٍ حَشَوَهَا لَيْفَ فَجَلَسَ
عَلَى الْأَرْضِ، وَصَارَتْ الْوِسَادَةُ بَيْنِي
وَبَيْنَهُ. فَقَالَ: «أَمَا يَكْفِيكَ مِنْ كُلِّ
شَهْرٍ ثَلَاثَةٌ أَيَّامٍ؟» قَالَ: قُلْتُ: يَا
رَسُولَ اللَّهِ، قَالَ: «حَمْسًا». قُلْتُ: يَا
رَسُولَ اللَّهِ، قَالَ: «سَبْعًا»، قُلْتُ: يَا
رَسُولَ اللَّهِ، قَالَ: «تِسْعًا»، قُلْتُ: يَا
رَسُولَ اللَّهِ، قَالَ: «إِحْدَى عَشْرَةَ». ثُمَّ
قَالَ النَّبِيُّ ﷺ: «لَا صَوْمَ فَوْقَ صَوْمِ
دَاوُدَ عَلَيْهِ السَّلَامُ، شَطْرُ الدَّهْرِ صُمْ
يَوْمًا وَأَفْطِرْ يَوْمًا». [راجع: ١١٣١]

(60) CHAPTER. To observe *Şaum* (fast) the three days (preceding) the full moon night, i.e., 13th, 14th and the 15th of the lunar months.

(٦٠) بَابُ صِيَامِ الْبَيْضِ ثَلَاثِ
عَشْرَةَ، وَأَرْبَعِ عَشْرَةَ، وَخَمْسِ عَشْرَةَ

1981. Narrated Abū Hurairah رضي الله عنه: My friend (the Prophet ﷺ) advised me to observe three things:

- (1) to observe *Şaum* (fast) three days every (lunar) month;
- (2) to perform a two *Rak'ā Duḥa* prayer and

١٩٨١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ قَالَ:
حَدَّثَنِي أَبُو عَثْمَانَ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي

(3) to perform the *Witr* prayer before sleeping.

[See H.1178].

(61) CHAPTER. Whoever visited some people and did not break his (optional) *Şaum* (fast) with them.

1982. Narrated Anas رضي الله عنه: The Prophet ﷺ paid a visit to Umm Sulaim and she placed before him dates and ghee. The Prophet ﷺ said, "Replace the ghee and dates in their respective containers for I am observing *Şaum* (fast)." Then he stood somewhere in her house and offered an optional *Şalāt* (prayer) and then he invoked Allāh to bless Umm Sulaim and her family. Then Umm Sulaim said, "O Allāh's Messenger! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So, Allāh's Messenger ﷺ did not leave anything good in this world or in the Hereafter which he did not invoke (Allāh to bestow) on me and said, "O Allāh! Give him (i.e., Anas) property and children and bless him." Thus I am one of the richest among the *Anşār* and my daughter Umaina told me that when Al-Ḥajjāj came to Baṣrah, more than 120 of my offspring had been buried.

ﷺ بِثَلَاثٍ: صِيَامٌ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتَيِ الصُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ. [راجع: ١١٧٨]

(٦١) بَابٌ مَنْ زَارَ قَوْمًا فَلَمْ يُفْطِرْ عِنْدَهُمْ

١٩٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي خَالِدٌ هُوَ ابْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: دَخَلَ النَّبِيُّ ﷺ عَلَى أُمِّ سُلَيْمٍ، فَأَتَتْهُ بِتَمْرٍ وَسَمْنٍ قَالَ: «أَعِيدُوا سَمْنَكُمْ فِي سِقَائِهِ، وَتَمْرَكُمْ فِي وَعَائِهِ فَإِنِّي صَائِمٌ». ثُمَّ قَامَ إِلَى نَاجِيَةٍ مِنَ الْبَيْتِ فَصَلَّى غَيْرَ الْمَكْتُوبَةِ، فَدَعَا لِأُمِّ سُلَيْمٍ وَأَهْلِ بَيْتِهَا، فَقَالَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ اللَّهِ، إِنَّ لِي حُوبَصَةً، قَالَ: «مَا هِيَ؟» قَالَتْ: خَادِمَتُكَ أَنَسُ، فَمَا تَرَكَ خَيْرَ آخِرَةٍ وَلَا دُنْيَا إِلَّا دَعَا لِي بِهِ قَالَ: «اللَّهُمَّ ارْزُقْهُ مَالًا وَوَلَدًا وَبَارِكْ لَهُ»، فَإِنِّي لَمِنَ أَكْثَرِ الْأَنْصَارِ مَالًا. وَحَدَّثَنِي ابْنَتِي أُمَيْمَةُ أَنَّهُ دُفِنَ لِصُلَيْبِي مَقْدَمَ الْحَجَّاجِ الْبَصْرَةَ بِضِعِّ وَعِشْرُونَ وَمِائَةً. قَالَ ابْنُ أَبِي مَرْزِيمٍ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي حُمَيْدٌ: سَمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [انظر: ٦٣٣٤، ٦٣٤٤، ٦٣٧٨،

[٦٣٨٠

(62) CHAPTER. Fasting the last days of the month.

1983. Narrated 'Imrān bin Ḥusain رضي الله عنه

(٦٢) بَابُ الصَّوْمِ مِنْ آخِرِ الشَّهْرِ ١٩٨٣ - حَدَّثَنَا الصَّلْتُ بْنُ

عَنْهَا that the Prophet ﷺ asked him ('Imrān), or asked a man and 'Imrān was listening, "O Abū so-and so! Have you observed *Şaum* (fasts) in the last days of this month?" (The narrator thought that he said, "the month of Ramaḍān"). The man replied, "No. O Allāh's Messenger!" The Prophet ﷺ said to him, "When you finish your *Şaum* (fasts) (of Ramaḍān) observe *Şaum* (fasts) for two days (in *Şawwāl*)."

Through another series of narrators 'Imrān said, "The Prophet ﷺ said, "[Have you observed *Şaum* (fasts)] in the last days of *Şha'bān*?"⁽¹⁾

(63) CHAPTER. Observing *Şaum* (fast) on Friday. If someone gets up in the morning of Friday and is observing the *Şaum* (fasts) he should break it [if he did not observe *Şaum* the day before or does not intend to observe *Şaum* (fasts) after it].

1984. Narrated Muḥammad bin 'Abbād : I asked Jābir رَضِيَ اللهُ عَنْهُ, "Did the Prophet ﷺ forbid observing *Şaum* (fasts) on Fridays?" He replied, "Yes." [Through other narrators it is added, "If he intends to observe *Şaum* (fasts) only that day."]

مُحَمَّدٍ: حَدَّثَنَا مَهْدِيُّ، عَنْ عِيْلَانَ .
ح وَحَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا مَهْدِيُّ
بْنُ مَيْمُونٍ: حَدَّثَنَا عِيْلَانُ بْنُ جَرِيرٍ،
عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ
رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ
سَأَلَهُ أَوْ سَأَلَ رَجُلًا وَعِمْرَانُ يَسْمَعُ
فَقَالَ: «يَا أَبَا فُلَانٍ، أَمَا صُمْتَ سَرَرَ
هَذَا الشَّهْرِ؟» قَالَ: أَظُنُّهُ قَالَ: يَعْني
رَمَضَانَ. قَالَ الرَّجُلُ: لَا يَا رَسُولَ
اللهِ، قَالَ: «فَإِذَا أَفْطَرْتَ فَصُمْ
يَوْمَيْنِ». لَمْ يَقُلِ الصَّلْتُ: أَظُنُّهُ يَعْني
رَمَضَانَ. قَالَ أَبُو عَبْدِ اللهِ: وَقَالَ
ثَابِتٌ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ عَنِ
النَّبِيِّ ﷺ: «مِنْ سَرَرَ شَعْبَانَ».

(٦٣) بَابُ صَوْمِ يَوْمِ الْجُمُعَةِ، وَإِذَا
أَصْبَحَ صَائِمًا يَوْمَ الْجُمُعَةِ فَعَلَيْهِ أَنْ
يُفْطِرَ

١٩٨٤ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ
ابنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ
بْنِ شَيْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبَّادٍ قَالَ:
سَأَلْتُ جَابِرًا رَضِيَ اللهُ عَنْهُ: أَنَهَى
النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ؟

(1) (H.1983) The man whom the Prophet ﷺ asked seemed to have had the habit of observing *Şaum* (fast) on the last days of every month, but he did not carry on this habit in the month of *Şha'bān*, for Allāh's Messenger ﷺ had forbidden the *Şaum* (fast) of the day preceding Ramaḍān immediately. In this narration the Prophet ﷺ orders the man to make up for the days of *Şha'bān* which he missed by observing *Şaum* (fast) on some days in *Şawwāl*, and that indicates that one should keep his habits of worshipping, and there is no harm if one observes *Şaum* (fast) the last days of *Şha'bān* if it is his habit to *Şaum* the last days of every month. (*Faṭḥ Al-Bārī*)

1985. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "None of you should observe *Şaum* (fast) on Friday unless he observes *Şaum* (fast) a day before or after it."

1986. Narrated Juwairiya bint Al-Hārith رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ visited her (Juwairiya) on a Friday and she was observing *Şaum* (fast). He asked her, "Did you observe *Şaum* (fast) yesterday?" She said, "No." He said, "Do you intend to observe *Şaum* (fast) tomorrow?" She said, "No." He said, "Then break your *Şaum* (fast)."

Through another series of narrators, Abū Ayyūb is reported to have said, "He ordered her and she broke her *Şaum* (fast)."

(64) CHAPTER. Can one select some special days [for observing *Şaum* (fast)]?

1987. Narrated 'Alqama: I asked 'Āishah رَضِيَ اللهُ عَنْهَا: "Did Allāh's Messenger ﷺ use to do extra deeds of worship on some certain days?" She replied, "No, but his deeds were regular and constant. "Who amongst you can endure what Allāh's Messenger ﷺ used to endure?"

[See Vol. 8. *Hadīth* No. 6461, 6462, and 6466.]

قَالَ: نَعَمْ. زَادَ عَبْرُ أَبِي عَاصِمٍ: يَعْني: أَنْ يَنْفَرِدَ بِصَوْمِهِ.

١٩٨٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ».

١٩٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ ح. وَحَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ وَهِيَ صَائِمَةٌ فَقَالَ: «أَصُمْتِ أَمْسِ؟» قَالَتْ: لَا، قَالَ: «تُرِيدِينَ أَنْ تَصُومِي غَدًا؟» قَالَتْ: لَا، قَالَ: «فَأَفْطِرِي». وَقَالَ حَمَادُ بْنُ الْجَعْدِ سَمِعَ قَتَادَةَ: حَدَّثَنِي أَبُو أَيُّوبَ أَنَّ جُوَيْرِيَةَ حَدَّثَتْهُ فَأَمَرَهَا فَأَفْطَرَتْ.

(٦٤) بَابُ هَلْ يَخْتَصُّ شَيْئًا مِنَ الْأَيَّامِ؟

١٩٨٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا: هَلْ كَانَ رَسُولُ اللهِ ﷺ يَخْتَصُّ مِنَ الْأَيَّامِ شَيْئًا؟ قَالَتْ: لَا، كَانَ عَمَلَهُ دِيمَةً،

وَأَيْكُم يُطِيقُ مَا كَانَ رَسُولُ اللَّهِ ﷺ
يُطِيقُ؟. [انظر: ٦٤٦٦]

(٦٥) بَابُ صَوْمِ يَوْمِ عَرَفَةَ

(65) CHAPTER. Observing Şaum (fast) on the day of 'Arafah.

1988. Narrated Umm Al-Faḍl bint Al-Hārith: "While the people were with me on the day of 'Arafah they differed as to whether the Prophet ﷺ was observing Şaum (fast) or not; some said that he was observing Şaum (fast) while others said that he was not observing Şaum (fast). So, I sent to him a bowl full of milk while he was riding over his camel and he drank it."

١٩٨٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ مَالِكٍ، قَالَ: حَدَّثَنِي سَالِمٌ قَالَ: حَدَّثَنِي عُمَيْرٌ مَوْلَى أُمِّ الْفَضْلِ أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْهُ ح. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عُمَيْرِ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ: أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ ﷺ فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ، وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ. فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ واقِفٌ عَلَى بَعِيرِهِ فَشَرِبَهُ. [راجع: ٦٥٨]

1989. Narrated Maimūna رضي الله عنها: The people doubted whether the Prophet ﷺ was observing Şaum (fast) on the day of 'Arafah or not, so I sent milk while he was standing at 'Arafāt, he drank it and the people were looking at him.

١٩٨٩ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: أَخْبَرَنِي ابْنُ وَهْبٍ، أَوْ فُرَيْأٌ عَلَيْهِ، قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّاسَ شَكُّوا فِي صِيَامِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَأَرْسَلْتُ إِلَيْهِ بِجَلَابٍ وَهُوَ واقِفٌ فِي الْمَوْقِفِ، فَشَرِبَ مِنْهُ وَالنَّاسُ يَنْظُرُونَ.

(66) CHAPTER. Observing Şaum (fast) on the first day of 'Eid-ul-Fiṭr.

(٦٦) بَابُ صَوْمِ يَوْمِ الْفِطْرِ

1990. Narrated Abū 'Ubaid, the slave of Ibn Azhar: I witnessed the 'Eid with 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ who said, "Allāh's Messenger ﷺ has forbidden people to observe Şaum (fast) on the day on which you break fasting (the Şaum of Ramaḍān) and the day on which you eat the meat of your sacrifices (i.e., the first day of 'Eid-ul-Fiṭr and 'Eid-ul-Adḥa).

١٩٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ قَالَ: «شَهِدْتُ الْعِيدَ مَعَ عَمْرٍو بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: هَذَا يَوْمَانِ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا، يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْيَوْمِ الْآخِرِ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ عِيَيْنَةَ: مَنْ قَالَ: مَوْلَى ابْنِ أَزْهَرَ فَقَدْ أَصَابَ، وَمَنْ قَالَ: مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَدْ أَصَابَ. [انظر: ٥٥٧]

1991. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the Şaum (fasting) of 'Eid-ul-Fiṭr and 'Eid-ul-Adḥa (two feast days) and also the wearing of Aş-Şammā' (a single garment covering the whole body), and sitting with one's legs drawn up while being wrapped in one garment.

١٩٩١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ وَعَنِ الصَّمَاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي الثَّوبِ الْوَاحِدِ. [راجع: ٣٦٧]

1992. Abū Sa'īd added: He also forbade the Şalāt (prayer) after the Fajr (early morning) and the 'Aşr (afternoon) Şalāt (prayers).

١٩٩٢ - وَعَنْ صَلَاةِ بَعْدَ الصُّبْحِ وَالْعَصْرِ. [راجع: ٥٨٦]

(67) CHAPTER. Observing Şaum (fast) on the day of Naḥr (i.e., first day of 'Eid-ul-Adḥa).

(٦٧) بَابُ صَوْمِ يَوْمِ النَّحْرِ

1993. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two Şaum (fasts) and two kinds of sale are forbidden: observing Şaum (fast) on the day of 'Eid-ul-Fiṭr and 'Eid-ul-Adḥa and the kinds of sale called Mulāmasa and Munābaḍḥa. (These two kinds of sale used to be practised

١٩٩٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرْتَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ قَالَ: سَمِعْتُهُ

in the days of Pre-Islāmic Period of Ignorance; *Mulāmasa* means when you touch something displayed for sale you have to buy it; *Munābadha* means when the seller throws something to you, you have to buy it.)

1994. Narrated Ziyād bin Jubair : A man went to Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا and said, “A man vowed to observe *Şaum* (fast) one day (the subnarrator thinks that he said that the day was Monday), and that day happened to be ‘*Eid* day.” Ibn ‘Umar said, “Allāh orders vows to be fulfilled and the Prophet ﷺ forbade *Şaum* on this day (i.e., ‘*Eid*.)”

1995. Narrated Abū Sa‘īd Al-Khūdrī رَضِيَ اللهُ عَنْهُ (who fought in twelve *Ġhazawāt* in the company of the Prophet ﷺ). I heard four things from the Prophet ﷺ and they won my admiration. He ﷺ said:

1. “No lady should travel on a journey of two days except with her husband or a *Dhī-Maḥram* ;
2. “No *Şaum* (fasting) is permissible on the two days of ‘*Eid-ul-Fiṭr* and ‘*Eid-ul-Aḍḥa* ;
3. “No *Şalāt* (prayer) (may be offered) after the morning (compulsory) *Şalāt* (prayer) until the sun rises; and no *Şalāt* (prayer) after the ‘*Aṣr* prayer till the sun sets;
4. “One should travel only for visiting three *Masājid* (mosques): *Masjid-al-Ḥarām* (Makkah), *Masjid-al-Aqṣā* (Jerusalem), and this (my) mosque (at Al-Madina).”

يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: يُنْهَى عَنْ صِيَامِينَ وَيَبْعَتَيْنِ: الْفِطْرِ وَالنَّحْرِ، وَالْمُلَامَسَةَ وَالْمُنَابَذَةَ. [راجع: ٣٦٨]

١٩٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا فَقَالَ رَجُلٌ: نَذَرْتُ أَنْ يَصُومَ يَوْمًا، قَالَ: أَظُنُّهُ قَالَ: الْاِثْنَيْنِ فَوَافَقَ ذَلِكَ يَوْمَ عِيدٍ؛ فَقَالَ ابْنُ عُمَرَ: أَمَرَ اللهُ بِوَفَاءِ النَّذْرِ، وَنَهَى النَّبِيَّ ﷺ عَنْ صَوْمِ هَذَا الْيَوْمِ. [انظر: ٦٧٠٥، ٦٧٠٦]

١٩٩٥ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ قَزْعَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ وَكَانَ عَزَا مَعَ النَّبِيِّ ﷺ ثِنْتِي عَشْرَةَ عَزْوَةً، قَالَ: سَمِعْتُ أَرْبَعًا عَنْ النَّبِيِّ ﷺ فَأَعَجَبْتَنِي قَالَ: «لَا تُسَافِرُ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ. وَلَا صَوْمٌ فِي يَوْمَيْنِ: الْفِطْرِ وَالْأَضْحَى، وَلَا صَلَاةٌ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ. وَلَا تُسُدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى، وَمَسْجِدِي هَذَا». [راجع: ٥٨٦]

(68) CHAPTER. Observing Şaum (fast) on *Taşhriq* days (11th, 12th and 13th of *Dhul-Ĥijjah*).

1996. Narrated Yahyā: *Hishām* said, "My father said that 'Āishah رَضِيَ اللهُ عَنْهَا used to observe Şaum (fast) on the days of Mina." His (i.e., *Hishām's*) father also used to observe Şaum on those days.

1997, 1998. Narrated 'Āishah and Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Nobody was allowed to observe Şaum (fast) on the days of *Taşhriq* except those who could not afford the *Hady* (animals for sacrifice).

1999. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Observing Şaum (fast) for those who perform *Hajj-at-Tamatu'* (in lieu of the *Hady* which they cannot afford) may be performed up to the day of 'Arafah. And if one does not get a *Hady* and has not observed Şaum (fast) (before the 'Eid) then one should observe Şaum (fast) during the days of Mina (11th, 12th and 13th of *Dhul-Ĥijjah*).

(69) CHAPTER. Observing Şaum (fast) on the day of 'Āshūra' (tenth of *Muharram*).

2000. Narrated Sālim's father رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever wishes may

(٦٨) بَابُ صِيَامِ أَيَّامِ التَّشْرِيقِ

١٩٩٦ - قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ لِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي: كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَصُومُ أَيَّامَ مِنَى وَكَانَ أَبُوهُ يَصُومُهَا.

١٩٩٧، ١٩٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَرُ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَعَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصْمَنَ إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ.

١٩٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: الصِّيَامُ لِمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ إِلَى يَوْمِ عَرَفَةَ، فَإِنْ لَمْ يَجِدْ هَدْيًا وَلَمْ يُصْمِ صَامَ أَيَّامَ مِنَى. وَعَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ مِثْلَهُ. وَتَابَعَهُ إِبرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ.

(٦٩) بَابُ صَوْمِ يَوْمِ عَاشُورَاءَ

٢٠٠٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ

observe *Ṣaum* (fast) on the day of ‘*Āshūra*’.”

2001. Narrated *‘Āishah* رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ ordered (the Muslims) to observe *Ṣaum* (fast) on the day of ‘*Āshūra*’, and when fasting in the month of Ramaḍān was prescribed, it became optional for one to observe *Ṣaum* (fast) on that day (‘*Āshūra*’) or not.

2002. Narrated *‘Āishah* رَضِيَ اللهُ عَنْهَا: Quraish used to observe *Ṣaum* (fast) on the day of ‘*Āshūra*’ in the Pre-Islāmic Ignorance Period, and Allāh’s Messenger ﷺ too, used to observe *Ṣaum* (fast) on that day. When he came to Al-Madīna, he observed *Ṣaum* (fast) on that day and ordered others to observe *Ṣaum* (fast), too. Later when the fasting of the month of Ramaḍān was prescribed, he gave up fasting on the day of ‘*Āshūra*’ and became optional for one to observe *Ṣaum* (fast) on it or to leave its fasting.

2003. Narrated Ḥumaid bin ‘Abdur-Raḥmān that he heard Mu‘āwiya bin Abī Sufyān رَضِيَ اللهُ عَنْهُمَا on the day of ‘*Āshūra*’ during the year he performed the *Hajj*, saying on the pulpit, “O the people of Al-Madīna! Where are your religious scholars? I heard Allāh’s Messenger ﷺ saying, ‘This is the day of ‘*Āshūra*’. Allāh has not enjoined its *Ṣaum* (fast) on you but I am fasting it. You have the choice either to observe *Ṣaum* (fast) or not to observe *Ṣaum* (fast) (on this day).’”

عُمَرَ بْنِ مُحَمَّدٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ عَاشُورَاءَ: «إِنْ شَاءَ صَامَ».

[راجع: ١٨٩٢]

٢٠٠١ - حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ أَمَرَ بِصِيَامِ يَوْمِ عَاشُورَاءَ فَلَمَّا فُرِضَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ. [راجع: ١٥٩٢]

٢٠٠٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ يَوْمُ عَاشُورَاءَ تَصَوْمُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللهِ ﷺ يَصُومُهُ فِي الْجَاهِلِيَّةِ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ. فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ يَوْمَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ. [راجع: ١٥٩٢]

٢٠٠٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ رَضِيَ اللهُ عَنْهُمَا يَوْمَ عَاشُورَاءَ عَامَ حَجِّ عَلِيٍّ الْمُنْبِرِ يَقُولُ: يَا أَهْلَ الْمَدِينَةِ، أَيُّنَ عُلَمَاؤِكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ

يَقُولُ: «هَذَا يَوْمٌ عَاشُورَاءَ وَلَمْ يَكْتُبِ اللَّهُ عَلَيْكُمْ صِيَامَهُ وَأَنَا صَائِمٌ، فَمَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيُفْطِرْ».

2004. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ came to Al-Madīna and saw the Jews observing fast on the day of 'Aşhūra'. He asked them about that. They replied, "This is a good day, the day on which Allāh rescued Banī Isrāel from their enemy. So, Mūsa (Moses) on this day." The Prophet ﷺ said, "We have more claim over Mūsa than you." So, the Prophet ﷺ observed Şaum (fast) on that day and ordered (the Muslims) to observe Şaum (fast) (on that day).

٢٠٠٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ: عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ فَقَالَ: «مَا هَذَا؟» قَالُوا: هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى، قَالَ: «فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ»، فَصَامَهُ، وَأَمَرَ بِصِيَامِهِ. [انظر: ٤٧٣٧، ٤٦٨٠، ٣٩٤٣، ٣٣٩٧]

2005. Narrated Abū Mūsā رَضِيَ اللَّهُ عَنْهُ: The day of 'Aşhūra' was considered as 'Eid day by the Jews. So the Prophet ﷺ ordered, "I recommend you (Muslims) to observe Şaum (fast) on this day."

٢٠٠٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ يَوْمٌ عَاشُورَاءَ تَعُدُّهُ الْيَهُودُ عِيدًا، قَالَ النَّبِيُّ ﷺ: «فَصُومُوهُ أَنْتُمْ». [انظر: ٣٩٤٢]

2006. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: I never saw the Prophet ﷺ seeking to observe Şaum (fast) on a day more (preferable to him) than this day, the day of 'Aşhūra', or this month, i.e., the month of Ramaḍān.⁽¹⁾

٢٠٠٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ ابْنِ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَرِيدَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ

(1) (H.2006) This is only the opinion of Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا which might differ from what other people think, for in a narration reported by Qatāda from the Prophet ﷺ, it is mentioned that Şaum (fasting) on the day of 'Arafah' expiates the sins of two years, while observing Şaum (fast) on the day of 'Aşhūra' expiates the sins of only one year. This indicates that observing Şaum (fast) on the day of 'Arafah' is superior to that of 'Aşhūra'.

اللَّهُ عَنْهُمَا، قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيَامَ يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ إِلَّا هَذَا الْيَوْمَ، يَوْمَ عَاشُورَاءَ، وَهَذَا الشَّهْرَ، يَعْنِي: شَهْرَ رَمَضَانَ.

2007. Narrated Salama bin Al-Akwa' رضي الله عنه: The Prophet ﷺ ordered a man from the tribe of Bani Aslam to announce amongst the people that whoever had eaten should observe Şaum (fast) the rest of the day, and whoever had not eaten should continue his Şaum (fast), as that day was the day of 'Āshūra'.

٢٠٠٧ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَمَرَ النَّبِيُّ ﷺ رَجُلًا مِنْ أَسْلَمَ أَنْ «أَذِّنَ فِي النَّاسِ: أَنَّ مَنْ كَانَ أَكَلَ فَلْيَصُمْ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ؛ فَإِنَّ الْيَوْمَ يَوْمَ عَاشُورَاءَ».

[راجع: ١٩٢٤]

31 – THE BOOK OF TARĀWĪH PRAYERS

[*Nawāfil* Prayers at night in Ramaḍān].

(1) CHAPTER. The superiority of praying (*Nawāfil*) at night in Ramaḍān.

2008. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying regarding Ramaḍān, "Whoever performed *Ṣalāt* (prayers) at night in it (the month of Ramaḍān) with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven."

2009. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever performed *Ṣalāt* (prayers) at night in the month of Ramaḍān with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven." Ibn Shihāb (a subnarrator) said, "Allāh's Messenger ﷺ died and the people continued observing that (i.e., *Nawāfil* offered individually, not in congregation), and it remained as it was, during the caliphate of Abū Bakr and in the early days of 'Umar's caliphate."

2010. Narrated Ibn Shihāb: Abdur Raḥmān bin 'Abdul Qarī said, "I went out in the company of 'Umar bin Al-Khaṭṭāb one night in Ramaḍān to the mosque and found the people performing *Ṣalāt* (prayers) in different groups. A man performing *Ṣalāt* (prayers) alone, or a man performing *Ṣalāt* (prayers) with a little group behind him. So,

31 - كتاب صلاة التراويح

(١) بَابُ فَضْلِ مَنْ قَامَ رَمَضَانَ

٢٠٠٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِرَمَضَانَ: «مَنْ قَامَهُ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

٢٠٠٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ؛ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ ابْنُ شِهَابٍ: فَتُوْفِيَ رَسُولُ اللهِ ﷺ وَالنَّاسُ عَلَى ذَلِكَ. ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا. [راجع: ٣٥]

٢٠١٠ - وَعَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّهُ قَالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ لَيْلَةً فِي رَمَضَانَ إِلَى الْمَسْجِدِ إِذَا النَّاسُ

'Umar said, 'In my opinion I would better collect these (people) under the leadership of one *Qārī* (reciter) [i.e., let them perform *Ṣalāt* (prayers) in congregation!]' So, he made up his mind and he congregated them behind Ubaī bin Ka'b. Then on another night I went again in his company and the people were performing *Ṣalāt* (prayers) behind their reciter. On that, 'Umar remarked, 'What an excellent *Bid'a* (i.e., innovation in religion) this is; but the *Ṣalāt* (prayers) which they do not perform, and sleep at its time is superior than the one they are performing now.' He meant the *Ṣalāt* (prayers) in the last part of the night. (In those days) people used to perform *Ṣalāt* (prayers) in the early part of the night."

2011. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to perform *Salāt* (prayer) (at night) in Ramaḍān.

2012. Narrated 'Urwa that he was informed by 'Aishah رَضِيَ اللهُ عَنْهَا, "Allāh's Messenger ﷺ went out in the middle of the night and performed *Ṣalāt* (prayer) in the mosque and some men performed *Ṣalāt* (prayer) behind him. In the morning, the people spoke about it and then a large number of them gathered and performed *Ṣalāt* (prayer) behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allāh's Messenger ﷺ came out and the people performed *Ṣalāt* (prayer) behind him. On the fourth night the mosque was

أَوْزَاعٌ مُتَقَرِّفُونَ، يُصَلِّي الرَّجُلُ لِنَفْسِهِ وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّهْطُ، فَقَالَ عُمَرُ: إِنِّي أَرَى لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارِيٍّ وَاحِدٍ لَكَانَ أَمْثَلًا، ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أَبِي بِن كَعْبٍ. ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةَ أُخْرَى وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِنِهِمْ، قَالَ عُمَرُ: نِعَمَ الْبِدْعَةُ هَذِهِ، وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ، يُرِيدُ آخِرَ اللَّيْلِ. وَكَانَ النَّاسُ يَقُومُونَ أَوْلَهُ.

٢٠١١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى، وَذَلِكَ فِي رَمَضَانَ.

[راجع: ٧٢٩]

٢٠١٢ - وَحَدَّثَنِي يَحْيَى بْنُ

بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ لَيْلَةَ مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ وَصَلَّى رِجَالٌ بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّى فَصَلُّوا مَعَهُ. فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلِ الثَّلَاثَةِ،

overwhelmed with people and could not accomodate them, but the Prophet ﷺ came out (only) for the morning *Ṣalāt* (prayer). When the morning *Ṣalāt* (prayer) was finished, he recited *Taṣḥah-hud* and (addressing the people) said, “*Ammā ba'du*, your presence was not hidden from me but I was afraid lest the night *Ṣalāt* (prayer) should be enjoined on you and you might not be able to carry it on.” So, Allāh's Messenger ﷺ died and the situation remained like that (i.e., people offered the night prayers individually).”

2013. Narrated Abū Salama bin 'Abdur Raḥmān that he asked 'Āishah رَضِيَ اللهُ عَنْهَا “How was the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ in Ramaḍān?” She replied, “He did not perform *Ṣalāt* (prayer) more than eleven *Rak'ā* in Ramaḍān or in any other month. He used to perform four *Rak'ā* – let alone their beauty and length – and then he would perform four *Rak'ā* – let alone their beauty and length – and then he would perform three *Rak'ā* (*Witr*).” She added, “I asked, ‘O Allāh's Messenger! Do you sleep before praying the *Witr*?’ he replied, ‘O 'Āishah! My eyes sleep but my heart does not sleep.’”

فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِصَلَاتِهِ . فَلَمَّا كَانَتْ اللَّيْلَةُ الرَّابِعَةَ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى خَرَجَ لِصَلَاةِ الصُّبْحِ فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ فَتَشَهَّدَ . ثُمَّ قَالَ : «أَمَّا بَعْدُ ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكَانُكُمْ ، وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا . فَتُوفِّي رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ . [راجع : ٧٢٩]

٢٠١٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ سَعِيدِ الْمَقْبَرِيِّ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ ؟ فَقَالَتْ : مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً ، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ ، ثُمَّ يُصَلِّي ثَلَاثًا . فَقُلْتُ : يَا رَسُولَ اللَّهِ ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ ؟ قَالَ : «يَا عَائِشَةُ ، إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي . [راجع : ١١٤٧]

32 - THE BOOK OF SUPERIORITY OF THE NIGHT OF QADR

(1) CHAPTER. The superiority of the night of Qadr.

And Allāh تعالى said; "Verily! We have sent it (this Qur'ān) down in the night of *Al-Qadr* (Decree). And what will make you know what the night of *Qadr* is....."

..... till the end of the *Sūrah*. (V.97:1,2)

2014. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever observed *Ṣaum* (fast) in the month of *Ramaḍān* with sincere faith (i.e., belief) and hoping for a reward from Allāh, then all his past sins will be forgiven, and whoever stood for the *Ṣalāt* (prayers) in the night of *Qadr* with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven."

(2) CHAPTER. To look for the night of Qadr in the last seven nights (of Ramaḍān).

2015. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Some men amongst the companions of the Prophet ﷺ were shown in their dreams that the night of *Qadr* was in the last seven nights of *Ramaḍān*. Allāh's Messenger ﷺ said, "It seems that all your dreams agree that (the night of *Qadr*) is in the last seven nights, and whoever wants to search for it (i.e., the night of *Qadr*) should search in the last seven (nights of *Ramaḍān*)."

٣٢ - كتاب فضل ليلة القدر

(١) بَابُ فَضْلِ لَيْلَةِ الْقَدْرِ،

وَقَالَ اللهُ تَعَالَى: ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ إِلَى آخِرِ السُّورَةِ.

قَالَ ابْنُ عَبَّيْنَةَ: مَا كَانَ فِي الْقُرْآنِ ﴿وَمَا أَدْرَاكَ﴾ فَقَدْ أَعْلَمَهُ. وَمَا قَالَ: ﴿وَمَا يَدْرِيكَ﴾ فَإِنَّهُ لَمْ يَعْلَمْ.

٢٠١٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ، وَأَمَّا حِفْظُ مِنَ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[راجع: ٣٥]

(٢) بَابُ التَّمَاسِ لَيْلَةِ الْقَدْرِ فِي

السَّبْعِ الْأَوَاخِرِ

٢٠١٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْأَوَاخِرِ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ، فَمَنْ

كَانَ مُتَحَرِّرِيهَا فَلْيَتَحَرَّرْهَا فِي السَّبْعِ
الْأَوَاخِرِ». [راجع: ١١٥٨]

2016. Narrated Abū Salama : I asked Abū Sa'īd رضي الله عنه - and he was a friend of mine - (about the night of *Qadr*) and he said, "We practised *I'tikāf* (seclusion in the mosque) in the middle third of the month of Ramaḍān with the Prophet ﷺ. In the morning of the 20th of Ramaḍān, the Prophet ﷺ came and addressed us and said, 'I was informed of (the date of the night of *Qadr*) but I was caused to forget it (or I forgot); so, search for it in the odd nights of the last ten nights of the month of Ramaḍān. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in *I'tikāf* with me should return to it (for another 10 days period)', and we returned. At that time there was no sign of clouds in the sky, but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the *Ṣalāt* (prayer) was established and I saw Allāh's Messenger ﷺ prostrating in mud and water and I saw the traces of mud on his forehead."

(3) CHAPTER. To search for the night of *Qadr* in the odd nights of the last ten nights (of Ramaḍān).

This narration has come from 'Ubāda (bin Aṣ-Ṣāmit) on the authority of the Prophet ﷺ.

2017. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ said, "Search for the night of *Qadr* in the odd nights of the last ten nights of Ramaḍān."

٢٠١٦ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ وَكَانَ لِي صَدِيقًا فَقَالَ: اعْتَكَفْنَا مَعَ النَّبِيِّ ﷺ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ، فَخَرَجَ صَبِيحَةَ عِشْرِينَ فَخَطَبَنَا وَقَالَ: «إِنِّي أُرَيْتُ لَيْلَةَ الْقَدْرِ ثُمَّ أَنْسَيْتُهَا أَوْ نُسَيْتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي الْوَتْرِ، وَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَرْجِعْ». فَرَجَعْنَا وَمَا نَرَى فِي السَّمَاءِ قَرَعَةً فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ سَقْفُ الْمَسْجِدِ وَكَانَ مِنْ جَرِيدِ النَّخْلِ، وَأُقِيمَتِ الصَّلَاةُ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ. [راجع: ٦٦٩]

(٣) بَابُ تَحَرِّيِ لَيْلَةِ الْقَدْرِ فِي الْوَتْرِ مِنْ الْعَشْرِ الْأَوَاخِرِ، فِيهِ عِبَادَةٌ.

٢٠١٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا أَبُو سَهْلٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ

الأواخرِ مِنْ رَمَضَانَ». [انظر: ٢٠١٩،

[٢٠٢٠

2018. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ used to practise *I'tikāf* (in the mosque) in the middle third of Ramaḍān, and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in *I'tikāf* with him also used to go back to their houses. Once in Ramaḍān, in which he practised *I'tikāf*, he established the night *Ṣalāt* (prayers) at the night in which he used to return home, and then he addressed the people and ordered them whatever Allāh wished him to order and said, "I used to practise *I'tikāf* for these ten days (i.e., the middle 1/3rd) but now I intend to stay in *I'tikāf* for the last ten days (of the month); so whoever was in *I'tikāf* with me should stay at his place of seclusion. Verily, I have been shown (the date of) this night (of *Qadr*) but I have forgotten it. So, search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st (of Ramaḍān), the sky was overcast with clouds and it rained, and the rain-water started leaking through the roof of the mosque at the *Muṣalla* (praying place) of the Prophet ﷺ. I saw with my own eyes the Prophet ﷺ at the completion of the morning *Ṣalāt* leaving with his face covered with mud and water.

[See H.No.2027].

٢٠١٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ قَالَ: حَدَّثَنِي ابْنُ أَبِي حَارِمْ وَالذَّرَاوَزِيُّ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي رَمَضَانَ الْعَشْرَ الَّتِي فِي وَسْطِ الشَّهْرِ، فَإِذَا كَانَ حِينَ يُمَسِّي مِنْ عِشْرِينَ لَيْلَةً تَمْضِي وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ رَجَعَ إِلَى مَسْكَنِهِ، وَرَجَعَ مِنْ كَانَ يُجَاوِرُ مَعَهُ. وَأَنَّهُ أَقَامَ فِي شَهْرِ جَاوَرَ فِيهِ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا فَخَطَبَ النَّاسَ فَأَمَرَهُمْ مَا شَاءَ اللَّهُ ثُمَّ قَالَ: «كُنْتُ أَجَاوِرُ هَذِهِ الْعَشْرَ، ثُمَّ قَدْ بَدَأَ لِي أَنْ أَجَاوِرَ هَذِهِ الْعَشْرَ الْأَوَّخِرَ، فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَبْتِثْ فِي مُعْتَكَفِهِ، وَقَدْ أُرِيتُ هَذِهِ اللَّيْلَةَ ثُمَّ أَنْسَيْتَهَا فابْتَغُوهَا فِي الْعَشْرِ الْأَوَّخِرِ، وَابْتَغُوهَا فِي كُلِّ وَتْرٍ، وَقَدْ رَأَيْتَنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ». فَاسْتَهَلَّتِ السَّمَاءُ فِي تِلْكَ اللَّيْلَةَ فَأَمْطَرَتْ فَوَكَفَ الْمَسْجِدُ فِي مُصَلَّى النَّبِيِّ ﷺ لَيْلَةً إِحْدَى وَعِشْرِينَ فَبَصُرَتْ عَيْنِي رَسُولُ اللَّهِ ﷺ وَنَظَرْتُ إِلَيْهِ أَنْصَرَفَ مِنَ الصُّبْحِ وَوَجْهُهُ مُمْتَلِئٌ طِينًا وَمَاءً.

[راجع: ٦٦٩]

2019. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "Look for (the night of *Qadr*)."

٢٠١٩ - وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْتَمِسُوا». [راجع: ٢٠١٧]

2020. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to practise *I'tikāf* in the last ten nights of Ramaḍān and used to say, "Look for the night of *Qadr* in the last ten nights of the month of Ramaḍān."

٢٠٢٠ - وَحَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ عَن هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ وَيَقُولُ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ». [راجع: ٢٠١٧]

2021. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Look for the night of *Qadr* in the last ten nights of Ramaḍān; on the night when nine or seven or five nights remain out of the last ten nights of Ramaḍān [i.e., 21, 23, 25, (27, 29) respectively]."

٢٠٢١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ لَيْلَةَ الْقَدْرِ، فِي تَاسِعَةِ تَبْقَى، فِي سَابِعَةِ تَبْقَى، فِي خَامِسَةِ تَبْقَى». [انظر: ٢٠٢٢]

2022. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "The night of *Qadr* is in the last ten nights of the month (Ramaḍān), either in the first nine or in the last (remaining) seven nights (of Ramaḍān)." Ibn 'Abbās added, "Search for it on the twenty-fourth (of Ramaḍān)."

٢٠٢٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي مِجْلَزٍ وَعِكْرِمَةَ قَالَا: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: قَالَ رَسُولُ اللهِ ﷺ: «هِيَ فِي الْعَشْرِ الْأَوَاخِرِ، هِيَ فِي تِسْعِ يَمُضِينَ، أَوْ فِي سَبْعِ يَبْقِينَ»، يَعْنِي لَيْلَةَ الْقَدْرِ تَابَعَهُ عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ وَعَنْ

خَالِدٍ عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ:
«الْتَمِسُوا فِي أَرْبَعٍ وَعِشْرِينَ».

[راجع: ٢٠٢١]

(4) CHAPTER. The knowing (knowledge) of the night of *Qadr* was taken away because of the quarrelling of the people.

2023. Narrated 'Ubāda bin Aṣ-Ṣāmit: The Prophet ﷺ came out to inform us about the night of *Qadr* but two Muslims were quarrelling with each other. So, the Prophet ﷺ said, "I came out to inform you about the night of *Qadr* but such and such persons were quarrelling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (nights of Ramaḍān).

(٤) بَابُ رَفْعِ مَعْرِفَةِ لَيْلَةِ الْقَدْرِ لِتَلَاحِي النَّاسِ

٢٠٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ: حَدَّثَنَا أَنَسٌ، عَنْ عِبَادَةَ بْنِ الصَّامِتِ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِيُخْبِرَنَا بِلَيْلَةِ الْقَدْرِ، فَتَلَاحَى رَجُلَانِ مِنَ الْمُسْلِمِينَ فَقَالَ: «خَرَجْتُ لِأُخْبِرْكُمْ بِلَيْلَةِ الْقَدْرِ فَتَلَاحَى فَلَانٌ وَفَلَانٌ فَرُفِعَتْ وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، فَالْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ». [راجع: ٤٩]

(5) CHAPTER. The doing of good deeds in the last ten days of Ramaḍān.

2024. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: With the start of the last ten days of Ramaḍān, the Prophet ﷺ used to tighten his waist belt (i.e., work hard) and used to keep awake all the night and perform *Ṣalāt* (prayer) and also used to keep his family awake for the *Ṣalāt* (prayer).

(٥) بَابُ الْعَمَلِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

٢٠٢٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ أَبِي الصُّحْحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ وَأَحْيَى لَيْلَهُ وَأَيَقظُ أَهْلَهُ.

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[i.e., to confine oneself in a mosque for *Ṣalāt* (prayers) and invocations leaving the worldly activities for a limited number of days].

(1) CHAPTER. The *I'tikāf* in the last ten days of Ramaḍān. And *I'tikāf* may be practised in any mosque, as is evident in the Statement of Allāh تعالى: "... And do not have sexual relations with them (your wives); while you are in *I'tikāf* [i.e., confining oneself in a mosque for *Ṣalāt* (prayers) and invocations leaving the worldly activities for a limited number of days] in the mosques. These are the limits (set) by Allāh; so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, laws, legal and illegal things Allāh's set limits, orders), to mankind that they may become *Al-Muttaqūn* (the pious)." (V.2:187)

2025. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ used to practise *I'tikāf* in the last ten days of the month of Ramaḍān.

2026. Narrated 'Āishah رضي الله عنها the wife of the Prophet ﷺ: The Prophet ﷺ used to practise *I'tikāf* in the last ten days of Ramaḍān till he died and then his wives used to practise *I'tikāf* after him.

٣٣ - كتاب الاعتكاف

(١) بَابُ الْاِغْتِكَافِ فِي الْعَشْرِ الْأَوَاخِرِ،

والاِغْتِكَافِ فِي الْمَسَاجِدِ كُلِّهَا، لِقَوْلِهِ تَعَالَى: ﴿وَلَا تَبْتَغُوا مِنْهُنَّ وَأَنْتُمْ عَذَابُهُنَّ فِي الْمَسْجِدِ بِكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لِلَّذِينَ لَعَلَّهُمْ يَتَّقُونَ﴾ [البقرة: ١٨٧].

٢٠٢٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: عَنْ يُونُسَ: أَنَّ نَافِعًا أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ.

٢٠٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ.

حَتَّى تَوَقَّاهُ اللَّهُ تَعَالَى، ثُمَّ اغْتَكَفَ
أَزْوَاجَهُ مِنْ بَعْدِهِ.

2027. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to practise *I'tikāf* in the middle ten days of Ramaḍān; and once he stayed in *I'tikāf* till the night of the twenty-first and it was the night in the morning of which he used to come out of his *I'tikāf*. The Prophet ﷺ said, "Whoever was in *I'tikāf* with me should stay in *I'tikāf* for the last ten days, for I was informed (of the date) of the Night (of *Qadr*) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night (i.e. the 21st of Ramaḍān) and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the marks of mud and water on the forehead of the Prophet ﷺ, i.e., in the morning of the twenty-first (of Ramaḍān).

٢٠٢٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ
بِْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ
الْحَارِثِ التَّمِيمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يَغْتَكِفُ فِي الْعَشْرِ الْأَوْسَطِ مِنْ
رَمَضَانَ، فَاعْتَكَفَ عَامًا حَتَّى إِذَا كَانَ
لَيْلَةَ إِحْدَى وَعِشْرِينَ وَهِيَ اللَّيْلَةُ الَّتِي
يَخْرُجُ مِنْ صَبِيحَتِهَا مِنْ اغْتِكَافِهِ،
قَالَ: «مَنْ كَانَ اغْتَكَفَ مَعِيَ
فَلْيَتَكَبَّ الْعَشْرَ الْأَوَّخِرَ، فَقَدْ أُرِيتُ
هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيَتْهَا، وَقَدْ رَأَيْتُنِي
أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا،
فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَّخِرِ،
وَالْتَمِسُوهَا فِي كُلِّ وَتْرٍ». فَمَطَرَتْ
السَّمَاءُ تِلْكَ اللَّيْلَةَ، وَكَانَ الْمَسْجِدُ
عَلَى عَرِيشٍ فَوَكَفَ الْمَسْجِدُ فَبَصُرْتُ
عَيْنَايَ رَسُولَ اللَّهِ ﷺ عَلَى جَبْهَتِهِ أَثَرُ
الْمَاءِ وَالطِّينِ مِنْ صُبْحِ إِحْدَى
وَعِشْرِينَ. [راجع: ٦٦٩]

(2) CHAPTER. A menstruating woman is permitted to comb the hair of a *Mu'takif* (i.e., a man in *I'tikāf*).

2028. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to (put) bend his head (out) to me while he was in *I'tikāf* in the mosque during my monthly periods and I would comb and oil his hair.

(٢) بَابُ الْحَائِضِ تُرَجِّلُ رَأْسَ
الْمُعْتَكِفِ

٢٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنِي: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ،
قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ

الله عنها قالت: كان النبي ﷺ يضعني إلى رأسه، وهو مجاور في المسجد فأرجله وأنا حائض. [راجع: ٢٩٥]

(3) CHAPTER. (A *Mu'takif* is not (allowed) to enter the house except for a need.

2029. Narrated 'Aishah رضي الله عنها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in *I'tikāf* he used not to enter the house except for a need.⁽¹⁾

٢٠٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعُمَرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيَدْخُلَ عَلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأَرْجَلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفًا. [انظر: ٢٠٣٣، ٢٠٣٤، ٢٠٤١، ٢٠٤٥]

(4) CHAPTER. The taking of a bath by a *Mu'takif*.

2030. Narrated 'Aishah رضي الله عنها: The Prophet ﷺ used to embrace me during my menses.

(٤) بَابُ غَسْلِ الْمُعْتَكِفِ ٢٠٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُبَاشِرُنِي وَأَنَا حَائِضٌ. [راجع: ٢٩٥]

2031. 'Aishah added: He ﷺ also used to put his head out of the mosque while he was in *I'tikāf*, and I would wash it during my menses.

٢٠٣١ - وَكَانَ يُخْرِجُ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ. [راجع: ٢٩٥]

(5) CHAPTER. The *I'tikāf* at night (only).

2032. Narrated Ibn 'Umar رضي الله عنهما: 'Umar رضي الله عنه asked the Prophet ﷺ, "I vowed in the Pre-Islāmic Period of Ignorance

(٥) بَابُ الْإِعْتِكَافِ لَيْلًا ٢٠٣٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ:

(1) (H.2029) Such need may be to answer the call of nature and performing ablution. Scholars differ as to whether it is permissible also for a *Mu'takif* to eat or drink outside the mosque. (*Fath Al-Bārī*)

to stay in *I'tikāf* for one night in Al-Masjid-al-Ḥarām." The Prophet ﷺ said to him, "Fulfil your vow."

أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ سَأَلَ النَّبِيَّ ﷺ قَالَ: كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ، قَالَ: «أَوْفِ بِنَذْرِكَ». [انظر: ٢٠٤٣، ٣١٤٤، ٤٣٢٠، ٦٦٩٧]

(6) CHAPTER. Women's *I'tikāf*. (A woman cannot practise *I'tikāf* except with the permission of her husband).

2033. Narrated 'Amra : 'Āishah رَضِيَ اللَّهُ عَنْهَا said, "The Prophet ﷺ used to practise *I'tikāf* in the last ten days of Ramaḍān and I used to pitch a tent for him, and after performing the morning *Ṣalāt* (prayer), he used to enter the tent." Ḥafṣa asked the permission of 'Āishah to pitch a tent for her and she allowed her and she pitched her tent. When Zainab bint Jaḥsh saw it, she pitched another tent. In the morning the Prophet ﷺ noticed the tents. He said, "What is this?" He was told of the whole situation. Then the Prophet ﷺ said, "Do you think that they intended to do *Al-Birr* (righteousness) by doing this?" He therefore abandoned the *I'tikāf* in that month and practised *I'tikāf* for ten days in the month of *Shawwāl*."

(٦) بَابُ اغْتِكَافِ النِّسَاءِ

٢٠٣٣ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فَكُنْتُ أَضْرِبُ لَهُ خِيَاءَ فَيُصَلِّي الصُّبْحَ ثُمَّ يَدْخُلُهُ. فَاسْتَأَذَنْتُ حَفْصَةَ عَائِشَةَ أَنْ تَضْرِبَ خِيَاءَ فَأَذِنَتْ لَهَا فَضَرَبَتْ خِيَاءَ. فَلَمَّا رَأَتْهُ زَيْنَبُ بِنْتُ جَحْشٍ ضَرَبَتْ خِيَاءَ آخَرَ. فَلَمَّا أَصْبَحَ النَّبِيُّ ﷺ رَأَى الْأَخْيَبَةَ فَقَالَ: «مَا هَذَا؟» فَأَخْبَرَ، فَقَالَ النَّبِيُّ ﷺ: «الْبِرُّ تُرُونَ بِهِنَّ؟» فَتَرَكَ الْاِغْتِكَافَ ذَلِكَ الشَّهْرَ، ثُمَّ اِعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ. [راجع: ٢٠٢٩]

(7) CHAPTER. The tents in the mosque.

2034. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ intended to practise *I'tikāf* and when he reached the place where he intended to perform *I'tikāf*, he saw some tents, the tents of 'Āishah, Ḥafṣa and Zainab. So, he said, "Do you consider that they intended to

(٧) بَابُ الْأَخْيَبَةِ فِي الْمَسْجِدِ

٢٠٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ

do *Al-Birr* (righteousness) by doing this?" And then he went away and did not perform *I'tikaf* (in Ramaḍān) but performed it in the month of Shawwāl for ten days.

ﷺ أَرَادَ أَنْ يَعْتَكِفَ فَلَمَّا انْصَرَفَ إِلَى الْمَكَانِ الَّذِي أَرَادَ أَنْ يَعْتَكِفَ. إِذَا أَحْيِيَهُ، حِيَاءَ عَائِشَةَ وَحِيَاءَ حَفْصَةَ، وَحِيَاءَ زَيْنَبَ، فَقَالَ: «الْبِرُّ تَقُولُونَ بِهِنَّ؟» ثُمَّ انْصَرَفَ فَلَمْ يَعْتَكِفَ حَتَّى اغْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

[راجع: ۲۰۲۹]

(8) CHAPTER. Can a Mu'takif go to the gate of the mosque for a need?

(۸) بَابُ هَلْ يَخْرُجُ الْمُعْتَكِفُ لِحَوَائِجِهِ إِلَى بَابِ الْمَسْجِدِ؟

2035. Narrated 'Alī bin Al-Ḥusain رضي الله عنهما , the wife of the Prophet ﷺ told me that she went to Allāh's Messenger ﷺ to visit him in the mosque while he was in *I'tikaf* in the last ten days of Ramaḍān. She had a talk with him for a while, then she got up in order to return home. The Prophet ﷺ accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two *Anṣārī* men were passing by and they greeted Allāh's Messenger ﷺ. He said to them: "Do not run away!" And said, "She is (my wife) Ṣafīyya bint Ḥuyāi." Both of them said, "*Subhān Allāh*, (How dare we think of any evil) O Allāh's Messenger." And they felt it. The Prophet ﷺ said (to them), "Satan reaches everywhere in the human body as blood reaches in it (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds."

۲۰۳۵ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَرْوُهُ فِي اعْتِكَافِهِ فِي الْمَسْجِدِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً ثُمَّ قَامَتْ تَتَّقَلِبُ، فَقَامَ النَّبِيُّ ﷺ مَعَهَا يَقْلِبُهَا حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ مَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُمَا النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ»، فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ، وَكَبَّرَ عَلَيْهِمَا. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطَانَ يَتْلَعُ مِنْ ابْنِ آدَمَ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا». [انظر: ۲۰۳۸،

[See H.2038].

۲۰۳۹، ۳۱۰۱، ۳۲۸۱، ۶۲۱۹، ۷۱۷۱]

(9) CHAPTER. The *I'tikāf* and the coming of the Prophet ﷺ out of *I'tikāf* in the morning of the twentieth (of Ramaḍān).

2036. Narrated Abū Salama bin 'Abdur-Raḥmān: I asked Abū Sa'īd Al-Khudrī, "Did you hear Allāh's Messenger ﷺ talking about the night of *Qadr*?" He replied in the affirmative and said, "Once we were in *I'tikāf* with Allāh's Messenger ﷺ in the middle ten days of (Ramaḍān) and we came out of it in the morning of the twentieth, and Allāh's Messenger ﷺ delivered a *Khutbā* (religious talk) on the 20th (of Ramaḍān) and said, 'I was informed (of the date) of the night of *Qadr* (in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramaḍān. I saw myself prostrating in mud and water on that night (as a sign of the night of *Qadr*). So, whoever had been in *I'tikāf* with Allāh's Messenger ﷺ should return for it.' The people returned to the mosque (for *I'tikāf*). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the *Ṣalāt* (prayer) was established (they stood for the *Ṣalāt*) and Allāh's Messenger ﷺ prostrated in mud and water and I saw mud over the forehead and the nose of the Prophet ﷺ."

(10) CHAPTER. The *I'tikāf* of a (*Mustahāḍa*) woman who has bleeding in between her periods.

2037. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: One of the wives of Allāh's Messenger ﷺ practised *I'tikāf* with him while she had

(٩) بَابُ الْاِغْتِكَافِ وَخُرُوجِ النَّبِيِّ ﷺ صَبِيحَةَ عَشْرِينَ

٢٠٣٦ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

مُنِيرٍ: سَمِعَ هَارُونَ بْنَ إِسْمَاعِيلَ:

حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنِي

يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبَا

سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلْتُ

أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ

قُلْتُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ

يَذْكُرُ لَيْلَةَ الْقَدْرِ؟ قَالَ: نَعَمْ، اغْتَكَفْنَا

مَعَ رَسُولِ اللَّهِ ﷺ الْعَشْرَ الْأَوْسَطَ مِنْ

رَمَضَانَ، قَالَ: فَخَرَجْنَا صَبِيحَةَ

عَشْرِينَ، قَالَ: فَحَطَبْنَا رَسُولَ اللَّهِ ﷺ

صَبِيحَةَ عَشْرِينَ فَقَالَ: «إِنِّي أَرَيْتُ لَيْلَةَ

الْقَدْرِ وَإِنِّي نَسَيْتُهَا، فَالْتَمِسُوهَا فِي

الْعَشْرِ الْأَوَّخِرِ فِي وَثْرٍ فَإِنِّي رَأَيْتُ

أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ. وَمَنْ كَانَ

اغْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ فَلْيَرْجِعْ»،

فَرَجَعَ النَّاسُ إِلَى الْمَسْجِدِ، وَمَا نَرَى

فِي السَّمَاءِ قَرَعَةً، قَالَ: فَجَاءَتْ

سَحَابَةٌ فَمَطَرَتْ وَأَقِيمَتِ الصَّلَاةُ

فَسَجَدَ رَسُولُ اللَّهِ ﷺ فِي الطِّينِ

وَالْمَاءِ، حَتَّى رَأَيْتُ الطِّينَ فِي أَرْزَنِتَيْهِ

وَجَبْهَتَيْهِ. [راجع: ٦٦٩]

(١٠) بَابُ اِغْتِكَافِ الْمُسْتَحَاضَةِ

٢٠٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا

يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ

bleeding in between her periods and she would see red (of blood) or yellowish traces; and sometimes we put a tray beneath her when she offered the *Ṣalāt* (prayer).

[See H.No.309].

(11) CHAPTER. The visit of the wife to her husband while he was in *I'tikāf*.

2038. Narrated 'Alī bin Al-Ḥusain (on the authority of Ṣafīyya, the Prophet's wife): The wives of the Prophet ﷺ were with him in the mosque (while he was in *I'tikāf*) and then they departed and the Prophet ﷺ said to Ṣafīyya bint Ḥuyāī, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usāma). The Prophet ﷺ went out and in the meantime two *Anṣārī* men met him and they looked at the Prophet ﷺ and passed by. The Prophet ﷺ said to them, "Come here. She is (my wife) Ṣafīyya bint Ḥuyāī." They replied, "*Subhān Allāh*, (how dare we think of evil) O Allāh's Messenger! (We never expect anything bad from you)." The Prophet ﷺ replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds."

عَكْرَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اِغْتَكَفْتُ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةً مُسْتَحَاضَةً مِنْ أَزْوَاجِهِ فَكَانَتْ تَرَى الْحُمْرَةَ وَالصُّفْرَةَ، فَرَبَّمَا وَضَعْنَا الطُّسْتُ تَحْتَهَا وَهِيَ تُصَلِّي.

[راجع: ٣٠٩]

(١١) بَابُ زِيَارَةِ الْمَرْأَةِ زَوْجَهَا فِي اِغْتِكَافِهِ

٢٠٣٨ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرْتُهُ ح. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ: كَانَ النَّبِيُّ ﷺ فِي الْمَسْجِدِ وَعِنْدَهُ أَزْوَاجُهُ فَرُحِنَ. فَقَالَ لِصَفِيَّةَ بِنْتِ حُمَيٍّ: «لَا تَعْجَلِي حَتَّى أَنْصِرَفَ مَعَكَ»، وَكَانَ يَبْتُهُا فِي دَارِ أُسَامَةَ. فَخَرَجَ النَّبِيُّ ﷺ مَعَهَا فَلَقِيَهُ رَجُلَانِ مِنَ الْأَنْصَارِ فَنظَرَا إِلَى النَّبِيِّ ﷺ ثُمَّ أَجَازَا. فَقَالَ لَهُمَا النَّبِيُّ ﷺ: «تَعَالِيَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُمَيٍّ» فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ. قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِّ، وَإِنِّي خَشِيتُ أَنْ يُلْقِي فِي أَنْفُسِكُمْ شَيْئًا». [راجع: ٢٠٣٥]

(12) CHAPTER. Is it permissible for the *Mu'takif* to defend himself (by speech or action)?

2039. Narrated 'Ali bin Al-Ḥusain on the authority of Ṣafīyya: Ṣafīyya went to the Prophet ﷺ while he was in *I'tikāf*. When she returned, the Prophet ﷺ accompanied her, walking. An *Ansārī* man saw him. When the Prophet ﷺ noticed him, he called him and said, "Come here. She is Ṣafīyya. (Sufyān a subnarrator perhaps said that the Prophet ﷺ had said, "This is Ṣafīyya"). And Satan circulates in the body of Ādam's offspring as his blood circulates in it."

A subnarrator asked Sufyān, "Did Ṣafīyya visit him at night?" He said, "Certainly, at night."

(۱۲) بَابٌ: هَلْ يَدْرَأُ الْمُتَكِفُ عَنْ نَفْسِهِ؟

۲۰۳۹ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي أَبِي عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ الرَّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ صَفِيَّةَ أَخْبَرَتْهُ ح. وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الرَّهْرِيَّ يُخْبِرُ عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ صَفِيَّةَ رَضِيَ اللَّهُ عَنْهَا أَتَتْ النَّبِيَّ ﷺ وَهُوَ مُتَكِفٌ، فَلَمَّا رَجَعَتْ مَشَى مَعَهَا فَأَبْصَرَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَلَمَّا أَبْصَرَهُ دَعَاهُ فَقَالَ: «تَعَالَ، هِيَ صَفِيَّةٌ». وَرَبَّمَا قَالَ سُفْيَانُ: «هَذِهِ صَفِيَّةٌ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ». قُلْتُ لِسُفْيَانَ: أَتَتْهُ لَيْلًا؟ قَالَ: وَهَلْ هُوَ إِلَّا لَيْلًا؟ [راجع: ۲۰۳۵]

(13) CHAPTER. Whoever went out of his *I'tikāf* in the morning.

2040. Narrated Abū Sa'īd رضي الله عنه: We practised *I'tikāf* with Allāh's Messenger ﷺ in the middle ten days of Ramaḍān. In the morning of the twentieth of Ramaḍān we shifted our baggage, but Allāh's Messenger ﷺ came to us and said, "Whoever was in *I'tikāf* should return to his place of *I'tikāf*, for I saw (i.e., was informed about the date of) this Night (of *Qadr*) and saw myself prostrating in mud and water." When I returned to my place the sky was overcast with clouds and it rained. By Him Who sent

(۱۳) بَابٌ مَنْ خَرَجَ مِنْ اِعْتِكَافِهِ عِنْدَ الصُّبْحِ

۲۰۴۰ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الْأَحْوَلِ خَالَ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ ح. قَالَ سُفْيَانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: وَأَطَّلْتُ أَنَّ ابْنَ أَبِي لَبِيدٍ حَدَّثَنَا عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ

Muḥammad ﷺ with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date-palm trees leaked with rain and I saw the trace of mud and water over the nose and also over the tip of the nose of the Prophet ﷺ.

قَالَ: اَعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْعَشْرَ الْأَوْسَطَ فَلَمَّا كَانَ صَبِيحَةَ عَشْرِينَ نَقَلْنَا مَتَاعَنَا فَأَتَانَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ كَانَ اَعْتَكَفَ فَلْيَرْجِعْ إِلَى مُعْتَكِفِهِ فَإِنِّي رَأَيْتُ هَذِهِ اللَّيْلَةَ وَرَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ». فَلَمَّا رَجَعَ إِلَى مُعْتَكِفِهِ قَالَ وَهَاجَتِ السَّمَاءُ فَمُطِرْنَا فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَقَدْ هَاجَتِ السَّمَاءُ مِنْ آخِرِ ذَلِكَ الْيَوْمِ وَكَانَ الْمَسْجِدُ عَرِيشًا فَلَقَدْ رَأَيْتُ عَلَى أَنْفِهِ وَأُزْنَيْتِهِ أَثَرَ الْمَاءِ وَالطِّينِ.

[راجع: ٦٦٩]

(14) CHAPTER. *I'tikāf* in the month of Shawwāl.

(١٤) بَابُ الْاِعْتِكَافِ فِي شَوَّالٍ

2041. Narrated 'Amra bint 'Abdur-Raḥmān on the authority of 'Āishah رضي الله عنها: Allāh's Messenger ﷺ used to practise *I'tikāf* every year in the month of Ramaḍān. And after offering the morning *Ṣalāt* (prayer), he used to enter the place of his *I'tikāf*. 'Āishah asked his permission to let her practise *I'tikāf* and he allowed her, and so she pitched a tent in the mosque. When Ḥaḥṣa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allāh's Messenger ﷺ had finished the morning *Ṣalāt* (prayer), he saw four tents and asked, "What is this?" He was informed about it. He then said, "What made them do this? Is it *Al-Birr* (righteousness)? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet ﷺ did not perform *I'tikāf* that year in the month of Ramaḍān, but did it in the last ten days of Shawwāl.

٢٠٤١ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ فَضِيلِ بْنِ عَزْوَانَ، عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ إِذَا صَلَّى الْعِدَاةَ دَخَلَ مَكَانَهُ الَّذِي اَعْتَكَفَ فِيهِ. قَالَ: فَاسْتَأْذَنَتْهُ عَائِشَةُ أَنْ تَعْتَكِفَ فَأَذِنَ لَهَا، فَضَرَبَتْ فِيهِ قُبَّةً. فَسَمِعَتْ بِهَا حَفْصَةُ فَضَرَبَتْ فِيهِ، وَسَمِعَتْ زَيْنَبُ بِهَا فَضَرَبَتْ فِيهِ أُخْرَى. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ مِنَ الْعِدِّ أَبْصَرَ أَرْبَعَ قِيَابٍ فَقَالَ: «مَا هَذَا؟» فَأُخْبِرَ خَيْرُهُنَّ فَقَالَ: «مَا حَمَلَهُنَّ عَلَى هَذَا؟ أَلْبِرُّ؟»

انزِعُوهَا فَلَا أَرَاهَا، فَنَزَعَتْ. فَلَمْ
يَعْتَكِفْ فِي رَمَضَانَ حَتَّى اعْتَكَفَ فِي
آخِرِ الْعَشْرِ مِنْ شَوَّالٍ. [راجع: ٢٠٣٩]

(١٥) **بَابٌ** مَنْ لَمْ يَرَ عَلَيْهِ إِذَا
اعْتَكَفَ صَوْمًا

(15) CHAPTER. Whoever thinks that *I'tikāf* can be practised without fasting.

2042. Narrated 'Abdullāh bin 'Umar: 'Umar bin Al-Kḥaṭṭāb رَضِيَ اللهُ عَنْهُ said, "O Allāh's Messenger, I vowed in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* in Al-Masjid-al-Harām for one night." The Prophet ﷺ said, "Fulfil your vow." So, he performed *I'tikāf* for one night.

٢٠٤٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللَّهِ، عَنْ أُخَيْبٍ، عَنْ سُلَيْمَانَ، عَنْ
عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ
عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ
الْحَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: يَا
رَسُولَ اللَّهِ إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ
أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ،
فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَوْفِ نَذْرَكَ»،
فَاعْتَكَفَ لَيْلَةً.

(16) CHAPTER. Whoever made a vow in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* and then embraced Islām.

2043. Narrated Ibn 'Umar that 'Umar رَضِيَ اللهُ عَنْهُ had vowed in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* in Al-Masjid-al-Harām. (A sub-narrator thinks that 'Umar vowed to perform *I'tikāf* for one night.) Allāh's Messenger ﷺ said to 'Umar, "Fulfil your vow."

(١٦) **بَابٌ**: إِذَا نَذَرَ فِي الْجَاهِلِيَّةِ أَنْ
يَعْتَكِفَ ثُمَّ اسْلَمَ

٢٠٤٣ - حَدَّثَنَا عُبَيْدُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ:
أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ نَذَرَ فِي
الْجَاهِلِيَّةِ أَنْ يَعْتَكِفَ فِي الْمَسْجِدِ
الْحَرَامِ، قَالَ: أَرَاهُ لَيْلَةً. فَقَالَ لَهُ
رَسُولُ اللهِ ﷺ: «أَوْفِ بِنَذْرِكَ».

[راجع: ٢٠٣٢]

(17) CHAPTER. *I'tikāf* in the middle ten days of Ramaḍān.

2044. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to perform *I'tikāf* every year in the month of Ramaḍān for ten days,

(١٧) **بَابُ** الْاِعْتِكَافِ فِي الْعَشْرِ
الْأَوْسَطِ مِنْ رَمَضَانَ

٢٠٤٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي
سَيِّبَةَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ أَبِي

and when it was the year of his death, he stayed in *I'tikāf* for twenty days.

حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عَشْرِينَ يَوْمًا.

(18) CHAPTER. Whoever intended to practise *I'tikāf* and then changed his mind.

(١٨) بَابٌ مَنْ أَرَادَ أَنْ يَعْتَكِفَ ثُمَّ بَدَأَ لَهُ أَنْ يَخْرُجَ

2045. Narrated 'Amra bint 'Abdur-Rahmān on the authority of 'Āishah رَضِيَ اللَّهُ عَنْهَا mentioned that he would practise *I'tikāf* in the last ten days of Ramaḍān. 'Āishah asked his permission to perform *I'tikāf* and he permitted her. Hafṣa asked 'Āishah to take his permission for her, and she did so. When Zainab bint Jaḥsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allāh's Messenger ﷺ used to proceed to his tent after the *Ṣalāt* (prayer). So, he saw the tents and asked, "What is this?" He was told that those were the tents of 'Āishah, Hafṣa and Zainab. Allāh's Messenger ﷺ said, "Is it *Al-Birr* (righteousness) which they intended by doing so? I am not going to perform *I'tikāf*." So, he returned home. When the fasting month was over, he performed *I'tikāf* for ten days in the month of *Shawwāl*.

٢٠٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ أَنْ يَعْتَكِفَ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ، فَاسْتَأْذَنَتْهُ عَائِشَةُ فَأَذِنَ لَهَا. وَسَأَلَتْ حَفْصَةَ عَائِشَةَ أَنْ تَسْتَأْذِنَ لَهَا فَفَعَلَتْ، فَلَمَّا رَأَتْ ذَلِكَ زَيْنَبُ بِنْتُ جَحْشٍ أَمَرَتْ بِنَاءَ قُبْبِي لَهَا. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى انْصَرَفَ إِلَى بِنَائِهِ فَأَبْصَرَ الْأَبْنِيَةَ فَقَالَ: «مَا هَذَا؟» قَالُوا: بِنَاءُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْبِرُّ أَرَدَنْ بِهَذَا؟ مَا أَنَا بِمُعْتَكِفٍ»، فَرَجَعَ. فَلَمَّا أَفْطَرَ اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

[راجع: ٢٠٢٩]

(19) CHAPTER. A *Mu'takif* can let his head in the house for washing.

(١٩) بَابُ الْمُعْتَكِفِ يَدْخُلُ رَأْسَهُ الْبَيْتَ لِلغُسْلِ

2046. Narrated 'Urwa: 'Āishah رَضِيَ اللَّهُ عَنْهَا during her menses used to comb and oil the

٢٠٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

hair of the Prophet ﷺ while he used to be in *I'tikāf* in the mosque. He would stretch out his head towards her while she was in her chamber.

مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ
أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا:
أَنَّهَا كَانَتْ تُرَجِّلُ النَّبِيَّ ﷺ وَهِيَ
حَائِضٌ وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ
وَهِيَ فِي حُجْرَتِهَا يُنَاوِلُهَا رَأْسَهُ.

[راجع: ۲۹۵]

34 - THE BOOK OF SALES (BARGAINS)

٢٤ - كتاب البيوع

And the Statement of Allāh تعالى:

“... And Allāh has permitted trading and forbidden *Ribā* (usury)...” (V.2:275)

And His Statement: “... save when it is a present trade which you carry out on the spot among yourselves...” (V.2:282)

(1) CHAPTER. What has come in the Statement of Allāh تعالى:

“Then when the (*Jumu'ah*) *Ṣalāt* is ended, you may disperse through the land, and seek of the Bounty of Allāh.... And Allah is the Best of Providers.” (V.62:10,11)

And also His Statement: “Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent...” (V.4:29)

2047. Narrated Abū Hurairah عنه الله رضي:

You people say that Abū Hurairah tells many narrations from Allāh's Messenger ﷺ and you also wonder why the emigrants and *Anṣār* do not narrate from Allāh's Messenger ﷺ as Abū Hurairah does. My emigrant brothers were busy in the market, while I used to stick to Allāh's Messenger ﷺ content with what fills my stomach; so I used to be present when they were absent and I used to remember when they used to forget, and my *Anṣār* brothers used to be busy with their properties and I was one of the poor men of *Ṣuffa*. I used to remember the narrations when they used to forget. No doubt, Allāh's Messenger ﷺ once said, “Whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say.” So, I spread my coloured garment which I was wearing till Allāh's Messenger ﷺ had finished his saying, and then I gathered it to my chest. So, I did not forget any of that narration.

وقول الله تعالى: ﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ [البقرة: ٢٧٥] وقوله: ﴿إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ﴾ [البقرة: ٢٨٢].

(١) بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ﴾ إِلَى آخِرِ السُّورَةِ [الجمعة: ١٠ - ١١]. وقوله: ﴿لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ﴾ [النساء: ٢٩].

٢٠٤٧ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمَسِيبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّكُمْ تَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ يُكْبِرُ الْحَدِيثَ عَنِ رَسُولِ اللَّهِ ﷺ، وَتَقُولُونَ: مَا بَالُ الْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يُحَدِّثُونَ عَنِ رَسُولِ اللَّهِ ﷺ بِمِثْلِ حَدِيثِ أَبِي هُرَيْرَةَ؟ وَإِنَّ إِخْوَتِي مِنَ الْمُهَاجِرِينَ كَانُوا يَسْتَعْلِمُهُمُ الصَّفْقُ بِالْأَسْوَاقِ، وَكُنْتُ أَلْزَمُ رَسُولَ اللَّهِ ﷺ عَلَى مِلءِ بَطْنِي، فَأَشْهَدُ إِذَا غَابُوا، وَأَحْفَظُ إِذَا نَسُوا. وَكَانَ يَسْتَعْلُ إِخْوَتِي مِنَ الْأَنْصَارِ عَمَلُ أَمْوَالِهِمْ وَكُنْتُ أَمْرًا مِسْكِينًا مِنْ

مساكين الصُّمَّة، أعي جينَ يَسُونُ.
 وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ فِي حَدِيثٍ
 يُحَدِّثُهُ: «إِنَّهُ لَنْ يَبْسُطَ أَحَدٌ تَوْبَهُ حَتَّى
 أَقْضِيَ مَقَالَتِي هَذِهِ ثُمَّ يَجْمَعَ إِلَيْهِ تَوْبَهُ
 إِلَّا وَعَى مَا أَقُولُ» فَبَسَطْتُ نَمِرَةَ عَلَيَّ
 حَتَّى إِذَا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ
 جَمَعْتُهَا إِلَى صَدْرِي فَمَا نَسِيتُ مِنْ
 مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلْكَ مِنْ شَيْءٍ.

[راجع: ١١٨]

2048. Narrated 'Abdur-Rahmān bin 'Aūf
 رَضِيَ اللهُ عَنْهُ : When we came to Al-Madīna as
 emigrants, Allāh's Messenger ﷺ established
 a bond of brotherhood between me and Sa'd
 bin Ar-Rabi'. Sa'd bin Ar-Rabi' said to me,
 "I am the richest among the *Anṣār*, so I will
 give you half of my wealth and you may look
 at my two wives and whichever of the two you
 may choose I will divorce her, and when she
 has completed the prescribed period (before
 marriage) you may marry her." 'Abdur-
 Raḥmān replied, "I am not in need of all
 that. Is there any market-place where trade is
 practised?" He replied, "The market of
 Qainuqā'." 'Abdur-Rahmān went to that
 market the following day and brought some
 dried butter-milk (yoghurt) and butter, and
 then he continued going there regularly. Few
 days later, 'Abdur-Rahmān came having
 traces of yellow (scent) on his body. Allāh's
 Messenger ﷺ asked him whether he had got
 married. He replied in the affirmative. The
 Prophet ﷺ said, "Whom have you married?"
 He replied, "A woman from the *Anṣār*."
 Then the Prophet ﷺ asked, "How much did
 you pay her?" He replied, "(I gave her) a
 gold piece equal in weight to a date stone
 (or a date stone of gold)!" The Prophet ﷺ
 said, "Give a *Walīma* (wedding banquet)

٢٠٤٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
 عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ،
 عَنْ أَبِيهِ عَنْ جَدِّهِ، قَالَ: قَالَ عَبْدُ
 الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ: لَمَّا
 قَدِمْنَا الْمَدِينَةَ آخَى رَسُولُ اللَّهِ ﷺ
 بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ، فَقَالَ سَعْدُ
 بْنُ الرَّبِيعِ: إِنِّي أَكْثَرُ الْأَنْصَارِ مَالًا
 فَأَقْسِمُ لَكَ بِنِصْفِ مَالِي، وَأَنْظُرَ أَيَّ
 زَوْجَتِي هَوَيْتَ نَزَلْتُ لَكَ عَنْهَا، فَإِذَا
 حَلَّتْ تَزَوَّجْتَهَا. قَالَ: فَقَالَ لَهُ عَبْدُ
 الرَّحْمَنِ: لَا حَاجَةَ لِي فِي ذَلِكَ، هَلْ
 مِنْ سُوقٍ فِيهِ تِجَارَةٌ؟ قَالَ: سُوقُ
 قَيْنُقَاعٍ. قَالَ: فَعَدَا إِلَيْهِ عَبْدُ الرَّحْمَنِ
 فَأَتَى بِأَقِيطٍ وَسَمْنٍ، قَالَ: ثُمَّ تَابَعَ
 الْعُدُوَّ فَمَا لَبِثَ أَنْ جَاءَ عَبْدُ الرَّحْمَنِ
 عَلَيْهِ أَمْرٌ صُفْرَةٌ. فَقَالَ رَسُولُ اللَّهِ
 ﷺ: «تَزَوَّجْتَ؟» قَالَ: نَعَمْ، قَالَ:
 «وَمَنْ؟» قَالَ: امْرَأَةٌ مِنَ الْأَنْصَارِ.
 قَالَ: «كَمْ سَقْتُ؟» قَالَ: زِنَةَ نَوَاةٍ مِنْ

even if with one sheep.”

2049. Narrated Anas رَضِيَ اللهُ عَنْهُ: When ‘Abdur-Raḥmān bin ‘Aūf came to Al-Madīna, the Prophet ﷺ established a bond of brotherhood between him and Sa’d bin Ar-Rabī’ Al-Anṣārī. Sa’d was a rich man, so he said to ‘Abdur-Raḥmān, “I will give you half of my property and will make you to marry.” ‘Abdur-Raḥmān said (to him), “May Allāh bless you in your family and property. Show me the market.” So ‘Abdur-Raḥmān did not return (from the market) till he gained some dried buttermilk (yoghurt) and butter (through trading). He brought that to his household. We stayed for sometime (or as long as Allāh wished), and then ‘Abdur-Raḥmān came, scented with yellowish perfume. The Prophet ﷺ said (to him), “What is this?” He replied, “I got married to an Anṣārī woman.” The Prophet ﷺ asked, “What did you pay her?” He replied, “A gold stone or gold equal to the weight of a date stone.” The Prophet ﷺ said (to him), “Give a *Walīma* (wedding banquet) even if with one sheep.”

ذَهَبٍ أَوْ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَوْلِمَ وَلَوْ بِشَاةٍ».

[انظر: ٣٧٨٠]

٢٠٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفِ الْمَدِينَةِ فَآخَى النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ، وَكَانَ سَعْدٌ ذَا غَنَى فَقَالَ لِعَبْدِ الرَّحْمَنِ: أَقاسمُكَ مَالِي نَصْفَيْنِ، وَأَزْوَجُكَ. قَالَ: بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، ذُلُونِي عَلَى السُّوقِ. فَمَا رَجَعَ حَتَّى اسْتَفْضَلَ أَقِطًا وَسَمْنًا فَأَتَى بِهِ أَهْلَ مَنْزِلِهِ فَمَكَّنْتُنَا سِيراً أَوْ مَا شَاءَ اللهُ فَجَاءَ وَعَلَيْهِ وَضْرٌ مِنْ صُفْرَةٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَهْمٌ؟»، قَالَ: يَا رَسُولَ اللهِ، تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ. قَالَ: «مَا سَقَتِ إِلَيْهَا؟» قَالَ: نَوَاةٍ مِنْ ذَهَبٍ أَوْ وَزَنَ نَوَاةٍ مِنْ ذَهَبٍ، قَالَ: «أَوْلِمَ وَلَوْ بِشَاةٍ».

[انظر: ٢٢٩٣، ٣٧٨١، ٣٩٣٧، ٥٠٧٢،

٥١٤٨، ٥١٥٣، ٥١٥٥، ٥١٦٧، ٦٠٨٢،

[٦٣٨٦]

2050. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: ‘Ukāz, Majanna and Dhul-Majāz were market-places in the Pre-Islāmic Period of Ignorance. When Islām came, Muslims felt that in trading there might be a sin. So, the Divine Revelation came:

“There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by

٢٠٥٠ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَتْ عَكَازَ وَمَجَنَّةَ وَذُو الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ، فَلَمَّا كَانَ

trading)...” (V.2:198)

Ibn ‘Abbās recited the Verse in this way.

الإسلام فكَأَنَّهُمْ تَأْتَمُوا فِيهِ فَنَزَلَتْ:
﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا
فَضْلًا مِنْ رَبِّكُمْ﴾ فِي مَوَاسِمِ
الْحَجِّ. قَرَأَهَا ابْنُ عَبَّاسٍ.

[راجع: ١٧٧٠]

(2) CHAPTER. Legal and illegal things are clearly defined, and in between them are some doubtful (unclear) things.

2051. Narrated An-Nu‘mān bin Bashīr
رضي الله عنهما: The Prophet ﷺ said: “Both legal and illegal things are obvious, and in between them are (unclear) doubtful matters (things). So whoever forsakes those doubtful (unclear) things lest he may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these (unclear) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allāh’s *Hima* (i.e., private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment.”⁽¹⁾

(٢) بَابُ: الْحَلَالُ بَيْنَ، وَالْحَرَامُ
بَيْنَ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ

٢٠٥١ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْمُنْتَنِي: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ
ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ
الثُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ
يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ ح.

وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
ابْنُ عُيَيْنَةَ، حَدَّثَنَا أَبُو فَرَوَةَ، عَنِ
الشَّعْبِيِّ قَالَ: سَمِعْتُ الثُّعْمَانَ بْنَ
بَشِيرٍ عَنِ النَّبِيِّ ﷺ ح.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ:
حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ أَبِي فَرَوَةَ قَالَ:
سَمِعْتُ الشَّعْبِيَّ: سَمِعْتُ الثُّعْمَانَ بْنَ
بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ
ح.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا
سُفْيَانُ، عَنِ أَبِي فَرَوَةَ، عَنِ الشَّعْبِيِّ،
عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ

(1) (H. 2051) Man, here is compared to a shepherd; his desires, to a flock of sheep; sins, to a private pasture of somebody else; doubtful matters to the region surrounding the pasture and indulgence in doubtful matters to pasture in that region. To pasture there will probably lead the sheep to enter the private pasture, and the shepherd would be punished for grazing his sheep near the private pasture which led to such an obvious transgression.

قَالَ: قَالَ النَّبِيُّ ﷺ: «الْحَلَالُ بَيْنَ،
وَالْحَرَامُ بَيْنَ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ.
فَمَنْ تَرَكَ مَا شُبِّهَ عَلَيْهِ مِنَ الْإِثْمِ كَانَ
لِمَا اسْتَبَانَ أَتْرَكَ، وَمَنْ اجْتَرَأَ عَلَى مَا
يَشْكُ فِيهِ مِنَ الْإِثْمِ أَوْشَكَ أَنْ يُوَاقَعَ
مَا اسْتَبَانَ. وَالْمَعَاصِي حِمَى اللَّهِ،
مَنْ يَرْتَعِ حَوْلَ الْحِمَى يُوشِكُ أَنْ
يُوَاقِعَهُ». [راجع: ٥٢]

(3) CHAPTER. Explanation of doubtful (unclear) things.

Hassān bin Abū Sinān said, "I found nothing easier than to be pious and Allāh-fearing; (to achieve this aim) leave all doubtful (unclear) things and do what is completely clear of doubt."

2052. Narrated 'Abdullāh bin Abū Mulaika: 'Uqba bin Al-Hārith رضي الله عنه said that a black woman came and claimed that she had suckled both of them (i.e., 'Uqba and his wife). So, he mentioned that to the Prophet ﷺ who turned his face from him and smiled and said, "How (can you keep your wife), and it was said (that both of you were suckled by the same woman)?" His wife was the daughter of Abū Ihāb At-Tamīmī.

(٣) بَابُ تَفْسِيرِ الْمُشْتَبِهَاتِ،
وقال حسان بن أبي سنان: ما
رأيت شيئاً أهون من الورع، دغ ما
يريبك إلى ما لا يريبك.

٢٠٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
أَخْبَرَنَا سُفْيَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ
الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ امْرَأَةً
سَوْدَاءَ جَاءَتْ فَزَعَمَتْ أَنَّهَا
أَرْضَعَتْهُمَا، فَذَكَرَ لِلنَّبِيِّ ﷺ فَأَعْرَضَ
عَنْهُ وَتَبَسَّمَ النَّبِيُّ ﷺ، قَالَ: «كَيْفَ
وَقَدْ قِيلَ؟» وَقَدْ كَانَتْ تَحْتَهُ ابْنَةُ أَبِي
إِهَابِ التَّمِيمِيِّ. [راجع: ٨٨]

2053. Narrated 'Āishah رضي الله عنها: 'Utba bin Abū Waqqāṣ took a firm promise from his brother Sa'd bin Abū Waqqāṣ to take the son of the slave-girl of Zam'a into his custody as he was his (i.e., 'Utba's) son. In the year of the Conquest (of Makkah) Sa'd bin Abū Waqqāṣ took him, and said that he was his brother's son, and his brother took a promise

٢٠٥٣ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ:
حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ
عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: كَانَ عُقْبَةُ بْنُ أَبِي
وَقَّاصٍ عَهْدٌ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي

from him to that effect. 'Abd bin Zam'a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to the Prophet ﷺ. Sa'd said, "O Allāh's Messenger! He is the son of my brother and he has taken a promise from me that I will take him." 'Abd bin Zam'a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allāh's Messenger ﷺ said, "The boy is for you., O 'Abd bin Zam'a." Then the Prophet ﷺ said, "The son is for the bed (i.e., the man on whose bed he was born) and stones (despair, i.e., to be stoned to death), for the one who has done illegal sexual intercourse." The Prophet ﷺ told his wife Sauda bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and 'Utba. So, the boy did not see her till he died.⁽¹⁾

وَقَاصٍ أَنَّ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي فَأُقِضُهُ، قَالَتْ: فَلَمَّا كَانَ عَامَ الْفَتْحِ أَخَذَهُ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَقَالَ: ابْنُ أَخِي قَدْ عَهَدَ إِلَيَّ فِيهِ، فَقَامَ عَبْدُ بْنُ زَمْعَةَ فَقَالَ: أَخِي وَابْنُ وَلِيدَةِ أَبِي وُلِدَ عَلَيَّ فِرَاشِهِ، فَتَسَاوَقَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، ابْنُ أَخِي كَانَ قَدْ عَهَدَ إِلَيَّ فِيهِ، فَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ وَلِيدَةِ أَبِي وُلِدَ عَلَيَّ فِرَاشِهِ، فَقَالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يَا عَبْدُ بْنُ زَمْعَةَ»، ثُمَّ قَالَ النَّبِيُّ ﷺ: «الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ». ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ زَوْجَ النَّبِيِّ ﷺ: «اِحْتَجِبِي مِنِّي» يَا سَوْدَةُ، لِمَا رَأَى مِنْ شَبْهِهِ بِعُتْبَةَ، فَمَا رَأَاهَا حَتَّى لَقِيَ اللَّهَ. [انظر: ٢٢١٨، ٢٤٢١، ٢٥٣٣، ٢٧٤٥، ٤٣٠٣، ٦٧٤٩،

[٦٧١٢، ٦٨١٧، ٦٧٦٥

2054. Narrated 'Adī bin Hātim رَضِيَ اللَّهُ عَنْهُ: I asked Allāh's Messenger ﷺ about *Al-Mi'rāḍ* (i.e., sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He replied, "If the game is hit by its sharp edge, eat it, and if it is hit by its broad side, do not eat it, for it has been beaten to death." I asked, "O Allāh's Messenger! I release my hound by the Name of Allāh and find with it at the game, another hound on which I have not mentioned the Name of Allāh, and I do not

٢٠٥٤ - حَدَّثَنَا أَبُو الْوَلِيدِ:

حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي السَّرِّرِ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ، فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ، وَإِذَا أَصَابَ بِعَرْضِهِ فَقَتَلْ فَلَا تَأْكُلْ فَإِنَّهُ وَقِيدٌ». قُلْتُ: يَا رَسُولَ اللَّهِ، أُرْسِلُ كُلَّيْ

(1) (H. 2053) 'Utba committed adultery in the Pre-Islamic Period of Ignorance and before his death he declared that secret and confessed that the son of the slave-girl was his son, and most probably he died as a disbeliever.

know which one of them caught the game.” Allāh’s Messenger ﷺ said (to him), “Don’t eat it as you have mentioned the Name of Allāh on your hound and not on the other.”

وَأَسْمَى فَأَجِدُ مَعَهُ عَلَى الصَّيْدِ كَلْبًا
آخَرَ لَمْ أُسَمِّ عَلَيْهِ، وَلَا أَذْرِي أَيُّهَا
أَخَذَ؟ قَالَ: «لَا تَأْكُلْ، إِنَّمَا سَمَّيْتُ
عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى الْآخَرَ».

[راجع: ١٧٥]

(4) CHAPTER. What doubtful (unclear) things should be avoided?

(٤) بَابُ مَا يُتَنَزَّهُ مِنَ الشُّبُهَاتِ

2055. Narrated Anas رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ passed by a fallen date and said, “Were it not for my doubt that this might have been given in charity, I would have eaten it.” And narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, “I found a date-fruit fallen on my bed.”

٢٠٥٥ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا
سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ
أَنْسِ رَضِيَ اللهُ عَنْهُ قَالَ: «مَرَّ النَّبِيُّ
ﷺ بِتَمْرَةٍ مَسْقُوطَةٍ، فَقَالَ: «لَوْلَا أَنْ
تَكُونُ صَدَقَةً لَأَكَلْتُهَا».

وَقَالَ هَمَّامٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَجِدُ تَمْرَةً
سَاقِطَةً عَلَى فِرَاشِي». [انظر: ٢٤٣١]

(5) CHAPTER. Whoever does not consider dark suggestions by one’s ownself or similar things as doubtful (unclear) things.

**(٥) بَابُ مَنْ لَمْ يَرِ الْوَسَاوِسَ
وَنَحَوَهَا مِنَ الشُّبُهَاتِ**

2056. Narrated ‘Abbād bin Tamīm that his uncle said, “The Prophet ﷺ was asked: If a person feels something during his *Ṣalāt* (prayer); should one interrupt his *Ṣalāt* (prayer)?” The Prophet ﷺ said, “No! You should not give it up unless you hear a sound or smell something.” Narrated Ibn Abī Ḥafṣa: Az-Zuhri said, “There is no need of repeating ablution unless you detect a smell or hear a sound.”

٢٠٥٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا
ابْنُ عُيَيْنَةَ، عَنِ الرَّهْرِيِّ، عَنْ عَبَّادِ بْنِ
تَمِيمٍ عَنْ عَمِّهِ قَالَ: سُكِّيَ إِلَى النَّبِيِّ
ﷺ الرَّجُلُ يَجِدُ فِي الصَّلَاةِ شَيْئًا،
أَيَقْطَعُ الصَّلَاةَ؟ قَالَ: «لَا حَتَّى يَسْمَعَ
صَوْتًا أَوْ يَجِدَ رِيحًا». [راجع: ٣٧]

وَقَالَ ابْنُ أَبِي حَفْصَةَ، عَنِ
الرَّهْرِيِّ: لَا وُضُوءَ إِلَّا فِيمَا وَجَدْتَ
الرَّيْحَ أَوْ سَمِعْتَ الصَّوْتَ.

2057. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا : Some people said, “O Allāh’s Messenger! Meat is brought to us by some people and we are not

٢٠٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ الْمُقَدَّمِ
الْعَجَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

sure whether the Name of Allāh has been mentioned on it or not (at the time of slaughtering the animals).” Allāh’s Messenger ﷺ said (to them), “Mention the Name of Allāh and eat it.”

(6) CHAPTER. The Statement of Allāh عزَّ وجلَّ: “And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.], they disperse headlong to it...” (V.62:11)

2058. Narrated Jābir عن الله عزَّ وجلَّ: While we were offering the *Ṣalāt* (prayer) with the Prophet ﷺ a caravan carrying food came from *Sham*. The people looked towards the caravan (and went to it) and only twelve persons remained with the Prophet ﷺ. So, the Divine Revelation came;: “And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.], they disperse headlong to it...” (V.62:11)

(7) CHAPTER. The one who does not care from where he earns his money (i.e., whether through legal or illegal ways).

2059. Narrated Abū Hurairah عن الله عزَّ وجلَّ: The Prophet ﷺ said, “A time will come upon the people when one will not care how one gains one’s money, legally or illegally.”

الرَّحْمَنِ الطُّفَاوِيُّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ قَوْمًا قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ قَوْمًا يَأْتُونَنَا بِاللَّحْمِ لَا نَدْرِي أَذَكَرُوا اسْمَ اللَّهِ عَلَيْهِ، أَمْ لَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَمُّوا اللَّهَ عَلَيْهِ وَكُلُّوه». [انظر: ٥٥٠٧، ٧٣٩٨]

(٦) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا﴾ [الجمعة: ١١]

٢٠٥٨ - حَدَّثَنَا طَلْحُ بْنُ عَنَامٍ: حَدَّثَنَا زَائِدَةُ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ قَالَ: حَدَّثَنِي جَابِرٌ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ أَقْبَلَتْ مِنَ الشَّامِ عِيرٌ تَحْمِلُ طَعَامًا فَالْتَفَتُوا إِلَيْهَا حَتَّى مَا بَقِيَ مَعَ النَّبِيِّ ﷺ إِلَّا اثْنَا عَشَرَ رَجُلًا، فَنَزَلَتْ ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا﴾ [الجمعة: ١١]. [راجع: ٩٣٦]

(٧) بَابُ مَنْ لَمْ يُبَالِ مِنْ حَيْثُ كَسَبَ الْمَالَ

٢٠٥٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ، أَمِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ؟». [انظر: ٢٠٨٣]

(8) CHAPTER. Trade of cloth and other things.

عَزَّ وَجَلَّ: And the Statement of Allāh

“Men whom neither trade nor sale (business) diverts them from the Remembrance of Allāh (with heart and tongue)...” (V.24:37)

Qatāda said, “The people used to do sale and trade; but whenever they were to perform any of Allāh’s obligations, then trade and sale would not divert them from Allāh’s worship, but they would rather fulfil that obligation (to Allāh).”

2060, 2061. Narrated Abū Al-Minhāl: I used to practise money exchange, and I asked Zaid bin ‘Arqam رَضِيَ اللهُ عَنْهُ about it, and he narrated what the Prophet ﷺ said (as follows): Abū Al-Minhāl said, “I asked Al-Barā’ bin ‘Āzib and Zaid bin ‘Arqam about practising money exchange. They replied, ‘We were traders in the lifetime of Allāh’s Messenger ﷺ and I asked Allāh’s Messenger ﷺ about money exchange. He replied, “If it is from hand to hand, there is no harm in it; but if there is *Nasi’a* (delay in payment) then it is not permissible.’”

[See H.No. 2178, 2180, Ch. 79, 80].

(٨) بَابُ التَّجَارَةِ فِي الْبُرِّ وَغَيْرِهِ
وَقَوْلِهِ - عَزَّ وَجَلَّ - : ﴿رِجَالٌ لَا
لَهُمْ بَيْعَةٌ يُتْرَعُونَ وَلَا يَبِيعُونَ وَلَا يَتَّبِعُونَ وَيَتَّجِرُونَ وَلَكِنَّهُمْ إِذَا نَابَهُمْ
حَقٌّ مِنْ حُقُوقِ اللَّهِ لَمْ تُلْهِمَهُمْ تِجَارَةً
وَلَا يَبِيعَ عَنْ ذِكْرِ اللَّهِ حَتَّى يُؤَدُّوهٗ إِلَى
اللَّهِ .

٢٠٦٠ ، ٢٠٦١ - حَدَّثَنَا أَبُو
عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ:
أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ أَبِي
الْمِنْهَالِ قَالَ: كُنْتُ أَتَجِرُ فِي
الصَّرْفِ، فَسَأَلْتُ زَيْدَ بْنَ أَرْقَمَ رَضِيَ
اللَّهُ عَنْهُ فَقَالَ: قَالَ النَّبِيُّ ﷺ ح .
وَحَدَّثَنِي الْفَضْلُ بْنُ يَعْقُوبَ:
حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ: قَالَ ابْنُ
جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ
وَعَامِرُ بْنُ مُضَعَبٍ أَنَّهُمَا سَمِعَا أَبَا
الْمِنْهَالِ يَقُولُ: سَأَلْتُ الْبَرَاءَ بْنَ
عَازِبٍ وَزَيْدَ بْنَ أَرْقَمَ عَنِ الصَّرْفِ
فَقَالَا: كُنَّا تَاجِرَيْنِ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ
الصَّرْفِ، فَقَالَ: «إِنْ كَانَ يَدًا يَدًا فَلَا
بَأْسَ، وَإِنْ كَانَ نَسِيئًا فَلَا يَصْلُحُ» .

[الحديث: ٢٠٦٠، انظر: ٢١٨، ٢٤٩٧،

٣٩٣٩]؛ الحديث: ٢١٦١، انظر: ٢١٨١،

[٢٤٩٨، ٣٩٤٠]

(9) CHAPTER. Going out for trading.

And the Statement of Allāh عزَّ وجلَّ :
 “You may disperse through the land and seek of the Bounty of Allāh (by working)...”
 (V.62:10)

2062. Narrated ‘Ubaid bin ‘Umair: Abū Mūsā asked ‘Umar رضي الله عنه to admit him but he was not admitted as ‘Umar was busy, so Abū Mūsā went back. When ‘Umar finished his job he said, “Didn’t I hear the voice of ‘Abdullāh bin Qais? Let him come in.” ‘Umar was told that he had left. So, he sent for him and on his arrival, he (Abū Mūsā) said, “We were ordered to do so (i.e., to leave if not admitted after asking permission thrice). ‘Umar told him, “Bring witness in proof of your statement.” Abu Mūsā went to the Anṣār’s meeting places and asked them. They said, “None amongst us will give this witness except the youngest of us, Abū Sa’id Al-Khudri. Abū Mūsā then took Abū Sa’id Al-Khudri (to ‘Umar) and ‘Umar said surprisingly, “Has this order of Allāh’s Messenger ﷺ been hidden from me?” (Then he added), “I used to be busy trading in markets, i.e., going out for trading.”

(10) CHAPTER. Trading in sea.

And Maṭar said, “There is no harm in it, and whatever Allāh has mentioned about it in the Qur’ān, is but the truth.” Then he (Maṭar) recited:

“...And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place)...” (V.16:14)

(٩) بَابُ الخُرُوجِ فِي التِّجَارَةِ.
 وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ﴾ [الجمعة: ١٠].

٢٠٦٢ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ عُيَيْدِ بْنِ عُمَيْرٍ: أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ اسْتَأْذَنَ عَلَى عَمْرِ بْنِ عَبْدِ اللَّهِ عَنهُ فَلَمْ يُؤْذَنَ لَهُ، - وَكَأَنَّهُ كَانَ مَشْغُولًا - فَرَجَعَ أَبُو مُوسَى فَفَرَعَ عُمَرُ فَقَالَ: أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ؟ ائْذِنُوا لَهُ. قِيلَ: قَدْ رَجَعَ، فَدَعَاهُ فَقَالَ: كُنَّا نُؤَمِّرُ بِذَلِكَ، فَقَالَ: تَأْتِينِي عَلَى ذَلِكَ بِالْبَيْتَةِ. فَاَنْظَلَقَ إِلَى مَجَالِسِ الْأَنْصَارِ فَسَأَلَهُمْ فَقَالُوا: لَا يَشْهَدُ لَكَ عَلَى هَذَا إِلَّا أَصْغَرُنَا أَبُو سَعِيدِ الْخُدْرِيِّ. فَذَهَبَ بِأَبِي سَعِيدِ الْخُدْرِيِّ، فَقَالَ عُمَرُ: أَخْفَى عَلَيَّ هَذَا مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ؟ أَلْهَانِي الصَّفْقُ بِالْأَسْوَاقِ. يَعْنِي الخُرُوجَ إِلَى التِّجَارَةِ. [انظر: ٦٢٤٥، ٧٣٥٣]

(١٠) بَابُ التِّجَارَةِ فِي الْبَحْرِ،
 وَقَالَ مَطَرٌ: لَا بَأْسَ بِهِ، وَمَا ذَكَرَهُ اللَّهُ فِي الْقُرْآنِ إِلَّا بِحَقِّ ثُمَّ تَلَا ﴿وَسَرَى الْفَلَكُ مَآخِرَ فِيهِ وَلِتَسْتَعُوا مِنْ فَضْلِهِ﴾ [فاطر: ١٢]

وَالْفَلَكُ: السُّفُنُ الْوَاحِدُ وَالْجَمْعُ

سَوَاءٌ. وَقَالَ مُجَاهِدٌ: تَمَحَّرَ السُّفْنُ الرِّيحَ وَلَا تَمَحَّرَ الرِّيحَ شَيْئاً مِنَ السُّفْنِ إِلَّا الْفُلُكُ الْعِظَامُ.

2063. Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ mentioned a person from Banī Isrā'el who travelled by sea and carried out his needs." Then he narrated the whole story.

[See *Ḥadīth*. No. 2291].

٢٠٦٣ - وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ ابْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ خَرَجَ فِي الْبَحْرِ فَقَضَى حَاجَتَهُ. وَسَاقَ الْحَدِيثَ.

حَدَّثَنِي عَبْدُ اللهِ بْنُ صَالِحٍ: حَدَّثَنِي اللَّيْثُ بِهِ. [راجع: ١٤٩٨]

(11) CHAPTER.

"And when they see some merchandise or some amusement [beating of *Tambūr* (drum) etc.], they disperse headlong to it..." (V.62:11)

And Allāh's Statement:

"Men whom neither trade nor sale divert them from the Remembrance of Allāh..." (V.24:37)

Qatāda said, "The people used to trade, but whenever they were to perform any of Allāh's obligations, then neither trade nor sale would divert them from the Remembrance of Allāh, but they would rather fulfil that obligation."

2064. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A caravan arrived (at Al-Madīna) while we were offering the *Jumu'ah* (prayer) with the Prophet ﷺ. The people left and went out for the caravan, with the exception of twelve persons. Then this Verse was revealed:

"And when they see some merchandise or some amusement [beating of *Tambūr* (drum) etc.], they disperse headlong to it, and leave

(١١) **بَابُ** ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا﴾ [الجمعة: ١١] وَقَوْلُهُ ﴿رِجَالٌ لَا لَهْوَ لَهُمْ وَتِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ﴾ [النور: ٣٧]

وَقَالَ قَتَادَةُ: كَانَ الْقَوْمُ يَتَّجِرُونَ وَلَكِنَّهُمْ كَانُوا إِذَا نَابَهُمْ حَقٌّ مِنْ حُقُوقِ اللَّهِ لَمْ تُلْهِهِمْ تِجَارَةً وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ حَتَّى يُؤَدُّوه إِلَى اللَّهِ.

٢٠٦٤ - حَدَّثَنِي مُحَمَّدٌ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ قَالَ: أَقْبَلَتْ عِيرٌ وَنَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ فَأَنْفَضَ النَّاسُ إِلَّا اثْنَيْ عَشَرَ

you standing...” (V.62:11)

(12) CHAPTER. Allāh’s Statement: “...Spend of the good things which you have (legally) earned...” (V.2:267)

2065. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ said, “If a woman gives in charity from her house meals without wasting (i.e., being extravagant), she will get the reward for her giving, and her husband will also get the reward for his earning and the storekeeper will also get a similar reward. The acquisition of the reward of none of them will reduce the reward of the others.”

2066. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “If a woman gives something (i.e., in charity) from her husband’s earnings without his permission, she will get half his reward.”

(13) CHAPTER. Whoever liked to expand in his sustenance.

2067. Narrated Anas bin Mālik رضي الله عنه: I heard Allāh’s Messenger ﷺ saying, “Whoever desires an expansion in his sustenance and age, should keep good relations with his kith and kin.”

رَجُلًا، فَتَرَلَّتْ هَذِهِ الْآيَةُ ﴿وَإِذَا رَأَوْا
يَحْمِرَةً أَوْ لَمَوْا أَنْفَضُوا إِلَيْهَا وَتَرَكُوا قَائِمًا﴾

[الجمعة ١١] [راجع: ٩٣٦]

(١٢) بَابُ قَوْلِهِ: ﴿أَنْفِقُوا مِنْ طَلِبَاتِ
مَا كَسَبْتُمْ﴾ [البقرة: ٢٦٧].

٢٠٦٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ،
عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ
النَّبِيُّ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ
طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا
بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا بِمَا كَسَبَ،
وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَا يَنْقُصُ
بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا».

٢٠٦٦ - حَدَّثَنِي يَحْيَى بْنُ
جَعْفَرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ
مَعْمَرٍ، عَنْ هَمَّامٍ قَالَ: سَمِعْتُ أَبَا
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ
زَوْجِهَا عَنْ غَيْرِ أَمْرِهِ فَلَهَا نِصْفُ
أَجْرِهَا». [انظر: ٥١٩٢، ٥١٩٥، ٥٣٦٠]

(١٣) بَابُ مَنْ أَحَبَّ الْبَسْطَ فِي
الرِّزْقِ.

٢٠٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي
يَعْقُوبَ الْكِرْمَانِي: حَدَّثَنَا حَسَّانُ:
حَدَّثَنَا يُونُسُ: قَالَ مُحَمَّدٌ هُوَ الزُّهْرِيُّ
عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

«مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ».

[انظر: ٥٩٨٦]

(14) CHAPTER. The Prophet ﷺ purchased (foodgrains) on credit.

(١٤) بَابُ شِرَاءِ النَّبِيِّ ﷺ بِالنَّسِيئَةِ

2068. Narrated 'Aishah رضي الله عنها: The Prophet ﷺ purchased food grains from a Jew on credit and mortgaged his iron armour to him.

٢٠٦٨ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْوَالِدِ: حَدَّثَنَا الْأَعْمَشُ قَالَ: ذَكَرْنَا عِنْدَ إِبْرَاهِيمَ: الرَّهْنِ فِي السَّلْمِ، فَقَالَ: حَدَّثَنِي الْأَسْوَدُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَاماً مِنْ يَهُودِيٍّ إِلَى أَجَلٍ وَرَهْنَهُ دِرْعاً مِنْ حَدِيدٍ. [انظر: ٢٠٩٦، ٢٢٠٠، ٢٢٥١، ٢٢٥٢، ٢٣٨٦، ٢٥٠٩،

[٢٥١٣، ٢٩١٦، ٤٤٦٧]

2069. Narrated Qatāda : Anas رضي الله عنه went to the Prophet ﷺ with barley bread having some dissolved fat on it. The Prophet ﷺ had mortgaged his armour to a Jew in Al-Madīna and took from him some barley for his family. Anas heard him saying, “The household of Muḥammad ﷺ did not possess even a single *Ṣā'* of wheat or food grains for their evening meal, although he has nine wives (to look after)”.

[See *Hadīth* No. 2508]

٢٠٦٩ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ حَوْشَبٍ: حَدَّثَنَا أُسْبَاطُ أَبُو الْيَسَعِ الْبَصْرِيُّ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ مَشَى إِلَى النَّبِيِّ ﷺ بِخُبْزِ شَعِيرٍ وَإِهَالَةٍ سَيْحَةٍ، وَلَقَدْ رَهَنَ النَّبِيُّ ﷺ دِرْعاً لَهُ بِالْمَدِينَةِ عِنْدَ يَهُودِيٍّ وَأَخَذَ مِنْهُ شَعيراً لِأَهْلِهِ. وَلَقَدْ سَمِعْتُهُ يَقُولُ: «مَا أَمْسَى عِنْدَ آلِ مُحَمَّدٍ ﷺ صَاعٌ بُرٌّ وَلَا صَاعٌ حَبٌّ، وَإِنْ عِنْدَهُ لَتَسْعَ نِسْوَةٌ».

[انظر: ٢٥٠٨]

(15) CHAPTER. The earnings of a person and his manual labour.

2070. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: When Abū Bakr Aṣ-Ṣiddīq was chosen Caliph, he said, "My people know that my profession was not incapable of providing sustenance to my family. And as I will be busy serving the Muslim nation, my family will eat from the National Treasury of Muslims, and I will practise the profession of serving the Muslims."

2071. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The companions of Allāh's Messenger ﷺ used to practise manual labour, so their sweat used to smell, and they were advised to take a bath.

2072. Narrated Al-Miqdām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allāh, Dāwūd (David) عليه السلام used to eat from the earnings of his manual labour."

(١٥) بَابُ كَسْبِ الرَّجُلِ وَعَمَلِهِ بِيَدِهِ

٢٠٧٠ - حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي عَلِيُّ بْنُ وَهَبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا اسْتُخْلِيفَ أَبُو بَكْرٍ الصِّدِّيقُ قَالَ: لَقَدْ عَلِمَ قَوْمِي أَنَّ حِرْفَتِي لَمْ تَكُنْ تَعْجِزُ عَنْ مَوْوَنَةِ أَهْلِي وَشِعْلَتُ بِأَمْرِ الْمُسْلِمِينَ، فَسَيَأْكُلُ أَلُّ أَبِي بَكْرٍ مِنْ هَذَا الْمَالِ وَأَحْتَرِفَ لِلْمُسْلِمِينَ فِيهِ.

٢٠٧١ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ عَمَّالًا أَنْفُسِهِمْ، فَكَانَ يَكُونُ لَهُمْ أَرْوَاحٌ، فَقِيلَ لَهُمْ: لَوْ اغْتَسَلْتُمْ. رَوَاهُ هَمَّامٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. [راجع: ٩٠٣]

٢٠٧٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنِي [عِيسَى بْنُ يُونُسَ]، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمُقْدَامِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنْ نَبِيٍّ إِلَّا دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ».

2073. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Prophet Dāwūd (David) عَلَيْهِ السَّلَام used not to eat except from the earnings of his manual labour."

2074. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No doubt, it is better for anyone of you to cut a bundle of wood and carry it over his back rather than to ask somebody who may or may not give him."

[See H.2374].

2075. Narrated Az-Zubair bin Al-'Awwām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "One would rather take a rope (and cut wood and carry it than to ask others)."

(16) CHAPTER. One should be lenient and generous in bargaining, and whoever demands his debts back should do so in a modest lenient manner.

2076. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "May Allāh's Mercy be on him who is lenient in his buying, selling, and in demanding back his money."

٢٠٧٣ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامِ بْنِ مُنَبِّهٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ دَاوُدَ النَّبِيَّ عَلَيْهِ السَّلَام كَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْهِ». [انظر: ٣٤١٧، ٤٧١٣]

٢٠٧٤ - حَدَّثَنَا يَحْيَى بْنُ مُبَكِّيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُيَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ يَحْتَطَبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ مِنْ أَنْ يَسْأَلَ أَحَدًا فَيُعْطِيَهُ أَوْ يَمْنَعَهُ». [راجع: ١٤٧٠]

٢٠٧٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ - ﷺ - : «لَأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبَلَهُ». [راجع: ١٤٧١]

(١٦) بَابُ السُّهُولَةِ وَالسَّمَاخَةِ فِي الشِّرَاءِ وَالْبَيْعِ، وَمَنْ طَلَبَ حَقًّا فَلْيَطْلُبْهُ فِي عَفَافٍ

٢٠٧٦ - حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ: حَدَّثَنَا أَبُو عَسَّانَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ

رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ
 قَالَ: «رَحِمَ اللهُ رَجُلًا سَمَحًا إِذَا
 بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى».
 (١٧) بَابٌ مَنْ أَنْظَرَ مُوسِرًا

(17) CHAPTER. Whoever gave time to a rich person to pay at his convenience.

2077. Narrated Hudhaifa عنهُ اللهُ رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Before your time the angels took the soul of a man and asked him, 'Did you do any good deeds (in your life)?' He replied, 'I used to order my employees to grant time to the rich person to pay his debts at his convenience and excuse the one in hard circumstances'. So Allāh said to the angels: 'Excuse him.'"

Rab'ī said that (the dead man said), "I used to be easy to the rich and grant time to the one in hard circumstances." Or, in another narration, "...grant time to the well-off and forgive the one in hard circumstances," or, "...accept from the well-off and forgive the one in hard circumstances."

٢٠٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:
 حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ: أَنَّ
 رَبِيعِيَّ ابْنَ جِرَاشٍ، حَدَّثَهُ: أَنَّ حُدَيْفَةَ
 رَضِيَ اللهُ عَنْهُ حَدَّثَهُ قَالَ: قَالَ النَّبِيُّ
 ﷺ: «تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ
 مِمَّنْ كَانَ قَبْلَكُمْ، فَقَالُوا: أَعْمِلْتَ مِنْ
 الْحَبْرِ شَيْئًا؟ قَالَ: كُنْتُ أَمُرُ فِتْيَانِي أَنْ
 يُنْظَرُوا وَيَتَجَاوَزُوا عَنِ الْمُوسِرِ، قَالَ:
 فَتَجَاوَزُوا عَنْهُ».

قَالَ أَبُو عَبْدِ اللهِ: وَقَالَ أَبُو مَالِكٍ
 عَنْ رَبِيعِيٍّ: «كُنْتُ أَيْسُرُ عَلَى الْمُوسِرِ
 وَأَنْظُرُ الْمُعْسِرَ». وَتَابَعَهُ شُعْبَةُ عَنْ
 عَبْدِ الْمَلِكِ، عَنْ رَبِيعِيٍّ. وَقَالَ أَبُو
 عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رَبِيعِيٍّ:
 «أَنْظُرُ الْمُوسِرَ وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ».
 وَقَالَ نَعِيمُ بْنُ أَبِي هِنْدٍ، عَنْ رَبِيعِيٍّ:
 «فَأَقْبَلُ مِنَ الْمُوسِرِ وَأَتَجَاوَزُ عَنِ
 الْمُعْسِرِ». [انظر: ٢٣٩١، ٣٤٥١]

(18) CHAPTER. Whoever waited for a person in hard circumstances to pay back his debt (i.e., when he is able to repay).

2078. Narrated Abū Hurairah عنهُ اللهُ رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, 'Forgive him

(١٨) بَابٌ مَنْ أَنْظَرَ مُعْسِرًا.

٢٠٧٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ:
 حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ: حَدَّثَنَا
 الرَّبِيعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ

so that Allāh may forgive us.' So, Allāh forgave him."

بن عبد الله: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ تَاجِرٌ يُدَايِنُ النَّاسَ فَإِذَا رَأَى مُعْسِرًا قَالَ لِفَتِيَانِهِ: تَجَاوَزُوا عَنْهُ لَعَلَّ اللَّهُ أَنْ يَتَجَاوَزَ عَنَّا. فَتَجَاوَزَ اللَّهُ عَنْهُ». [انظر: ٣٤٨٠]

(19) CHAPTER. If both the seller and the buyer explain the good and bad points concerning the transaction and hide nothing and give sincere advice (then they are blessed in their bargain).

(١٩) بَابُ: إِذَا بَيَّنَّ الْبَيْعَانَ وَلَمْ يَكْتُمَا وَنَصَحَا.

Al-'Addā' bin K̄hālīd said, "The Prophet ﷺ got this statement written for me: 'This is what Muḥammad, Allāh's Messenger ﷺ bought from 'Addā' bin K̄hālīd as a Muslim sells to another Muslim and that it (i.e., the bought slave) is neither sick, nor bad-behaved nor stolen.'"

وَيُذَكِّرُ عَنِ الْعَدَاءِ بْنِ خَالِدٍ، قَالَ: كَتَبَ لِي النَّبِيُّ ﷺ: «هَذَا مَا اشْتَرَى مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ مِنْ الْعَدَاءِ بْنِ خَالِدٍ، بَيْعَ الْمُسْلِمِ مِنَ الْمُسْلِمِ، لَا دَاءَ وَلَا خَبِثَةَ، وَلَا غَائِلَةً». وَقَالَ قَتَادَةُ: الْغَائِلَةُ: الرِّثَا وَالسَّرْفَةُ وَالْإِبَاقُ. وَقِيلَ لِإِبْرَاهِيمَ: إِنَّ بَعْضَ النَّخَّاسِينَ يُسَمِّي آرِيَّ خُرَّاسَانَ وَسِجِسْتَانَ، فَيَقُولُ: جَاءَ أَمْسٍ مِنْ خُرَّاسَانَ، جَاءَ الْيَوْمَ مِنْ سِجِسْتَانَ، فَكِرْهُهُ كِرَاهَةً شَدِيدَةً. وَقَالَ عُقْبَةُ بْنُ عَامِرٍ: لَا يَحِلُّ لِأَمْرِيَّ بَيْعَ سِلْعَةٍ يَعْلمُ أَنَّ بِهَا دَاءً إِلَّا أَخْبَرَهُ.

Qatāda said that *Al-Ghā'ila* means: adultery, theft or (the slave) who runs away.

It was said to Ibrāhīm, "Some brokers name their stables and the stables of K̄hurāsān and Sigstān and say, 'It (i.e., the animal) arrived from K̄hurāsān only yesterday (or) it came from Sigstān today.'"

Ibrāhīm hated that very much. 'Uqba bin 'Āmir said, "It is illegal for one to sell a thing if one knows that it has a defect, unless one informs the buyer of that defect."

٢٠٧٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ رَفَعَهُ إِلَى حَكِيمِ بْنِ حِرَامٍ - رَضِيَ اللَّهُ عَنْهُمْ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ

2079. Narrated Ḥakīm bin Hizām رضي الله عنه: Allāh's Messenger ﷺ said, "The seller and the buyer have the right to keep or return goods as long as they have not parted, or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their

transaction would be lost.”

بَتَقَرَّقَا، أَوْ قَالَ: حَتَّى يَتَقَرَّقَا، فَإِنْ
صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا،
وَإِنْ كَتَمَا وَكَذَّبَا مُحِقَّتْ بَرَكَةُ
بَيْعِهِمَا. [انظر: ٢٠٨٢، ٢١٠٨،

[٢١١٠، ٢١١٤]

(20) CHAPTER. Selling of mixed dates.

2080. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: We used to be given mixed dates (from the booty) and used to sell (barter) two *Ṣā'* (of those dates) for one *Ṣā'* (of good dates). The Prophet ﷺ said (to us), “No (bartering of) two *Ṣā'*; for one *Ṣā'* nor two Dirhams for one Dirham is permissible”, [as that is a kind of *Ribā* (usury)].

[See *Ḥadīth* No.2201, 2202].

(٢٠) بَابُ بَيْعِ الْخَلْطِ مِنَ التَّمْرِ

٢٠٨٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا
شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ،
عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ:
كُنَّا نُرْزَقُ تَمْرَ الْجَمْعِ وَهُوَ الْخَلْطُ مِنَ
التَّمْرِ. وَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ، فَقَالَ
النَّبِيُّ ﷺ: «لَا صَاعَيْنِ بِصَاعٍ، وَلَا
دِرْهَمَيْنِ بِدِرْهَمٍ».

(21) CHAPTER. What is said about the meat seller and the butcher.

2081. Narrated Abū Mas'ūd: An *Anṣārī* man, called Abū *Shu'aib*, came and told his butcher slave, “Prepare meals sufficient for five persons, for I want to invite the Prophet ﷺ along with four other persons as I saw signs of hunger on his face.” Abū *Shu'aib* invited them and another person came along with them. The Prophet ﷺ said (to Abū *Shu'aib*), “This man followed us, so if you allow him, he will join us, and if you want him to return, he will go back.” Abū *Shu'aib* said, “No, I have allowed him (i.e., he, too, is welcomed to the meal).”

(٢١) بَابُ مَا قِيلَ فِي اللَّحَامِ وَالجَزَارِ

٢٠٨١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ:
حَدَّثَنِي شَقِيقٌ، عَنْ أَبِي مَسْعُودٍ، قَالَ:
جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ يُكْنَى أبا شُعَيْبٍ
فَقَالَ لِغُلَامٍ لَهُ قَصَابٌ: اجْعَلْ لِي
طَعَامًا يَكْفِي خَمْسَةَ مِنَ النَّاسِ فَإِنِّي
أُرِيدُ أَنْ أَدْعُو النَّبِيَّ ﷺ خَامِسَ
خَمْسَةٍ، فَإِنِّي قَدْ عَرَفْتُ فِي وَجْهِهِ
الْجُوعَ. فَدَعَاهُمْ فَجَاءَ مَعَهُمْ رَجُلٌ
فَقَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا قَدْ تَبِعَنَا فَإِنْ
شِئْتَ أَنْ تَأْذَنَ لَهُ فَأَذَنْ لَهُ وَإِنْ شِئْتَ أَنْ
يَرْجِعَ رَجِعْ. فَقَالَ: لَا، بَلْ قَدْ أَذِنْتُ

لَهُ». [انظر: ٢٤٥٦، ٥٤٣٤، ٥٤٦١]

(22) CHAPTER. What is said regarding the loss (of blessing) if one tells lies or hides the facts in a deal.

2082. Narrated Ḥakīm bin Hizām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The buyer and the seller have the option to cancel or to confirm the deal as long as they have not parted, or till they part, and if they spoke the truth and told each other the defects of the things, then blessings would be in their deal, and if they hid something and told lies, the blessing of the deal would be lost."

(23) CHAPTER. The Statement of Allāh تعالى: "O you who believe! Eat not *Ribā* (usury)⁽¹⁾ doubled and multiplied." (V.3:130)

2083. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said; "Certainly a time will come when people will not bother to know from where they earned the money, by lawful means or the unlawful means."

[See H.2059].

(24) CHAPTER. (The sin of) one who eats *Ribā* (usury), its witness and its writer.

And the Statement of Allāh تعالى:

"Those who eat *Ribā* (usury) will not stand (on the Day of Resurrection) except like standing of a person beaten by *Shaitan* (Satan) leading him to insanity.

That is because they say: Trading is only like *Riba* (usury). Whereas Allāh has permitted trading and forbidden *Ribā*

(٢٢) بَابُ مَا يَمْحَقُ الْكَذِبُ وَالْكِتْمَانُ فِي الْبَيْعِ

٢٠٨٢ - حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَبَا الْخَلِيلِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا - أَوْ قَالَ: حَتَّى يَتَفَرَّقَا - فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا». [راجع: ٢٠٧٩]

(٢٣) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً﴾ الآية [آل عمران: ١٣٠].

٢٠٨٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ بِمَا أَخَذَ الْمَالَ أَمِنْ حَلَالٍ أَمْ مِنْ حَرَامٍ».

[راجع: ٢٠٥٩]

(٢٤) بَابُ أَكْلِ الرِّبَا وَشَاهِدِهِ وَكَاتِبِهِ،

وقَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً﴾ الآية [آل عمران: ١٣٠].

(1) (Chap.23) "*Ribā*": See the glossary.

(usury). "So, whosoever receives an admonition from his Lord and stops eating *Ribā* (usury) shall not be punished for the past; his case is for Allāh (to judge); but whoever returns [to *Ribā* (usury)], such are the dwellers of the Fire-they will abide therein." (V.2:275)

2084. Narrated 'Aishah رضي الله عنها: When the last Verses of *Sūrat Al-Baqarah* were revealed, the Prophet ﷺ recited them in the mosque and proclaimed the trade of alcohol i.e., liquors as illegal.⁽¹⁾

2085. Narrated Samura bin Jundab رضي الله عنه: The Prophet ﷺ said, "This night I dreamt that two men came and took me to a sacred land whence we proceeded on till we reached a river of blood, and in it (its middle) there was a man, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was a *Ribā*-eater.'"

مِنْ رَبِّيهِمْ فَأَنْتَهُنَّ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ [البقرة: ٢٧٥].

٢٠٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: عَنْ عُذْرَةَ: عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا نَزَلَتْ آخِرُ الْبَقَرَةِ قَرَأَهُنَّ النَّبِيُّ ﷺ عَلَيْهِمْ فِي الْمَسْجِدِ ثُمَّ حَرَّمَ التَّجَارَةَ فِي الْخَمْرِ. [راجع: ٤٥٩]

٢٠٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ بْنُ حازِمٍ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بِنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتْيَانِي فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ فَأَنْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهْرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسْطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهْرِ فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ مِنَ الْحِجَارَةِ فِيهِ قَرْدَةٌ حَيْثُ كَانَ، فَجَعَلَ كُلُّمَا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ فَيَرْجِعُ كَمَا كَانَ. فَقُلْتُ مَا هَذَا؟ فَقَالَ: الَّذِي رَأَيْتَهُ فِي النَّهْرِ: أَكِلُ الرِّبَا». [راجع: ٨٤٥]

(1) (H. 2084) Imām Al-Bukhārī includes this *Ḥadīth* here because the last Verses of *Sūrat Al-Baqarah* deal with the topic of *Ribā*, too.

(25) CHAPTER. (The sin of) the Ribā-giver.

As is referred to in the Statement of Allāh تعالى:

“O you who believe! Be afraid of Allāh and give up what remains (due to you) from Ribā (usury) (from now onwards), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know. And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.” (V.2:278-281)

Ibn Abbās said, “This was the last Verse revealed to the Prophet ﷺ.”

2086. Narrated ‘Aūn bin Abū Juhaifa: My father bought a slave who practised the profession of cupping. (My father broke the slave’s instruments of cupping). I asked my father why he had done so. He replied, “The Prophet ﷺ forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and the eater of Ribā, (usury) and also the one who gives it, and cursed the picture-makers.”

[See *Hadīth* No. 2238]

(26) CHAPTER.: “Allāh will destroy Ribā (usury) and will give increase for *Ṣadaqat* (deeds of charity, alms). And Allāh likes not the disbelievers, sinners!” (V.2:276)

2087. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh’s Messenger ﷺ saying, “The

(٢٥) بَابُ مُوَكَّلِ الرِّبَا لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿يَأْتِيهَا الَّذِينَ آمَنُوا أَنفَقُوا اللَّهُ وَدَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ﴾ (٢٧٨) فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتغُوا فَكَيْفَ تَمُوتُ أَمْوَالِكُمْ لَّا تَطْلُمُونَ وَلَا تَطْلُمُونَ ﴿٢٧٩﴾ وَإِن كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَأَنْفِقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَّا يُظْلَمُونَ﴾ (البقرة: ٢٧٨ -

[٢٨١

وقال ابن عباس: هذه آخر آية نزلت على النبي ﷺ.

٢٠٨٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جَحِيْفَةَ، قَالَ: رَأَيْتُ أَبِي اشْتَرَى عَبْدًا حَرَامًا، فَسَأَلْتُهُ فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَثَمَنِ الدَّمِّ. وَنَهَى عَنِ الْوَاشِمَةِ وَالْمَوْشُومَةِ، وَأَكْلِ الرِّبَا وَمُوَكَّلِهِ، وَلَعَنَ الْمُصَوِّرَ. [انظر:

[٢٢٣٨، ٥٣٤٧، ٥٩٤٥، ٥٩٦٢]

(٢٦) بَابُ: ﴿يَمْحُو اللَّهُ الرِّبَا وَيُرِي الْمَصْدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ﴾ (البقرة: ٢٧٦).

٢٠٨٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:

swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allāh's Blessing.”⁽¹⁾

(27) CHAPTER. What is disapproved of as regards giving oaths (swearing) while selling.

2088. Narrated ‘Abdullāh bin Abū Aūfa رَضِيَ اللهُ عَنْهُ: A man displayed some goods in the market and swore by Allāh that he had been offered so much for that, that which was not offered, and he said that, so as to cheat a Muslim. On that occasion the following Verse was revealed:

“Verily! Those who purchase a small gain at the cost of Allāh's Covenant and their oaths...” (V.3:77)

(28) CHAPTER. What is said about the goldsmiths.

Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “Do not cut the shrubs of Makkah.” Al-‘Abbās said, “Except *Al-Idhkhīr* (a kind of grass). It is used by their blacksmith and for their houses.” The Prophet ﷺ said, “Except *Al-Idhkhīr*.”

2089. Narrated ‘Ali رَضِيَ اللهُ عَنْهُ: I got an old she-camel as my share from the booty, and the Prophet ﷺ had given me another

حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ ابْنُ الْمُسَيَّبِ: إِنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحَلْفُ مَنَقَةٌ لِلسَّلْعَةِ مَمْحَقَةٌ لِلْبَرَكَهَةِ».

(٢٧) بَابُ مَا يُكْرَهُ مِنَ الْحَلْفِ فِي الْبَيْعِ

٢٠٨٨ - حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا هُثَيْبٌ: أَخْبَرَنَا الْعَوَّامُ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا أَقَامَ سِلْعَةً وَهُوَ فِي السُّوقِ فَحَلَفَ بِاللَّهِ لَقَدْ أَعْطَى بِهَا مَا لَمْ يُعْطَ لِيُوقِعَ فِيهَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَتَرَلَّتْ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧].

[انظر: ٢٦٧٥، ٤٥٥١]

(٢٨) بَابُ مَا قِيلَ فِي الصَّوَاغِ

وقال طاووس عن ابن عباس رضي الله عنهما: قال النبي ﷺ: «لا يُخْتَلَى خَلَاهَا». وقال العباس: إلا الإذخر، فإنه لقيتهم وبيوتهم. فقال: «إلا الإذخر».

٢٠٨٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ

(1) (H. 2087) *Hadīth* No. 2087 confirms the fact that what you earn illegally, decreases ultimately, for it will be deprived of Allāh's Blessing and it will result in bringing about punishment in the Hereafter; while what you give in charity will be compensated for by the Blessing of Allāh many times, and you will be rewarded for it in the Hereafter as well.

from *Al-Khumus*. And when I intended to marry Fāṭima رَضِيَ اللهُ عَنْهَا (daughter of the Prophet ﷺ), I arranged that a goldsmith from the tribe of Banī Qainuqā' would accompany me in order to bring *Idhkhīr* and then sell it to the goldsmiths and use its price for my marriage banquet.

شِهَابٍ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ عَلِيٍّ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَعْنَمِ، وَكَانَ النَّبِيُّ ﷺ أَعْطَانِي شَارِفًا مِنْ الْخُمْسِ، فَلَمَّا أَرَدْتُ أَنْ أُبْتَنِي بِفَاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ وَأَعَدْتُ رَجُلًا صَوَّاعًا مِنْ بَنِي قَيْنُقَاعَ أَنْ يَزْتَجَلَ مَعِيَ فَنَاتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أُبَيْعَهُ مِنَ الصَّوَّاعِينَ وَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي. [انظر: ٢٣٧٥، ٣٠٩١،

٤٠٠٣، ٥٧٩٣]

2090. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Allāh made Makkah a sanctuary and it was neither permitted for anyone before, nor will it be permitted for anyone after me (to fight in it). And fighting in it was made legal for me for a few hours of a day only. None is allowed to uproot its thorny shrubs or to cut down its trees or to chase its game or to pick up its *Luqata* (fallen things) except by a person who would announce it publicly." 'Abbās bin 'Abdul-Muṭṭlib requested the Prophet ﷺ, "Except *Al-Idhkhīr*, for our goldsmiths and for the roofs of our houses." The Prophet ﷺ said, "Except *Al-Idhkhīr*." 'Ikrima said, "Do you know what is meant by chasing its game? It is to drive it out of the shade and to sit in its place." Khālid said, "(‘Abbās said: *Al-Idhkhīr*) for our goldsmiths and our graves."

٢٠٩٠ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ خَالِدِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ حَرَّمَ مَكَّةَ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَلَا لِأَحَدٍ بَعْدِي، وَإِنَّمَا أُجِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ لَا يُخْتَلَى خَلَاهَا، وَلَا يُعْصَدُ شَجْرُهَا، وَلَا يُنْفَرُ صَيْدُهَا، وَلَا يُلْقَطُ لُقَطُهَا إِلَّا لِمُعْرَفٍ». وَقَالَ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: «إِلَّا الْإِذْخِرَ لِصَاعَتِنَا وَلِسُقْفِ بُيُوتِنَا، فَقَالَ: «إِلَّا الْإِذْخِرَ». فَقَالَ عِكْرَمَةُ: هَلْ تَدْرِي مَا «يُنْفَرُ صَيْدُهَا؟» هُوَ أَنْ تُنْحِيَهُ مِنَ الظِّلِّ وَتَنْزِلَ مَكَانَهُ. قَالَ عَبْدُ الوَهَّابِ، عَنْ خَالِدِ: لِصَاعَتِنَا وَقُبُورِنَا. [راجع: ١٣٤٩]

(٢٩) بَابُ ذِكْرِ الْقَيْنِ وَالْحَدَّادِ

(29) CHAPTER. The mentioning of blacksmiths.

2091. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: I was a blacksmith in the Pre-Islāmic Period of Ignorance, and 'Aaṣ bin Wā'il owed me some money, so I went to him to demand it. He said (to me), "I will not pay you unless you disbelieve Muḥammad (ﷺ)." I said, "I will not disbelieve till Allāh kills you and then you get resurrected." He said, "Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to the Prophet ﷺ: "Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children [(if I will be alive (again))]? Has he known the unseen, or has he taken a covenant from the Most Gracious (Allāh)?" (V.19:77,78)

٢٠٩١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ، عَنْ حَبَابٍ قَالَ: كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ وَكَانَ لِي عَلَى الْعَاصِي ابْنِ وَاثِلٍ دَيْنٌ فَأَتَيْتُهُ أَنْقَاضًا، قَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ، فَقُلْتُ: لَا أَكْفُرُ حَتَّى يُمَيِّتَكَ اللَّهُ ثُمَّ تُبْعَثَ. قَالَ: دَعْنِي حَتَّى أَمُوتَ وَأُبْعَثَ فَسَأُوتِي مَا لَا وَوَلَدًا فَأَقْضِيكَ فَتَزَلْتُ: ﴿أَفَرَوَيْتَ الَّذِي كَفَرَ بِنَبِيِّنَا وَقَالَ لَاؤْتِيكَ مَا لَا وَوَلَدًا﴾ (VII) أَطْلَعَ الْعَيْبُ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (VIII) [مریم: ٧٧ - ٧٨]. [انظر:

٢٢٧٥، ٢٤٢٥، ٤٧٢٢، ٤٧٣٣، ٤٧٣٤،

[٤٧٣٥

(٣٠) بَابُ الْحَيَّاطِ

(30) CHAPTER. The mentioning of the tailor.

2092. Narrated Ishāq bin 'Abdullāh bin Abū Ṭalḥā: I heard Anas bin Mālik رَضِيَ اللهُ عَنْهُ saying, "A tailor invited Allāh's Messenger ﷺ to a meal which he had prepared." Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "I accompanied Allāh's Messenger ﷺ to that meal. He served the Prophet ﷺ with bread and soup made with gourd and dried meat. I saw the Prophet ﷺ taking the pieces of gourd from the dish." Anas added, "Since that day I have continued to like gourd."

٢٠٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: إِنَّ حَيَّاطًا دَعَا رَسُولَ اللَّهِ ﷺ لَطْعَامٍ صَنَعَهُ، قَالَ أَنَسُ ابْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَى رَسُولِ اللَّهِ

ﷺ خُبْرًا وَمَرَقًا فِيهِ دُبَاءٌ وَقَدِيدٌ،
فَرَأَيْتُ النَّبِيَّ ﷺ يَتَّبِعُ الدُّبَاءَ مِنْ
حَوَالِي الْقَضَعَةِ. قَالَ: فَلَمْ أَزَلْ أُحِبُّ
الدُّبَاءَ مِنْ يَوْمِئِذٍ. [انظر: ٥٣٧٩،
٥٤٢٠، ٥٤٣٣، ٥٤٣٥، ٥٤٣٧، ٥٤٣٩]

(31) CHAPTER. The weaver.

2093. Narrated Abū Hāzim: I heard Sahl bin Sa'd رضي الله عنه saying, "A woman brought a *Burda* (i.e., a square piece of cloth having frills). I asked, 'Do you know what a *Burda* is?' They replied in the affirmative and said, 'It is a cloth sheet with woven margins.'" Sahl went on, "She addressed the Prophet ﷺ and said, 'I have woven it with my hands for you to wear.' The Prophet ﷺ took it as he was in need of it, and came to us wearing it as a waist sheet. A man from those (who were present there) said, 'O Allāh's Messenger! Give it to me to wear.' The Prophet ﷺ agreed to give it to him. The Prophet ﷺ sat with the people for a while and then returned (home), wrapped that waist sheet and sent it to him. The people said to that man, 'You have not done well by asking him for it when you know that he never turns down anybody's request.' The man replied, 'By Allāh, I have not asked him for it except to use it as my shroud when I die.'" Sahl added; "Later it (i.e., that sheet) was his shroud."

(٣١) بَابُ النَّسَاجِ
٢٠٩٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ
سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَتِ
امْرَأَةٌ بِبُرْدَةٍ، قَالَ: أَتَدْرُونَ مَا الْبُرْدَةُ؟
فَقِيلَ لَهُ: نَعَمْ، هِيَ الشَّمْلَةُ مَنْسُوجَةٌ
فِي حَاشِيَّتِهَا، قَالَتْ: يَا رَسُولَ اللَّهِ،
إِنِّي نَسَجْتُ هَذِهِ بِيَدَيَّ أَكْسُوكَهَا.
فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا
فَخَرَجَ إِلَيْنَا وَإِنَّهَا إِزَارَةٌ. فَقَالَ رَجُلٌ
مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ، أَكْسَيْتَهَا.
فَقَالَ: «نَعَمْ»، فَجَلَسَ النَّبِيُّ ﷺ فِي
الْمَجْلِسِ ثُمَّ رَجَعَ فَطَوَّأَهَا، ثُمَّ أَرْسَلَ
بِهَا إِلَيْهِ. فَقَالَ لَهُ الْقَوْمُ: مَا أَحْسَنْتَ
سَأَلْتَهَا بِهَا، لَقَدْ عَرَفْتَ أَنَّهُ لَا يَرُدُّ
سَائِلًا. فَقَالَ الرَّجُلُ: وَاللَّهِ مَا سَأَلْتُهُ
إِلَّا لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ، قَالَ
سَهْلٌ: فَكَانَتْ كَفَنَهُ. [راجع: ١٢٧٧]

(32) CHAPTER. The carpenter.

2094. Narrated Abū Hāzim: Some men came to Sahl bin Sa'd to ask him about the pulpit. He replied, "Allāh's Messenger ﷺ sent for a woman (Sahl named her) (this message): 'Order your slave carpenter to

(٣٢) بَابُ النِّجَارِ
٢٠٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ
قَالَ: أَتَى رَجُلًا سَهْلِ بْنِ سَعْدٍ

make pieces of wood (i.e., a pulpit) for me so that I may sit on it while addressing the people.' So, she ordered him to make it from the tamarisk of the forest. He brought it to her and she sent it to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ ordered it to be placed in the mosque. So, it was put and he sat on it.

يَسْأَلُونَهُ عَنِ الْمِنْبَرِ، فَقَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى فُلَانَةٍ - امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ - أَنْ «مُرِّي غُلَامًا مِنَ النَّجَارِ يَعْمَلُ لِي أَعْوَادًا أَجْلِسُ عَلَيْهَا إِذَا كَلَّمْتُ النَّاسَ»، فَأَمَرْتُهُ يَعْمَلُهَا مِنْ طَرْفَاءِ الْعَابَةِ. ثُمَّ جَاءَ بِهَا فَأَرْسَلْتُ إِلَى رَسُولِ اللَّهِ ﷺ بِهَا فَأَمَرَ بِهَا فَوُضِعَتْ فَجَلَسَ عَلَيْهِ. [راجع: ٣٧٧]

2095. Narrated Jābir bin 'Abdullāh رضي الله عنه: An *Anṣārī* woman said to Allāh's Messenger ﷺ, "O Allāh's Messenger! Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied, "If you wish." So, she got a pulpit made for him. When it was Friday, the Prophet ﷺ sat on that pulpit. The date-palm stem, near which the Prophet ﷺ used to deliver his *Khutba* (religious talks), cried so-much-so that it was about to burst. The Prophet ﷺ came down from the pulpit to the stem and embraced it and it started groaning like a child being persuaded to stop crying and then it stopped crying. The Prophet ﷺ said, "It has cried because of (missing) what it used to hear of the religious knowledge."

٢٠٩٥ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، أَلَا أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ؟ فَإِنِّي لِي غُلَامًا نَجَارًا، قَالَ: «إِنْ شِئْتَ»، فَعَمِلْتُ لَهُ الْمِنْبَرَ. فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ قَعَدَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ الَّذِي صُنِعَ فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أَنْ تَنْشَقَّ، فَنَزَلَ النَّبِيُّ ﷺ حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيْهِ، فَجَعَلَتْ تَتَنَّى أُنَيْنَ الصَّبِيِّ الَّذِي يُسَكَّتُ حَتَّى اسْتَقَرَّتْ. قَالَ: «بَكَتْ عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذُّكْرِ».

(See Vol. 4, *Hadīth* No. 3583).

[راجع: ٤٤٩]

(33) CHAPTER. The purchase by the ruler of his necessities by himself.

(٣٣) بَابُ شِرَاءِ الْإِمَامِ الْحَوَائِجِ بِنَفْسِهِ

Ibn 'Umar رضي الله عنهما said, "The Prophet ﷺ bought a camel from 'Umar." Ibn 'Umar رضي الله عنهما purchased (goods) by himself.

وقال ابن عمر رضي الله عنهما: اشتري النبي ﷺ جملاً من عمر،

رَضِيَ اللهُ عَنْهُمَا 'Abdur-Rahmān bin Abū Bakr said: "A *Mushrik* came with sheep and the Prophet ﷺ bought a sheep from him and (the Prophet ﷺ also bought) a camel from Jābir."

وَأَشْتَرَى ابْنُ عُمَرَ بِنَفْسِهِ. وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا: جَاءَ مُشْرِكٌ بَعَنَّمَ فَاشْتَرَى النَّبِيُّ ﷺ مِنْهُ شَاةً، وَأَشْتَرَى مِنْ جَابِرٍ بَعِيرًا.

2096. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ bought food grains from a Jew on credit and mortgaged his armour to him.

٢٠٩٦ - حَدَّثَنَا يُوسُفُ بْنُ عَيْسَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اشْتَرَى رَسُولُ اللهِ ﷺ مِنْ يَهُودِيٍّ طَعَامًا بِنَسِيئَةٍ وَرَهْنَهُ دِرْعَهُ.

[راجع: ٢٠٦٨]

(34) CHAPTER. The purchase of animals and donkeys.

If somebody buys an animal or a camel and the seller is still riding over it, will the bargain be regarded as settled before the seller gets down from it?

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "The Prophet ﷺ told 'Umar to sell that unmanageable (untamed) camel to him."

(٣٤) بَابُ شِرَاءِ الدَّوَابِّ وَالْحَوِيرِ
وَإِذَا اشْتَرَى دَابَّةً أَوْ جَمَلًا وَهُوَ عَلَيْهِ، هَلْ يَكُونُ ذَلِكَ قَبْضًا قَبْلَ أَنْ يَنْزِلَ؟

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قَالَ النَّبِيُّ ﷺ لِعُمَرَ: «بِعَيْنِهِ»، يَعْنِي جَمَلًا صَغْبًا.

2097. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: I was with the Prophet ﷺ in a *Ghazwa* (military expedition) and my camel was slow and exhausted. The Prophet ﷺ came up to me and said, "O Jābir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allāh's Messenger ﷺ. He then asked me, "Have you got married?" I replied in the affirmative. He asked, "A virgin or a

٢٠٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ فَأَبْطَأَ بِي جَمَلِي وَأَعْيَا، فَأَتَى عَلَيَّ النَّبِيُّ ﷺ فَقَالَ: «جَابِرُ؟» فَقُلْتُ: نَعَمْ. قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: أَبْطَأَ عَلَيَّ جَمَلِي وَأَعْيَا فَتَحَلَّفْتُ، فَنَزَلَ يَحْجُبُنِي

matron?" I replied, "I married a matron." The Prophet ﷺ said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jābir replied, "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet ﷺ said, "You will reach (home), so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." Then he asked me, "Would you like to sell your camel?" I replied in the affirmative and the Prophet ﷺ purchased it for one *Uqīya* of gold. Allāh's Messenger ﷺ reached (Al-Madina) before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and offer a two *Rak'ā* (prayer)." I entered and offered the *Ṣalāt* (prayer). He told Bilāl to weigh and give me one *Uqīya* of gold. So, Bilāl weighed for me fairly and I went away. The Prophet ﷺ sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet ﷺ said to me, "Take your camel as well as its price."

(35) CHAPTER. The markets of the Pre-Islāmic Period of Ignorance where the people continued to trade after embracing Islām.

2098. Narrated Ibn 'Abbās رضي الله عنهما: 'Ukāz, Majanna and Dhul-Majāz were markets in the Pre-Islāmic Period of Ignorance. When the people embraced Islām, they considered it a sin to trade

بِمَحَجِّهِ، ثُمَّ قَالَ: «ارْكَب» فَرَكِبْتُ فَلَقَدْ رَأَيْتُهُ أَكْفَهُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «تَزَوَّجْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «بِكْرًا أَمْ نَيْبًا؟» قُلْتُ: بَلْ نَيْبًا. قَالَ: «أَفَلَا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ؟» قُلْتُ: إِنَّ لِي أَخَوَاتٍ فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ وَتَمَشُطُهُنَّ وَتَقُومُ عَلَيْهِنَّ. قَالَ: «أَمَّا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسِ»، ثُمَّ قَالَ: «أَتَبِيعُ جَمَلَكَ؟» قُلْتُ: نَعَمْ، فَاشْتَرَاهُ مِنِّي بِأَوْقِيَّةٍ. ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ قَبْلِي وَقَدِمْتُ بِالْعَدَاةِ فَجِئْنَا إِلَى الْمَسْجِدِ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ. قَالَ: «الآنَ قَدِمْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «فَدَعُ جَمَلَكَ فَادْخُلْ فَصَلِّ رَكَعَتَيْنِ». فَدَخَلْتُ فَصَلَّيْتُ فَأَمَرَ بِلَالًا أَنْ يَرِنَ لَهُ أَوْقِيَّةً. فَوَزَنَ لِي بِلَالٌ فَأَرْجَحَ فِي الْبَيْرَانِ، فَانْطَلَقْتُ حَتَّى وُلَيْتُ فَقَالَ: «ادْعُوا لِي جَابِرًا»، قُلْتُ: الْآنَ يَرُدُّ عَلَيَّ الْجَمَلَ وَلَمْ يَكُنْ شَيْءٌ أَبْغَضَ إِلَيَّ مِنْهُ، قَالَ: «خُذْ جَمَلَكَ وَلِكَ ثَمَنُهُ». [راجع: ٤٤٣]

(٣٥) بَابُ الْأَسْوَاقِ الَّتِي كَانَتْ فِي الْجَاهِلِيَّةِ فَتَبَاعَ بِهَا النَّاسُ فِي الْإِسْلَامِ.

٢٠٩٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

there. So, the following Verse came :

“There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading etc.)...” (V.2:198)

Ibn ‘Abbās recited it like this.

(36) CHAPTER. Purchasing of camel suffering from skin disease or disease causing severe thirst.

2099. Narrated ‘Amr: Here (i.e., in Makkah) there was a man called Nawwās and he had camels suffering from a disease causing excessive and unquenchable thirst. Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا went to the partner of Nawwās and bought those camels. The man returned to Nawwās and told him that he had sold those camels. Nawwās asked him, “To whom have you sold them?” He replied, “To such and such Sheikh.” Nawwās said, “Woe to you; By Allāh, that Sheikh was Ibn ‘Umar.” Nawwās then went to Ibn ‘Umar and said to him, “My partner sold you camels suffering from a disease causing excessive thirst and he had not known you.” Ibn ‘Umar told him to take them back. When Nawwās went to take them, Ibn ‘Umar said to him, “Leave it as I am happy with the decision of Allāh’s Messenger ﷺ that there is no ‘Adwā (i.e., no contagious disease is conveyed to others without Allāh’s Permission).”

(37) CHAPTER. Selling of arms during the period of Al-Fitnah (trial, affliction) and otherwise.

قَالَ: «كَانَتْ عُكَاظٌ وَمَجَنَّةٌ وَوُدُو
الْمَجَارِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ، فَلَمَّا
كَانَ الْإِسْلَامُ تَأْتَمُّوا مِنَ التَّجَارَةِ فِيهَا.
فَأَنْزَلَ اللَّهُ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ
فِي مَوَاسِمِ الْحَجِّ. قَرَأَ ابْنُ عَبَّاسٍ
كَذَا. [راجع: ١٧٧٠]

**(٣٦) بَابُ شِرَاءِ الْإِبِلِ الْهِيمِ أَوْ
الْأَجْرَبِ.**

الهائم: المخالف للقصدي في كل
شيء.

٢٠٩٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عَمْرُو:
كَانَ هُنَا رَجُلٌ اسْمُهُ نَوَّاسٌ وَكَانَتْ
عِنْدَهُ إِبِلٌ هِيمٌ، فَدَهَبَ ابْنُ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا فَاشْتَرَى تِلْكَ الْإِبِلَ مِنْ
شَرِيكِ لَهُ فَجَاءَ إِلَيْهِ شَرِيكُهُ فَقَالَ:
بِعْنَا تِلْكَ الْإِبِلَ، فَقَالَ: مِمَّنْ
بِعْتَهَا؟ فَقَالَ: مِنْ شَيْخٍ كَذَا وَكَذَا،
فَقَالَ: وَيْحَكَ ذَاكَ وَاللَّهِ ابْنُ عُمَرَ
فَجَاءَهُ فَقَالَ: إِنَّ شَرِيكِي بَاعَكَ إِبِلًا
هِيمًا وَلَمْ يَعْرِفْكَ، قَالَ: فَاسْتَقَهَا،
قَالَ: فَلَمَّا دَهَبَ يَسْتَأْذِنُهَا: فَقَالَ:
دَعَهَا، رَضِينَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ:
لَا عُدْوَى، سَمِعَ سُفْيَانُ عَمْرًا.
[نظر: ٢٨٥٨، ٥٠٩٣، ٥٠٩٤، ٥٧٥٣،

[٥٧٧٢

**(٣٧) بَابُ بَيْعِ السَّلَاحِ فِي الْفِتْنَةِ
وغيرها.**

'Imrān bin Ḥuṣain hated the selling (of arms) during *Al-Fitnah* (trial, affliction).

2100. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: We set out with Allāh's Messenger ﷺ in the year of (the battle of) Ḥunain, (the Prophet ﷺ gave me an armour). I sold that armour and bought a garden in the region of the tribe of Banī Salama and that was the first property I got after embracing Islām.

(38) CHAPTER. (What is said) about the perfume seller and the selling of musk.

2101. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the owner of musk (perfume seller) and the owner of bellows (or furnace) (blacksmith); from the first you would either buy musk or enjoy its good smell, while the owner of bellows (blacksmith) would either burn your clothes or your house, or you get a bad nasty smell thereof."

(39) CHAPTER. The mentioning of *Al-Hajjām* (i.e., the one who practises cupping).

2102. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abu Ṭaiba cupped Allāh's Messenger ﷺ. So

وَكِرَهُ عِمْرَانُ بْنُ حُصَيْنٍ بَيْعَهُ فِي الْفِتْنَةِ.

٢١٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ عَامَ حُنَيْنٍ فَبِعْتُ الذَّرْعَ فَاثْبَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلَمَةَ فَإِنَّهُ لِأَوَّلِ مَالٍ تَأْتَلْتُهُ فِي الْإِسْلَامِ. [انظر: ٣١٤٢، ٤٣٢١، ٤٣٢٢، ٤٧١٧٠]

(٣٨) بَابٌ: فِي الْمَطَارِ وَبَيْعِ الْمِسْكِ

٢١٠١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللهِ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ بْنَ أَبِي مُوسَى، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السُّوءِ كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَّادِ، لَا يَعْذَمُكَ مِنْ صَاحِبِ الْمِسْكِ إِذَا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ، وَكَبِيرِ الْحَدَّادِ يُحْرِقُ بَيْتَكَ أَوْ ثَوْبَكَ، أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً.» [انظر: ٥٥٣٤]

(٣٩) بَابٌ ذِكْرِ الْحَجَّامِ

٢١٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

he (ﷺ) ordered that he be paid one *Ṣā'* of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them).

يُؤَسَفُ: أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدٍ،
عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: حَجَّمَ أَبُو طَيْبَةَ رَسُولَ اللَّهِ ﷺ
فَأَمَرَ لَهُ بِضَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ
يُخَفِّفُوا مِنْ خَرَاجِهِ. [انظر: ٢٢١٠،
٢٢٢٧، ٢٢٨١، ٥٦٩٦]

2103. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Once the Prophet ﷺ got his blood out (medically) and paid that person who had done it. If it had been illegal, the Prophet ﷺ, would not have paid him.

٢١٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
خَالِدٌ - هُوَ ابْنُ عَبْدِ اللَّهِ - حَدَّثَنَا
خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اخْتَجَّمَ النَّبِيُّ
ﷺ وَأَعْطَى الَّذِي حَجَّمَهُ، وَلَوْ كَانَ
حَرَامًا لَمْ يُعْطِهِ. [راجع: ١٨٣٥]

(40) CHAPTER. The trade of cloth, the wearing of which is considered undesirable both for men and women.

(٤٠) بَابُ التِّجَارَةِ فِيمَا يُكْرَهُ لِبُسْتِهِ
لِلرِّجَالِ وَالنِّسَاءِ.

2104. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Once the Prophet ﷺ sent to 'Umar a silken two-piece garment, and when he saw 'Umar wearing it, he said to him, "I have not sent it to you to wear. It is worn by him who has no share in the Hereafter, and I have sent it to you so that you could benefit by it (i.e., sell it)."

٢١٠٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا
شُعْبَةُ: حَدَّثَنَا أَبُو بَكْرِ بْنُ حَفْصٍ،
عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ
أَبِيهِ قَالَ: أَرْسَلَ النَّبِيُّ ﷺ إِلَى عُمَرَ
رَضِيَ اللَّهُ عَنْهُ بِحُلَّةٍ حَرِيرٍ أَوْ سَبْرَاءَ
فَرَأَاهَا عَلَيْهِ فَقَالَ: «إِنِّي لَمْ أُرْسِلْ بِهَا
إِلَيْكَ لِتَلْبَسَهَا، إِنَّمَا يَلْبَسُهَا مَنْ لَا
خِلَاقَ لَهُ. إِنَّمَا بَعَثْتُ إِلَيْكَ لِتَسْتَمْتِعَ
بِهَا» يَعْنِي تَبِعَهَا. [راجع: ٨٨٦]

2105. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, Mother of the Believers: I bought a cushion with pictures on it. When Allāh's Messenger ﷺ saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, "O Allāh's Messenger! I repent to Allāh and His Messenger ﷺ. (Please let me know) what

٢١٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُؤَسَفُ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ،
عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أُمِّ
الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا أَخْبَرَتْهُ
أَنَّهَا اشْتَرَتْ نُمْرَقَةً فِيهَا تَصَاوِيرٌ. فَلَمَّا

sin I have done.” Allāh’s Messenger ﷺ said, “What about this cushion?” I replied, “I bought it for you to sit and recline on.” Allāh’s Messenger ﷺ said, “The painters (i.e., owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, ‘Put life in what you have created (i.e., painted).’” The Prophet ﷺ added, “The angels do not enter a house in which there are pictures.”

رَأَاهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْهُ، فَعَرَفْتُ فِي وَجْهِهِ الْكِرَاهَةَ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ، مَاذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ هَذِهِ النُّمْرُقَةُ؟» قُلْتُ: اشْتَرَيْتُهَا لَكَ لَتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يَوْمَ الْقِيَامَةِ يُعَذَّبُونَ فَيَقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ». وَقَالَ: «إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّورُ لَا تَدْخُلُهُ الْمَلَائِكَةُ».

[انظر: ٣٢٢٤، ٥١٨١، ٥٩٥٧، ٥٩٦١،

[٧٥٥٧

(41) CHAPTER. The owner of a thing has to suggest a price.

2106. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “O Banī Najjār! Suggest a price for your garden.” Part of it was a ruin and it contained some date-palms.

(٤١) بَابُ صَاحِبِ السَّلْمَةِ أَحَقُّ بِالسُّؤْمِ.

٢١٠٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي النَّبَّاحِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا بَنِي النَّجَّارِ، ثَامِنُونِي بِحَائِطِكُمْ». وَفِيهِ خِرْبٌ وَنَخْلٌ. [راجع: ٢٣٤]

(42) CHAPTER. For what period has one to confirm or cancel the bargain?

2107. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, “The buyer and the seller have the option to cancel or confirm the bargain before they separate from each other, or if the sale is optional.”⁽¹⁾

(٤٢) بَابُ كَمْ يَجُوزُ الْخِيَارُ؟

٢١٠٧ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: سَمِعْتُ نَافِعًا عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ

(1) (H. 2107) If the bargain is concluded but the buyer and seller are still at the place where the bargain has taken place, they have the right to cancel or confirm the bargain. If=

Nāfi' said, "Ibn 'Umar used to separate quickly from the seller if he had bought a thing which he liked."

قَالَ: «إِنَّ الْمُتَبَاعِينَ بِالْخِيَارِ فِي بَيْعِهِمَا مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونَ الْبَيْعُ خِيَارًا». وَقَالَ نَافِعٌ: وَكَانَ ابْنُ عُمَرَ إِذَا اشْتَرَى شَيْئًا يُعْجِبُهُ فَارَقَ صَاحِبَهُ. [انظر: ٢١٠٩، ٢١١١، ٢١١٣، ٢١١٦]

2108. Narrated Hakīm bin Hizām رضي الله عنه: The Prophet ﷺ said, "The buyer and the seller have the option of cancelling or confirming the deal unless they separate."

٢١٠٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ جَزَامٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرَقَا».

وَرَادَ أَحْمَدُ: حَدَّثَنَا بِهِزٌ قَالَ: قَالَ هَمَّامٌ: فَذَكَرْتُ ذَلِكَ لِأَبِي التَّيَّاحِ فَقَالَ: كُنْتُ مَعَ أَبِي الْخَلِيلِ لَمَّا حَدَّثَهُ عَبْدُ اللَّهِ ابْنُ الْحَارِثِ هَذَا الْحَدِيثِ.

[راجع: ٢٠٧٩]

(43) CHAPTER. If the time for the option is not fixed, will the deal be considered as legal?

(٤٣) بَابُ إِذَا لَمْ يُوقَّتْ فِي الْخِيَارِ، هَلْ يَجُوزُ الْبَيْعُ؟

2109. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "The seller and the buyer have the option of cancelling or confirming the deal unless they separate, or one of them says to the other, 'Choose (i.e., decide to cancel or confirm the bargain now).' Perhaps he said, 'Or if it is an optional sale.'"

٢١٠٩ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ يَقُولَ أَحَدُهُمَا لِصَاحِبِهِ: اخْتَرْ». وَرُبَّمَا

=they separate, they no longer have such an option. If, while they are still together, one of them gives the other the option of cancelling or confirming the bargain and they agree upon a decision, the bargain is regarded as final even though they have not separated. On the other hand, if the buyer and the seller agree upon having the option of cancelling or confirming the bargain after they separate, the bargain is not regarded as final unless the period of the option has elapsed. (*Al-Qaṣṭalānī*, Vol. 4).

قَالَ: «أَوْ يَكُونُ بَيْعَ خِيَارٍ».

[راجع: ٢١٠٧]

(44) CHAPTER. Both the buyer and the seller have the option to cancel or confirm the bargain, unless they separate.

Ibn 'Umar, Shuraiḥ, Ash-Sha'bi, Ṭawūs, 'Aṭā', and Ibn Abū Mulaika agree upon this judgement.

2110. Narrated Ḥakīm bin Hizām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The buyer and the seller have the option of cancelling or confirming the bargain unless they separate, and if they spoke the truth and made clear the defects of the goods, then they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allāh's Blessings."

2111. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Both the buyer and the seller have the option of cancelling or confirming a bargain unless they separate, or the sale is optional." (See *Hadīth* No. 2107).

(45) CHAPTER. If the buyer and the seller give each other the option of cancelling the bargain immediately after the bargain is made (while they are still together), the bargain is rendered final (even if they did not separate).

(٤٤) بَابُ الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا

وبه قال ابن عمر وشريح والشعبي وطاوس وعطاء وابن أبي مليكة.

٢١١٠ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: قَتَادَةُ أَخْبَرَنِي عَنْ صَالِحِ أَبِي الْحَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: سَمِعْتُ حَكِيمَ بْنَ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَّتْ بَرَكَتُهُ بَيْعِهِمَا».

[راجع: ٢٠٧٩]

٢١١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُتَبَايِعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَتَفَرَّقَا إِلَّا بَيْعَ الْخِيَارِ». [راجع: ٢١٠٧]

(٤٥) بَابُ إِذَا خَيَّرَ أَحَدُهُمَا صَاحِبَهُ بَعْدَ الْبَيْعِ فَقَدْ وَجِبَ الْبَيْعُ

2112. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Both the buyer and the seller have the option of cancelling or confirming the bargain as long as they are still together ; and unless they separate or one of them gives the other the option of keeping or returning the things and a decision is concluded then, in which case the bargain is considered as final. If they separate after the bargain and none of them has rejected it, then the bargain is rendered final."

(46) CHAPTER. Is selling permissible if the seller has the option of cancelling the bargain?

2113. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "No deal is settled and finalized unless the buyer and the seller separate, except if the deal is optional (whereby the validity of the bargain depends on the stipulations agreed upon)."

2114. Narrated Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Both the buyer and the seller have the option of cancelling or confirming the bargain unless they separate."

The subnarrator, Hammām said, "I found this in my book: 'Both the buyer and the seller have the option of either confirming or cancelling the bargain three times, and if they speak the truth and mention the defects, then their bargain will be blessed, and if they tell lies and conceal the defects, they might gain some financial gain but they will deprive their sale of (Allāh's) Blessings.'

٢١١٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِذَا تَبَايَعَ الرَّجُلَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا وَكَانَا جَمِيعًا، أَوْ يُخَيَّرُ أَحَدُهُمَا الْآخَرَ فْتَبَايَعَا عَلَى ذَلِكَ فَقَدْ وَجَبَ الْبَيْعُ، وَإِنْ تَفَرَّقَا بَعْدَ أَنْ يَتَبَايَعَا وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ فَقَدْ وَجَبَ الْبَيْعُ». [راجع: ٢١٠٧]

(٤٦) بَابُ إِذَا كَانَ الْبَائِعُ بِالْخِيَارِ هَلْ يَجُوزُ الْبَيْعُ؟

٢١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ بَيْعٍ لَا يَبِيعُ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلَّا بَيْعُ الْخِيَارِ». [راجع: ٢١٠٧]

٢١١٤ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْحَلِيلِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ حَتَّى يَتَفَرَّقَا». قَالَ هَمَّامٌ: وَجَدْتُ فِي كِتَابِي: «يُخْتَارُ - ثَلَاثَ مَرَّاتٍ - فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا فَعَسَى أَنْ يَرْبَحَا رِبْحًا وَيُخْصِرَا بِرَكَّةٍ بَيْعِهِمَا».

قَالَ: وَحَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَبُو التَّيَّاحِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُحَدِّثُ بِهَذَا الْحَدِيثِ عَنْ حَكِيمِ بْنِ حِرَامٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٠٧٩]

(٤٧) **بَابُ إِذَا اشْتَرَى شَيْئًا فَوَهَبَ مِنْ سَاعِيهِ قَبْلَ أَنْ يَتَفَرَّقَا وَلَمْ يُنْكِرِ الْبَائِعُ عَلَى الْمُشْتَرِي أَوْ اشْتَرَى عَبْدًا فَأَعْتَمَهُ.**

(47) CHAPTER. What is said if somebody buys a thing and gives it as a present to someone else at that very moment before separating from the seller, and the seller has had no objection to the buyer's action; or if someone buys a slave and then manumits him?

Tāwūs said that if somebody bought a thing with mutual agreement and then sold it, then that was his property and the profit would be for him.

2115. Narrated Ibn 'Umar رضي الله عنهما: We were accompanying the Prophet ﷺ on a journey and I was riding an unmanageable camel belonging to 'Umar رضي الله عنه, and I could not bring it under my control. So, it used to go ahead of the party and 'Umar would check it and force it to retreat, and again it went ahead and again 'Umar forced it to retreat. The Prophet ﷺ asked 'Umar to sell that camel to him. 'Umar replied, "It is for you O Allāh's Messenger!" Allāh's Messenger ﷺ told 'Umar to sell that camel to him (not to give it as a gift). So, 'Umar sold it to Allāh's Messenger ﷺ. Then the Prophet ﷺ said to 'Abdullāh bin 'Umar, "The camel is for you O 'Abdullāh (as a present) and you could do with it whatever you like."

2116. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: I bartered my property in Khaibar⁽¹⁾ to 'Uthmān (chief of the faithful believers) for his property in Al-Wādī⁽²⁾. When we

وَقَالَ طَاوُؤُسٌ فِيمَنْ يَشْتَرِي السَّلْعَةَ عَلَى الرَّضَا ثُمَّ بَاعَهَا: وَجَبَتْ لَهُ وَالرَّيْبُ لَهُ.

٢١١٥ - وَقَالَ الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَأْنَا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَكُنْتُ عَلَى بَكْرِ صَعْبٍ لِعُمَرَ فَكَانَ يَغْلِبُنِي فَيَتَقَدَّمُ أَمَامَ الْقَوْمِ فَيَزْجُرُهُ عُمَرُ وَيُرِدُّهُ، ثُمَّ يَتَقَدَّمُ فَيَزْجُرُهُ عُمَرُ وَيُرِدُّهُ، فَقَالَ النَّبِيُّ ﷺ لِعُمَرَ: «بِعْنِيهِ»، قَالَ: هُوَ لَكَ يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ ﷺ: «بِعْنِيهِ»، فَبَاعَهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ تَضَعُ بِهِ مَا شِئْتَ». [انظر: ٢٦١٠، ٢٦١١]

٢١١٦ - قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ

(1) (H.2116) Khaibar is six stages to the north-west of Al-Madīna.

(2) (H.2116) Al-Wādī is a district near Al-Madīna.

finished the deal, I left immediately and got out of his house lest he should cancel the deal, for the tradition was that the buyer and the seller had the option of cancelling the bargain unless they separated. When our deal was completed, I came to know that I had been unfair to 'Uthmān, for by selling him my land I caused him to be in the land of Thamūd, at a distance of three days' journey from Al-Madīna, while he made me nearer to Al-Madīna, at a distance of three days' journey from my former land.

(48) CHAPTER. What is disliked as regards cheating in business.

2117. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: A person came to the Prophet ﷺ and told him that he was always betrayed in purchasing. The Prophet ﷺ told him to say at the time of buying, "No cheating." (i.e., he has the right to return it if found undesirable).

(49) CHAPTER. What is said about markets.

And narrated 'Abdur-Raḥmān bin 'Aūf: On our arrival in Al-Madīna, I asked whether there was a market of trading. Somebody said, "There is the market of Qainuqā'."

Narrated Anas: 'Abdur-Raḥmān said, "Show me the market." And 'Umar said, "Trading in the market diverted my attention (from better things)."

عَبْدُ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعْتُ مِنْ أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ مَالًا بِالْوَادِي بِمَالٍ لَهُ بِحَبِيرٍ، فَلَمَّا تَبَايَعْنَا رَجَعْتُ عَلَى عَقْبِي حَتَّى خَرَجْتُ مِنْ بَيْتِهِ خَشِيَةً أَنْ يُرَادَنِي الْبَيْعُ، وَكَانَتِ السُّنَّةُ أَنَّ الْمُتَبَايِعِينَ بِالْخِيَارِ حَتَّى يَتَمَرَّفَا، قَالَ عَبْدُ اللَّهِ: فَلَمَّا وَجِبَ بَيْعِي وَبِيعَهُ رَأَيْتُ أَنِّي قَدْ غَبَنْتُهُ بِأَنِّي سَفَقْتُهُ إِلَى أَرْضٍ تَمُودَ بِثَلَاثِ لَيَالٍ وَسَاقَنِي إِلَى الْمَدِينَةِ بِثَلَاثِ لَيَالٍ. [راجع: ٢١٠٧]

(٤٨) بَابُ مَا يُكْرَهُ مِنَ الْخِدَاعِ فِي الْبَيْعِ.

٢١١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا ذَكَرَ لِلنَّبِيِّ ﷺ أَنَّهُ يُخْدَعُ فِي الْبَيْعِ، فَقَالَ: «إِذَا بَايَعْتَ فَقُلْ: لَا خِلَابَةَ». [انظر:

٢٤٠٧، ٢٤١٤، ٦٩٦٤]

(٤٩) بَابُ مَا ذُكِرَ فِي الْأَسْوَاقِ،

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: لَمَّا قَدِمْنَا الْمَدِينَةَ، [قُلْتُ]: هَلْ مِنْ سُوقٍ فِيهِ تِجَارَةٌ؟ فَقَالَ: سُوقٌ قَيْنِقَاعَ. وَقَالَ أَنَسٌ: قَالَ عَبْدُ الرَّحْمَنِ: دُلُونِي عَلَى السُّوقِ. وَقَالَ عُمَرُ: أَلْهَانِي الصَّفْقُ بِالْأَسْوَاقِ.

2118. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ said, "An army will invade the Ka'bah and when the invaders reach Al-Baidā', all the ground will sink and swallow the whole army." I said, "O Allāh's Messenger! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders)⁽¹⁾ and the people not belonging to them?" The Prophet ﷺ replied, "All of those people will sink but they will be resurrected and judged according to their intentions."

٢١١٨ - حَدَّثَنِي مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَاءَ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: حَدَّثَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعْرُوُ جَيْشُ الْكَعْبَةِ، فَإِذَا كَانُوا بَيْدَاءَ مِنَ الْأَرْضِ يُخَسَفُ بِأَوْلِيهِمْ وَأَخْرِهِمْ». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ يُخَسَفُ بِأَوْلِيهِمْ وَأَخْرِهِمْ وَفِيهِمْ أَسْوَأُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: «يُخَسَفُ بِأَوْلِيهِمْ وَأَخْرِهِمْ، ثُمَّ يُعْتَوْنَ عَلَى نِيَّاتِهِمْ».

2119. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "The congregational *Ṣalāt* (prayer) of anyone amongst you is more than twenty (five or twenty-seven) times in reward than his *Ṣalāt* (prayer) in the market or in his house, for if he performs ablution perfectly and then goes to the mosque with the sole intention of performing the *Ṣalāt* (prayer), and nothing urges him to proceed to the mosque except the *Ṣalāt* (prayer), then, on every step which he takes towards the mosque, he will be raised one degree or one of his sins will be forgiven. The angels will keep on asking Allāh's Forgiveness and Blessings for everyone of you so long as he keeps sitting at his praying place. The angels will say, 'O Allāh, Bless him! O Allāh, be Merciful to him!' As long as he does not do *Ḥadath* or a thing which gives trouble to the other."

٢١١٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ أَحَدِكُمْ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي سُوقِهِ وَبَيْتِهِ بِضْعًا وَعِشْرِينَ دَرَجَةً، وَذَلِكَ بِأَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لَا يُرِيدُ إِلَّا الصَّلَاةَ لَا يَنْهَرُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَ بِهَا دَرَجَةٌ، أَوْ حُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ. وَالْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَضَلَّةِ الَّذِي يُصَلِّي فِيهِ، اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُحَدِّثْ فِيهِ، مَا لَمْ يُؤْذِ

The Prophet ﷺ further said, "One is

(1) (H. 2118) The Arabic word for 'markets' occurs in some narrations in the form of other words which are also probable. Those probable words stand for such words as 'nobles' or 'other people.'

regarded in *Ṣalāt* (prayer) so long as one is waiting for the *Ṣalāt* (prayer)."

2120. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in the market, somebody called, "O Abul-Qāsim." The Prophet ﷺ turned to him. The man said, "I have called to this (i.e., another man)." The Prophet ﷺ said, "Name yourselves by my name but not by my *Kunya* (surname)." (1) (In Arab world it is the custom to call the man as the father of his eldest son, e.g., Abul-Qāsim.)

[See Vol. 4, *Hadīth* No.3537].

2121. Narrated Anas رَضِيَ اللهُ عَنْهُ: A man at Al-Baqī' called, "O Abul-Qāsim!" The Prophet ﷺ turned to him and the man said (to the Prophet ﷺ), "I did not intend to call you." The Prophet ﷺ said, "Name yourselves by my name but not by my *Kunya* (surname)."

2122. Narrated Abū Hurairah Ad-Dausī رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ went out during the day. Neither did he talk to me nor I to him till he reached the market of Banī Qainuqā', and then he sat in the compound of Fāṭima's house and asked about the small boy (his grandson Al-Ḥasan رَضِيَ اللهُ عَنْهُ) but Fāṭima kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet ﷺ embraced and kissed him and then said, "O Allāh! Love him, and love whoever loves him."

فِيهِ». وَقَالَ: «أَحَدُكُمْ فِي صَلَاةٍ مَا كَانَتِ الصَّلَاةُ تَحْسِبُهُ». [راجع: ١٧٦]

٢١٢٠ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ فِي السُّوقِ فَقَالَ رَجُلٌ: يَا أَبَا الْقَاسِمِ، فَالْتَفَتَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: إِنَّمَا دَعَوْتُ هَذَا، فَقَالَ النَّبِيُّ ﷺ: «سَمُّوا بِاسْمِي وَلَا تَكُونُوا بِكُنْيَتِي». [انظر: ٣٥٣٧، ٢١٢١]

٢١٢١ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: دَعَا رَجُلٌ بِالْقَاسِمِ، يَا أَبَا الْقَاسِمِ، فَالْتَفَتَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: لَمْ أَغِيكَ، قَالَ: «سَمُّوا بِاسْمِي وَلَا تَكُونُوا بِكُنْيَتِي». [راجع: ٢١٢٠]

٢١٢٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي هُرَيْرَةَ الدَّوْسِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي طَائِفَةِ النَّهَارِ لَا يُكَلِّمُنِي وَلَا أَكَلِمُهُ حَتَّى أَتَى سُوقَ بَنِي قَيْنِقَاعٍ فَجَلَسَ بِفِنَاءِ بَيْتِ فَاطِمَةَ فَقَالَ: أَنْتُمْ لَكُمْ؟ أَنْتُمْ لَكُمْ؟ «فَحَبَسَتْهُ شَيْئًا فَظَنَنْتُ أَنَّهَا تُلْبِسُهُ

(1) (H. 2120) *Kunya* means calling a man: O father of so-and-so! Or calling a woman: O mother of so-and-so! And this is a custom of the 'Arabs.

سَخَابًا أَوْ تُغَسِّلُهُ، فَجَاءَ يَشْتَدُّ حَتَّى
عَانَقَهُ وَقَبَّلَهُ فَقَالَ: «اللَّهُمَّ أَحِبَّهُ
وَأَحِبَّ مَنْ يُحِبُّهُ». قَالَ سُفْيَانُ: قَالَ
عُبَيْدُ اللَّهِ: أَخْبَرَنِي أَنَّهُ رَأَى نَافِعَ بْنَ
جُبَيْرٍ أَوْتَرَ بِرُكْعَةٍ. [انظر: ٥٨٨٤]

2123. Narrated Nāfi' : Ibn 'Umar رضي الله عنهما told us that the people used to buy food from the caravans in the lifetime of the Prophet ﷺ. The Prophet ﷺ used to forbid them to sell it at the very place where they had purchased it (but they were to wait) till they carried it to the market where foodstuff was sold.

٢١٢٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا أَبُو صَمْرَةَ: حَدَّثَنَا
مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: حَدَّثَنَا
ابْنُ عَمْرٍ: أَنَّهُمْ كَانُوا يَشْتَرُونَ الطَّعَامَ
مِنَ الرُّكْبَانِ عَلَى عَهْدِ النَّبِيِّ ﷺ
فَيَبِعَتْ عَلَيْهِمْ مَنْ يَمْنَعُهُمْ أَنْ يَبِيعُوهُ
حَيْثُ اشْتَرَوْهُ حَتَّى يَنْقَلُوهُ حَيْثُ يُبَاعُ
الطَّعَامُ. [انظر: ٢١٣١، ٢١٣٧، ٢١٦٦،
٢١٦٧، ٦٨٥٢]

2124. Ibn 'Umar رضي الله عنهما said, "The Prophet ﷺ also forbade the reselling of foodstuff by somebody who had bought it unless he had received it (all the measure which he has bought) in full measure."

٢١٢٤ - قَالَ: وَحَدَّثَنَا ابْنُ عَمْرٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ
أَنْ يُبَاعَ الطَّعَامُ إِذَا اشْتَرَاهُ حَتَّى
يَسْتَوْفِيَهُ. [انظر: ٢١٢٦، ٢١٣٣، ٢١٣٦]

(50) CHAPTER. The dislike of raising voices in the market.

(٥٠) بَابُ كَرَاهِيَةِ السَّخَبِ فِي
السُّوقِ

2125. Narrated 'Aṭā' bin Yasār: I met 'Abdullāh bin 'Amr bin Al-Āṣ and asked him, "Tell me about the description of Allāh's Messenger ﷺ which is mentioned in the Torah." He replied, "Yes. By Allāh, he is described in the Torah with some of the qualities attributed to him in the Qur'ān as follows:

'O Prophet! We have sent you as a witness (for Allāh's True Religion) and a giver of glad tidings (to the faithful believers), and a warner (to the disbelievers), and guardian of

٢١٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سِينَانَ:
حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلَالٌ، عَنْ عَطَاءِ
بْنِ يَسَارٍ قَالَ: لَقِيتُ عَبْدَ اللَّهِ بْنَ
عَمْرٍو بن العاصي رضي الله عنهما،
فُلْتُ: أَخْبَرَنِي عَنْ صِفَةِ رَسُولِ اللَّهِ
ﷺ فِي التَّوْرَةِ. قَالَ: أَجَلٌ، وَاللَّهِ إِنَّهُ
لَمَوْصُوفٌ فِي التَّوْرَةِ بِبَعْضِ صِفَتِهِ فِي
الْقُرْآنِ: ﴿يَتَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ

the illiterates. You are My slave and My Messenger. I have named you *Al-Mutawakkil* (who depends upon Allāh). You are neither discourteous, harsh, nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allāh will not let him (the Prophet ﷺ) die till he makes straight the crooked people by making them say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) with which will be opened blind eyes, deaf ears, and enveloped hearts.”

شَهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٥١﴾ وَحِرْزًا لِلْأُمِّيِّينَ، أَنْتَ عَبْدِي وَرَسُولِي، سَمِيَّتُكَ الْمُتَوَكَّلُ. لَيْسَ يَفْظُ وَلَا غَلِيظٌ، وَلَا سَخَابٍ فِي الْأَسْوَاقِ، وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَعْفُو وَيَعْفِرُ. وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْوَيْلَةَ الْعَوْجَاءَ بِأَنْ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، وَيُفْتَحَ بِهَا أَعْيُنٌ عُمِّيٌّ، وَأَذَانٌ صُمٌّ، وَقُلُوبٌ غُلْفٌ.

تَابَعَهُ عَبْدُ الْعَزِيزِ ابْنُ أَبِي سَلَمَةَ عَنْ هِلَالٍ. وَقَالَ سَعِيدٌ، عَنْ هِلَالٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ سَلَامٍ.

[انظر: ٤٨٣٨]

(51) CHAPTER. Weighing or measuring goods is to be done by the seller or the giver.

(٥١) بَابُ الْكَيْلِ عَلَى الْبَائِعِ وَالْمُعْطِي،

And the Statement of Allāh عزَّ وجلَّ:

“And when they have to give by measure or weight to (other) men, give less than due.” (V.83:3)

The Prophet ﷺ said, “When you receive what you buy by measure, let it be exact full measure.”

Narrated ‘Uthmān رضي الله عنه that the Prophet ﷺ told him, “If you are the seller, you have to measure, and if you are the buyer, then let the seller measure for you.”

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾ ﴿٢٤﴾ [المطففين: ٣] يَعْنِي كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ. كَقَوْلِهِ: ﴿يَسْمَعُونَكَ﴾ [الشعراء: ٧٣] يَسْمَعُونَ لَكُمْ. وَقَالَ النَّبِيُّ ﷺ: «اتَّمَالُوا حَتَّى تَسْتَوْفُوا». وَيُذَكَّرُ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا بَعْتَ فَاكْلًا، وَإِذَا ابْتَعْتَ فَاتَّكَلْ».

2126. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما said, “He who buys foodstuff should not sell it till he takes all the measure which he has bought in full.”

٢١٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ

اِبْتِاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ.

[راجع: ٢١٢٦]

2127. Narrated Jābir رضي الله عنه: 'Abdullāh bin 'Amr bin Ḥarām died and was in debt to others. I asked the Prophet ﷺ to intercede with his creditors for some reduction in the debts. The Prophet ﷺ requested them (to reduce the debts), but they refused. The Prophet ﷺ said to me, "Go and put your dates (in heaps) according to their different kinds, the 'Ajwa on one side, the cluster of Zaid on another side, etc., then call me." I did that and called the Prophet ﷺ. He came and sat at the head or in the middle of the heaps and ordered me, "Measure (the dates) for the people (creditors)." I measured for them till I paid all the debts. My dates remained as if nothing had been taken from them.

In other narrations, Jābir said: The Prophet ﷺ said, "He (i.e., 'Abdullāh) continued measuring for them till he paid all the debts." The Prophet ﷺ said (to 'Abdullāh), "Cut (clusters) for him (i.e., one of the creditors) and measure for him in full."

٢١٢٧ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ السَّعْبِيِّ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَوَفِّيَ عَبْدُ اللَّهِ ابْنُ عَمْرٍو بْنِ حَرَامٍ وَعَلَيْهِ دَيْنٌ، فَاسْتَعْنَتُ النَّبِيَّ ﷺ عَلَى عَرْمَانِهِ أَنْ يَضَعُوا مِنْ دَيْنِهِ، فَطَلَبَ النَّبِيُّ ﷺ إِلَيْهِمْ فَلَمْ يَقْعُلُوا. فَقَالَ لِي النَّبِيُّ ﷺ: «اذْهَبْ فَصَنَّفْ تَمْرَكَ أَصْنَافًا: الْعَجْوَةَ عَلَى حِدَةٍ، وَعَدْقَ ابْنِ زَيْدٍ عَلَى حِدَةٍ، ثُمَّ أَرْسِلْ إِلَيَّ». فَفَعَلْتُ ثُمَّ أَرْسَلْتُ إِلَى النَّبِيِّ ﷺ فَجَاءَ فَجَلَسَ عَلَى أَعْلَاهُ أَوْ فِي وَسْطِهِ، ثُمَّ قَالَ: «كَيْلٌ لِلْقَوْمِ». فَكَيْلْتُهُمْ حَتَّى أَوْفَيْتُهُمُ الَّذِي لَهُمْ وَبَقِيَ تَمْرِي كَأَنَّهُ لَمْ يَنْقُصْ مِنْهُ شَيْءٌ.

وقال فراس، عن الشعبي: حدثني جابر عن النبي ﷺ: فما زال يكيل لهم حتى آذاه. وقال هشام، عن وهب، عن جابر قال النبي ﷺ: «جدد له فأوف له». [انظر: ٢٣٩٥، ٢٣٩٦، ٢٤٠٥، ٢٦٠١، ٢٧٠٩، ٢٧٨١،

٣٥٨٠، ٤٠٥٣، ٦٢٥٠]

(52) CHAPTER. What is considered preferable regarding measuring.

(٥٢) بَابُ مَا يُسْتَحَبُّ مِنَ الْكَيْلِ

2128. Narrated Al-Miqdām bin Ma'dikarib رضي الله عنه: The Prophet ﷺ said, "Measure your foodstuff and you will be blessed."

٢١٢٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا الْوَلِيدُ، عَنْ ثَوْرٍ، عَنْ

خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمُقَدَّامِ بْنِ مَعْدِيكَرَبَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَيْلُوا طَعَامَكُمْ يُبَارِكْ لَكُمْ».

(53) CHAPTER. Allāh's Blessing in the Ṣā' and Mudd of the Prophet ﷺ.

This has been narrated by 'Āishah رَضِيَ اللَّهُ عَنْهَا on the authority of the Prophet ﷺ.

2129. Narrated 'Abdullāh bin Zaid رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "The Prophet Ibrahim (Abraham) made Makkah a sanctuary, and asked for Allāh's Blessing in it. I made Al-Madīna a sanctuary as Ibrahim made Makkah a sanctuary and I asked for Allāh's Blessing in its measures - the Mudd and the Ṣā' as Ibrahim did for Makkah."

2130. Narrated Anas bin Malik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh bestow Your Blessings on their measures, bless their Mudd and Ṣā'." The Prophet ﷺ meant the people of Al-Madīna.

(54) CHAPTER. What is said about the selling of the foodstuff and its storage.

2131. Narrated Sālim that his father said, "I saw those who used to buy foodstuff without measuring or weighing in the lifetime

وَمُدَّهُ
فِيهِ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ.

٢١٢٩ - حَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَبٌ: حَدَّثَنَا عُمَرُو بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَيْمِيمِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «أَنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لَهَا، وَحَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ وَدَعَوْتُ لَهَا فِي مُدَّهَا وَصَاعِهَا مِثْلَ مَا دَعَا إِبْرَاهِيمُ [عَلَيْهِ السَّلَام] لِمَكَّةَ».

٢١٣٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِي مَكْيَالِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ، وَمُدَّهُمْ» يَعْنِي: أَهْلَ الْمَدِينَةِ. [انظر:

[٧٣٣١، ٦٧١٤]

(٥٤) بَابُ مَا يُذَكَّرُ فِي بَيْعِ الطَّعَامِ وَالْحُكْرَةِ.

٢١٣١ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ،

of the Prophet ﷺ being punished if they sold it before carrying it to their own houses.”

2132. Narrated Ibn ‘Abbās رضي الله عنهما, “Allāh’s Messenger ﷺ forbade the selling of foodstuff before its measuring and transferring into one’s possession.” I asked Ibn ‘Abbās, “How is that?” Ibn ‘Abbās replied, “It will be just like selling money for money, as the foodstuff has not been handed over to the first purchaser who is the present seller.”

2133. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said, “He who buys foodstuff should not sell it till he has received it.”

2134. Narrated Az-Zuhri on the authority of Mālik bin ‘Aūs that the latter said, “Who has change?” Ṭalḥa said, “I (will have change) when our store-keeper comes from the forest.”

Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنهما: Allāh’s Messenger ﷺ said, “The bartering of gold for gold⁽¹⁾, is *Ribā*,

عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سالم، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ الَّذِينَ يَشْتَرُونَ الطَّعَامَ مُجَارَفَةً يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَنْ يَبِيعُوهُ حَتَّى يُوْوَهُ إِلَى رِحَالِهِمْ.

[انظر: ٢١٢٣]

٢١٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَبِيعَ الرَّجُلُ طَعَامًا حَتَّى يَسْتَوْفِيَهُ. قُلْتُ لَابْنِ عَبَّاسٍ: كَيْفَ ذَلِكَ؟ قَالَ: ذَلِكَ دَرَاهِمُ يَدْرَاهِمَ، وَالطَّعَامُ مُرْجَأٌ. [قَالَ أَبُو عَبْدِ اللَّهِ: ﴿مُرْجُونَ﴾: التوبة ١٠٦ مُؤَخَّرُونَ].

[انظر: ٢١٣٥]

٢١٣٣ - حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَقْبِضَهُ».

[راجع: ٢١٢٤]

٢١٣٤ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ: كَانَ عَمْرُو بْنُ دِينَارٍ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ أَنَّهُ قَالَ: مَنْ عِنْدَهُ صَرْفٌ؟ فَقَالَ طَلْحَةُ: أَنَا، حَتَّى يَجِيءَ خَازِنُنَا مِنَ الْغَابَةِ.

(1) (H. 2134) Some said, “Gold for gold.”

(usury), except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is *Ribā* except if it is from hand to hand and equal in amount, and dates for dates is *Ribā*, except if it is from hand to hand and equal in amount; and barley for barley is *Ribā*, except if it is from hand to hand and equal in amount.”

[See *Ribā Al-Faḍl* in the glossary].

(55) CHAPTER. The selling of foodstuff before receiving it, and the selling of a thing which you don't have.⁽¹⁾

2135. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ forbade the selling of foodstuff before receiving it. I consider that all types of sellings should be done in the same way.

2136. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “The buyer of foodstuff should not sell it before it has been measured for him.” Ismā'il narrated instead, “He should not sell it before receiving it.”

قَالَ سُفْيَانُ: هُوَ الَّذِي حَفِظْنَاهُ مِنَ الزُّهْرِيِّ لَيْسَ فِيهِ زِيَادَةٌ. فَقَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ: أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ يُخْبِرُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الذَّهَبُ بِالْوَرِقِ رِبَاً إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبَاً إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبَاً إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبَاً إِلَّا هَاءَ وَهَاءَ». [انظر: ٢١٧٠، ٢١٧٤]

(٥٥) بَابُ بَيْعِ الطَّعَامِ قَبْلَ أَنْ يُقْبَضَ، وَيَبِعَ مَا لَيْسَ عِنْدَكَ.

٢١٣٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ قَالَ: الَّذِي حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ طَاوُسًا يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: أَمَا الَّذِي نَهَى عَنْهُ النَّبِيُّ ﷺ فَهُوَ الطَّعَامُ أَنْ يُبَاعَ حَتَّى يُقْبَضَ. قَالَ ابْنُ عَبَّاسٍ: وَلَا أَحْسِبُ كُلَّ شَيْءٍ إِلَّا مِثْلَهُ.

[راجع: ٢١٣٢]

٢١٣٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِعُهُ حَتَّى يَسْتَوْفِيَهُ». زَادَ إِسْمَاعِيلُ: فَلَا يَبِعُهُ حَتَّى يُقْبِضَهُ». [راجع: ٢١٢٤]

(1) (Ch. 55) If one buys foodstuff for one pound and sells it for two pounds before receiving it from the first seller, the transaction is illegal for it is usurious, for it is as if one bartered gold for gold, one pound for two pound. It is also the sale of something absent for something present which is also illegal. (*Al-Qaṣṭāli* Vol. 4).

(56) CHAPTER. Whoever had the opinion that whoever bought foodstuff without measuring or weighing (blindly) should not sell it before bringing it into his house; and the punishment for whoever disobeys this order.

2137. Narrated Ibn 'Umar رضي الله عنهما: I saw the people buy foodstuff randomly (i.e., blindly without measuring it) in the lifetime of Allāh's Messenger ﷺ and they were punished (by beating), if they tried to sell it before carrying it to their own houses.

(57) CHAPTER. If somebody buys some goods or (an) animal and let it with the seller, or it dies before he takes it into his possession.

Ibn 'Umar رضي الله عنهما said, "If at the time of the transaction the sold animal is living and then it dies while still in the custody of the seller, then the buyer is the loser."

2138. Narrated 'Āishah رضي الله عنها: Rarely did the Prophet ﷺ fail to visit Abū Bakr's house everyday, either in the morning or in the evening. When the permission for emigration to Al-Madina was granted, all of a sudden the Prophet ﷺ came to us at noon and Abū Bakr was informed, who said, "Certainly the Prophet ﷺ has come for some urgent matter." The Prophet ﷺ said to Abū Bakr, when the latter entered, "Let nobody stay in your home." Abū Bakr said, "O Allāh's Messenger! There are only my two daughters (namely 'Āishah and Asmā) present." The Prophet ﷺ said, "I feel (am

(٥٦) بَابُ مَنْ رَأَى إِذَا اشْتَرَى طَعَامًا جَرَأًا أَنْ لَا يَبِيعَهُ حَتَّى يُؤْوِيَهُ إِلَى رَحْلِهِ، وَالْأَدَبِ فِي ذَلِكَ.

٢١٣٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَقَدْ رَأَيْتُ النَّاسَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ يَتَّاعُونَ جَرَأًا - يَعْنِي الطَّعَامَ - يُضْرَبُونَ أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ حَتَّى يُؤْوُوهُ إِلَى رِحَالِهِمْ.

[راجع: ٢١٢٣]

(٥٧) بَابُ إِذَا اشْتَرَى مَتَاعًا أَوْ دَابَّةً فَوَضَعَهُ عِنْدَ الْبَائِعِ أَوْ مَاتَ قَبْلَ أَنْ يُقْبَضَ.

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مَا أَدْرَكْتَ الصَّفْقَةَ حَيًّا مَجْمُوعًا فَهُوَ مِنَ الْمُتَبَاعِ.

٢١٣٨ - حَدَّثَنَا فَرُوهُ بْنُ أَبِي الْمَعْرَاءِ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَقَلَّ يَوْمَ كَانَ يَأْتِي عَلَى النَّبِيِّ ﷺ إِلَّا يَأْتِي فِيهِ بَيْتَ أَبِي بَكْرٍ أَحَدَ طَرَفِي النَّهَارِ، فَلَمَّا أُدِنَ لَهُ فِي الْخُرُوجِ إِلَى الْمَدِينَةِ لَمْ يَرُغْنَا إِلَّا وَقَدْ أَنَا ظَهْرًا فَخَبَّرَ بِهِ أَبُو بَكْرٍ، فَقَالَ: مَا جَاءَنَا النَّبِيُّ ﷺ فِي هَذِهِ

informed) that I have been granted the permission for emigration.” Abū Bakr said, “I will accompany you, O Allāh’s Messenger!” The Prophet ﷺ said, “You will accompany me.” Abū Bakr then said, “O Allāh’s Messenger! I have two she-camels I have prepared specially for emigration, so I offer you one of them.” The Prophet ﷺ said, “I have accepted it on the condition that I will pay its price.”

السَّاعَةِ إِلَّا لِأَمْرِ حَدَثَ. فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لِأَبِي بَكْرٍ: «أَخْرِجْ مِنْ عِنْدِكَ». قَالَ: يَا رَسُولَ اللَّهِ، إِنَّمَا هُمَا ابْتَتَايَ - يَعْنِي عَائِشَةَ وَأَسْمَاءَ - قَالَ: «أَشَعْرْتَ أَنَّهُ قَدْ أُذِنَ لِي فِي الْخُرُوجِ؟» قَالَ: الصُّحْبَةَ يَا رَسُولَ اللَّهِ، قَالَ: «الصُّحْبَةَ»، قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عِنْدِي نَاقَتَيْنِ أَعَدَدْتُهُمَا لِلْخُرُوجِ فَخُذْ إِحْدَاهُمَا، قَالَ: «قَدْ أَخَذْتُهَا بِالثَّمَنِ».

[راجع: ٤٧٦]

(58) CHAPTER. A seller should not urge somebody (in case of optional sale) to cancel a bargain the latter has already agreed upon with another seller so as to sell him his own goods; and a buyer should not urge the seller to cancel a bargain already agreed upon with another buyer so as to buy the goods himself, unless they are given permission in both cases, or the bargains are cancelled with the willingness of both the seller and the buyer.

(٥٨) بَابٌ لَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَسُومُ عَلَى سَوْمِ أَخِيهِ حَتَّى يَأْذَنَ لَهُ أَوْ يَتَرَكَ.

2139. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ said, “Do not urge somebody to return what he has already bought (i.e., in optional sale) from another seller so as to sell him your own goods.”

٢١٣٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ». [انظر: ٢١٦٥، ٥١٤٢]

2140. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ forbade the selling of things by a town dweller on behalf of a desert dweller; and similarly Najsh⁽¹⁾ was

٢١٤٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ

(1) (H. 2140) *Najsh* means to offer a high price for something without having the intention to buy it but just to cheat somebody else who really wants to buy it. Such a person may agree with the seller to offer high prices before the buyers to cheat them, in which=

forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place.

رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَلَا تَنَاجَشُوا، وَلَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْفَأَ مَا فِي إِنَائِهَا». [انظر: ٢١٤٨، ٢١٥٠، ٢١٥١، ٢١٦٠، ٢١٦٢، ٢٧٢٣، ٢٧٢٧، ٥١٤٤، ٥١٥٢، ٦٦٠١]

(59) CHAPTER. Selling by auction.

'Aṭā' said, "I saw the people seeing no harm in selling war booty by auction."

2141. Narrated Jābir bin 'Abdullāh رضي الله عنه: A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet ﷺ took the slave and said, "Who will buy this slave from me?" Nu'aim bin 'Abdullāh bought him for such price and the Prophet ﷺ gave him the slave.

(٥٩) بَابُ بَيْعِ الْمَرْأَةِ وَقَالَ عَطَاءٌ: أَذْرَكْتُ النَّاسَ لَا يَرَوْنَ بِأَسَاءَ بَيْعِ الْمَغَانِمِ فِيمَنْ يَرِيدُ. ٢١٤١ - حَدَّثَنَا يَشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا الْحُسَيْنُ الْمَكْبِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا أَعْتَقَ غُلَامًا لَهُ عَنْ دُبْرٍ. فَاجْتَنَحَ فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نَعِيمُ بْنُ عَبْدِ اللهِ بِكَذَا وَكَذَا، فَدَفَعَهُ إِلَيْهِ. [انظر: ٢٢٣٠، ٢٢٣١، ٢٤٠٣، ٢٤١٥، ٢٥٣٤، ٦٧١٦، ٦٩٤٧، ٧١٨٦]

(60) CHAPTER. *An-Najsh*⁽¹⁾ and whoever said: "A bargain carried out in such a way (*Najsh*) is not valid."

Ibn Abī Aūfā said, "One who practices *Najsh* is a *Ribā*-eating traitor." And such a practice is a false trick which is forbidden, and the Prophet ﷺ said, "Deception would

(٦٠) بَابُ النَّجْشِ، وَمَنْ قَالَ: لَا يَجُوزُ ذَلِكَ الْبَيْعُ وَقَالَ ابْنُ أَبِي أَوْفَى: النَّاجِشُ أَكَلُ رَبَا خَائِنٌ. وَهُوَ خِدَاعٌ بَاطِلٌ لَا يَجِلُّ. قَالَ النَّبِيُّ ﷺ: «الْحَدِيثُ فِي

=case both this man and the seller are sinful. The seller may falsely tell the buyer that he (i.e. the seller) has previously bought the goods at a certain price which is in reality higher than the actual price.

(1) (Chap. 60) *An-Najsh*: See the glossary.

lead to the Fire (Hell) and whoever does a deed which we have not ordered (anyone) to do (or is not in accord with our religion of Islāmic Monotheism) then that deed will not be accepted.” [See *Hadīth* No.2697. Also see *Fath Al-Bārī*]

2142. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ forbade *Najsh*.

(61) CHAPTER. *Al-Gharar* (the sale of what is not present)⁽¹⁾ and *Habal-il-Habala* (i.e., the sale of what is in the womb of an animal).

2143. Narrated ‘Abdullah bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ forbade the sale called *Habal-il-Habala* which was a kind of sale practised in the Pre-Islāmic Period of Ignorance. One would pay the price of a she-camel which was not born yet, and would be born by the immediate offspring of an extant she-camel.

(62) CHAPTER. *Al-Limās* or *Mulāmasa* sale⁽²⁾, i.e., by touching the thing only and not looking at it.

Anas said, “The Prophet ﷺ forbade it (i.e., *Al-Mulāmasa* sale).

2144. Narrated Abū Sa’id رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ forbade the selling by

النَّارِ، وَمَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

٢١٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّجْشِ. [انظر: ٦٩٦٣]

(٦١) بَابُ بَيْعِ الْغَرَرِ وَحَبْلِ الْحَبَلَةِ

٢١٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبَلَةِ، وَكَانَ بَيْعًا يَتَّبِعُهُ أَهْلُ الْجَاهِلِيَّةِ كَانَ الرَّجُلُ يَتَّبِعُ الْجُرُورَ إِلَى أَنْ تُتَجَّ النَّاقَةُ ثُمَّ تُتَّجَّ الَّتِي فِي بَطْنِهَا. [انظر: ٢٢٥٦، ٣٨٤٣]

(٦٢) بَابُ بَيْعِ الْمُلَامَسَةِ

قَالَ أَنَسٌ: نَهَى النَّبِيُّ ﷺ عَنْهُ.

٢١٤٤ - حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي

(1) (Ch. 61) As an example of *Al-Gharar* sale is to sell fish that are still not caught or a bird that has not been caught yet, etc.

(2) (Ch. 62) The sale of *Mulāmasa* has different forms: The sale becomes valid on the buyer’s touching the clothes without checking or looking at them. For example, one brings a folded garment, or in the dark and the buyer offers a price and the owner of the garment says, “I sell it to you on condition that you will only touch it, not see it, and if you see it, you have no option to cancel the sale.”

Munābadha,⁽¹⁾ i.e., to sell one's garment by casting it to the buyer not allowing him to examine or see it.

Similarly he forbade the selling by *Mulāmasa*. *Mulāmasa* is to buy a garment, for example, by merely touching it, not looking at it.

عُقِيلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي
عَامِرُ بْنُ سَعْدٍ أَنَّ أَبَا سَعِيدٍ رَضِيَ اللَّهُ
عَنْهُ: أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى
عَنِ الْمُنَابَذَةِ، وَهِيَ طَرْحُ الرَّجُلِ ثَوْبَهُ
بِالْبَيْعِ إِلَى رَجُلٍ قَبْلَ أَنْ يُقْلَبَهُ أَوْ يُنْظَرَ
إِلَيْهِ. وَنَهَى عَنِ الْمُلَامَسَةِ،
وَالْمُلَامَسَةُ لَمَسُ الثَّوْبِ لَا يُنْظَرُ إِلَيْهِ.

[راجع: ٣٦٧]

2145. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:
The Prophet ﷺ forbade two kinds of
dressing; (one of them) is to sit with one's
legs drawn up while wrapped in one garment.
(The other) is to lift that garment on one's
shoulders. And also forbade two kinds of
sale: *Al-Limās* and *An-Nibādh*.

٢١٤٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ
الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
نُهِيَ عَنِ لَيْسَتَيْنِ، أَنْ يَحْتَبِيَ الرَّجُلُ
فِي الثَّوْبِ الْوَاحِدِ ثُمَّ يَرْفَعَهُ عَلَى
مَنْكِبِهِ. وَعَنْ بَيْعَتَيْنِ: اللَّمَّاسِ
وَالنَّبَاذِ. [راجع: ٣٦٨]

(٦٣) بَابُ بَيْعِ الْمُنَابَذَةِ.

(63) CHAPTER. Selling by *Munābadha*.

And Anas said, "The Prophet ﷺ forbade
such sale."

2146. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:
Allāh's Messenger ﷺ forbade selling by
Mulāmasa and *Munābadha*.

وَقَالَ أَنَسٌ: نَهَى عَنْهُ النَّبِيُّ ﷺ.
٢١٤٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ يَحْيَى
بْنِ حَبَّانَ، عَنْ أَبِي الزَّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ
الْمُلَامَسَةِ وَالْمُنَابَذَةِ. [راجع: ٣٦٨]

2147. Narrated Abū Sa'īd رَضِيَ اللَّهُ عَنْهُ: The
Prophet ﷺ forbade two kinds of dresses and

٢١٤٧ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ:

(1) (H. 2144) The sale by *Munābadha* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or, one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

two kinds of sale, i.e., *Mulāmasa* and *Munābaḥa*.

(64) CHAPTER. The seller is not allowed to keep camels, cows, sheep or any other animal un milked for a long time (so as to get more price by cheating).

2148. Narrated Abū Hurairah رضي الله عنه: رضي الله عنه The Prophet ﷺ said, "Don't keep camels and sheep un milked for a long time, for whoever buys such an animal has the option to milk it, and then either to keep it or return it to the owner along with one *Ṣā'* of dates."

Some narrated from Ibn Sirīn (that the Prophet ﷺ had said), "One *Ṣā'* of wheat, and he has the option for three days."

And some narrated from Ibn Sirīn, "...a *Ṣā'* of dates," not mentioning the option for three days. But a *Ṣā'* of dates' is mentioned in most of the narrations.

2149. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه: Whoever buys a sheep which has not been milked for a long time, has the option of

حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ، عَنِ عَطَاءِ بْنِ يَزِيدَ، عَنِ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ، الْمُلَامَسَةِ وَالْمُنَابَذَةِ. [راجع: ٣٦٧]

(٦٤) بَابُ النَّهْيِ لِلْبَائِعِ أَنْ لَا يُحْمَلَ الْإِبِلَ وَالْبَقَرَ وَالغَنَمَ وَكُلَّ مُحْفَلَةٍ، وَالْمُصْرَأَةَ الَّتِي صُرِّي لِبْنُهَا وَحُقِنَ فِيهِ وَجُمِعَ فَلَمْ يُحْلَبْ أَيَّامًا. وَأَصْلُ التَّضْرِيَةِ: حَبْسُ الْمَاءِ، يُقَالُ مِنْهُ: صَرَيْتُ الْمَاءَ: إِذَا حَبَسْتَهُ.

٢١٤٨ - حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «لَا تُصْرُوا الْإِبِلَ وَالغَنَمَ، فَمَنْ إِنْتَاعَهَا بَعْدَ فَإِنَّهُ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْتَلِبَهَا، إِنْ شَاءَ أَمْسَكَ وَإِنْ شَاءَ رَدَّهَا وَصَاعَ تَمْرٍ». وَيَذْكُرُ عَنْ أَبِي صَالِحٍ وَمُجَاهِدٍ وَالْوَلِيدِ بْنِ رَبَاحٍ وَمُوسَى بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «صَاعَ تَمْرٍ». وَقَالَ بَعْضُهُمْ عَنِ ابْنِ سِيرِينَ صَاعًا مِنْ طَعَامٍ وَهُوَ بِالْخِيَارِ ثَلَاثًا. وَقَالَ بَعْضُهُمْ عَنِ ابْنِ سِيرِينَ: «صَاعًا مِنْ تَمْرٍ»، وَلَمْ يَذْكُرْ: ثَلَاثًا. وَالتَّمْرُ أَكْثَرُ. [راجع: ٢١٤٠]

٢١٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يَقُولُ:

returning it along with one *Ṣā'* of dates; and the Prophet ﷺ forbade going to meet the seller on the way (as he has no knowledge of the market price and he may sell his goods at a low price).

2150. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). And do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, and do not practise *Najsh*. A town dweller should not sell the goods for the desert dweller. Do not leave sheep unmilked for a long time when they are on sale, and whoever buys such an animal has the option of returning it, after milking it, along with a *Ṣā'* of dates or keeping it."

(65) CHAPTER. The option of returning an animal, after milking it, along with a *Ṣā'* of dates (as the price of the milk), if it has been kept unmilked for a long period by the seller (to deceive others).

2151. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever buys a sheep which has been kept unmilked for a long period, and milks it, can keep it if he is satisfied, and if he is not satisfied, he can return it, but he should pay one *Ṣā'* of dates for the milk."

حَدَّثَنَا أَبُو عُمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ اشْتَرَى شَاةً مُحَفَّلَةً فَرَدَّهَا فَلْيُرَدِّ مَعَهَا صَاعًا مِنْ تَمْرٍ وَنَهَى النَّبِيُّ ﷺ أَنْ تَلْقَى الْبُيُوعُ. [انظر: ٢١٦٤]

٢١٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَلْقُوا الرُّكْبَانَ، وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا تَتَاجَشُوا، وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَلَا تُصَرُّوا الْغَنَمَ. وَمَنْ ابْتَاعَهَا فَهُوَ بِخَيْرٍ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلِبَهَا، إِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخَطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ». [راجع: ٢١٤٠]

(٦٥) بَابُ إِنْ شَاءَ رَدُّ الْمُصْرَاةِ وَفِي حَلْبَتِهَا صَاعٌ مِنْ تَمْرٍ.

٢١٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا الْمَكِّيُّ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ: أَنَّ ثَابِتًا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اشْتَرَى غَنَمًا مُصْرَاةً فَاخْتَلَبَهَا فَإِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخَطَهَا فَفِي حَلْبَتِهَا صَاعٌ مِنْ تَمْرٍ». [راجع: ٢١٤٠]

(66) CHAPTER. The selling of an adulterer slave.

And Shuraih said, "The buyer can return him to the owner if he wishes because of illegal sexual intercourse."

2152. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse, he should lash her again and should not blame her after the legal punishment, and if she commits it a third time then he should sell her even for a hair rope."

2153, 2154. Narrated Abū Hurairah and Zaid bin Khalid رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet ﷺ said, "If she committed sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeated the third time, then sell her even for a hair rope." Ibn Shihāb said, "I don't know whether to sell her after the third or fourth offense."

(67) CHAPTER. Dealing with women in selling and buying.

2155. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ came to me and I told

(٦٦) بَابُ بَيْعِ الْعَبْدِ الزَّانِي.

وَقَالَ شُرَيْحٌ: إِنْ شَاءَ رَدَّ مِنَ الزَّانِئِ.

٢١٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «إِذَا زَنَّتِ الْأَمَةُ فَتَبَيَّنَ زَنَاهَا فَلْيَجْلِدْهَا وَلَا يُتْرَبْ. ثُمَّ إِنْ زَنَّتْ فَلْيَجْلِدْهَا وَلَا يُتْرَبْ. ثُمَّ إِنْ زَنَّتِ الثَّلَاثَةَ فَلْيَبِعْهَا وَلَوْ بِحَبْلِ مِنْ شَعْرٍ». [انظر: ٢١٥٣، ٢٢٣٢، ٢٢٣٤، ٢٥٥٥، ٦٨٣٧، ٦٨٣٩]

٢١٥٣، ٢١٥٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الْأَمَةِ إِذَا زَنَّتْ وَلَمْ تُحْصَنَ قَالَ: «إِنْ زَنَّتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَّتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَّتْ فَبَيْعُوهَا وَلَوْ بِضَفِيرٍ». قَالَ ابْنُ شِهَابٍ: لَا أَذْرِي أَبْعَدَ الثَّلَاثَةِ أَوْ الرَّابِعَةِ. [راجع: ٢١٥٢، وانظر: ٢٢٣٢، ٢٥٥٦، ٦٨٣٨]

(٦٧) بَابُ الشَّرَاءِ وَالْبَيْعِ مَعَ النِّسَاءِ

٢١٥٥ - حَدَّثَنَا أَبُو الْيَمَانِ:

him about the slave-girl (Barira) Allāh's Messenger ﷺ said, "Buy and manumit her, for the *Walā'*⁽¹⁾ is for the one who manumits." In the evening the Prophet ﷺ got up and glorified Allāh as He deserved and then said, "Why do some people impose conditions which are not present in Allāh's Book (laws)? Whoever imposes such a condition as is not in Allāh's Laws, then that condition is invalid even if he imposes one hundred conditions, for Allāh's Conditions are the Truth and the most reliable."

2156. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا wanted to buy Barira and he (the Prophet ﷺ) went out for the *Ṣalāt* (prayer). When he returned, she told him that they (her masters) refused to sell her except on the condition that her *Walā'* would go to them. The Prophet ﷺ replied, "The *Walā'* would go to him who manumits." Hammām asked Nāfi' whether Barira's husband was a free man or a slave. He replied that he did not know.

(68) CHAPTER. Is it permissible for a person from the town to sell the goods of a desert dweller without taking commission? Should he help him or try to advise him?

The Prophet ﷺ said, "If somebody asked

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ: قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَذَكَرْتُ لَهُ فَقَالَ رَسُولُ اللهِ ﷺ: «اشْتَرِي وَأَعْتِقِي فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ»، ثُمَّ قَامَ النَّبِيُّ ﷺ مِنَ الْعِشِيِّ فَأَتَيْتُ عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «مَا بَالُ النَّاسِ يَشْتَرُونَ شُرُوطًا لَيْسَ فِي كِتَابِ اللهِ مِنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللهِ فَهُوَ بَاطِلٌ وَإِنْ اشْتَرَطَ مِائَةَ شَرْطٍ، شَرَطَ اللهُ أَحَقَّ وَأَوْثَقَ». [راجع: ٤٥٦]

٢١٥٦ - حَدَّثَنَا حَسَّانُ بْنُ أَبِي عَبَادٍ: حَدَّثَنَا هَمَّامٌ قَالَ: سَمِعْتُ نَافِعًا: عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا سَاوَمَتْ بَرِيرَةَ فَحَرَجَ إِلَى الصَّلَاةِ. فَلَمَّا جَاءَ قَالَتْ: إِنَّهُمْ أَبَوْا أَنْ يَبِيعُوهَا إِلَّا أَنْ يَشْتَرِطُوا الْوَلَاءَ فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». قُلْتُ لِنَافِعٍ: حُرًّا كَانَ زَوْجَهَا أَوْ عَبْدًا؟ فَقَالَ: مَا يُدْرِيْنِي؟ [انظر: ٢١٦٩، ٢٥٦٢، ٦٧٥٢، ٦٧٥٧، ٦٧٥٩]

(٦٨) بَابُ هَلْ يَبِيعُ حَاضِرٌ لِيَادِ بَعْزِرٍ أُخْرٍ؟ وَهَلْ يُعِينُهُ أَوْ يَنْصَحُهُ؟

وقال النبي ﷺ: «إذا استنصَحَ

(1) (H. 2155) *Walā'*: See glossary.

the advice of someone else, then the latter should advise him." Aṭā allowed it (selling the goods of a desert dweller by a town dweller).

2157. Narrated Jarir رَضِيَ اللهُ عَنْهُ: I gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ for the following: (1) To testify that *Lā ilāha illallāh wā anna Muḥammad-ar-Rasūl Allāh* (none has the right to be worshipped but Allāh, and Muḥammad is Allāh's Messenger). (2) *Iqāmat-aṣ-Ṣalāt*, (3) To pay the *Zakāt*, (4) To listen to and obey (Allāh's and His Prophet's Orders), (5) To be sincere and true to every Muslim [i.e. order them for *Al-Ma'rūf* (Islamic Monotheism and all that Islam orders one to do) and forbid them from *Al-Munkar* (disbelief and polytheism and all that Islam has forbidden) and to help them, and to be merciful and kind to them].

[See H.57 & its chapter].

2158. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Do not go to meet the caravans on the way (for buying their goods without letting them know the market price); a town dweller should not sell the goods of a desert dweller on behalf of the latter." Ibn 'Abbās was asked, "What does he mean by not selling the goods of a desert dweller by a town dweller?" He said, "He should not become his broker."

(69) CHAPTER. Whoever hated that an urban person should sell the goods of a desert dweller and charge him for that.

2159. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade the selling of the goods of a desert dweller by a town person.

أَحَدَكُمْ أَخَاهُ فَلْيُنْصَحْ لَهُ»، وَرَخَّصَ فِيهِ عَطَاءٌ.

٢١٥٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ: سَمِعْتُ جَرِيرًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِتْيَاءِ الزَّكَاةِ، وَالسَّمْعِ وَالطَّاعَةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. [راجع: ٥٧]

٢١٥٨ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوَسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْقُوا الرُّكْبَانَ وَلَا يَبِعْ حَاضِرٌ لِبَادٍ». قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ: مَا قَوْلُهُ: «لَا يَبِعُ حَاضِرٌ لِبَادٍ»؟ قَالَ: لَا يَكُونُ لَهُ سِمْسَارًا. [انظر: ٢١٦٣، ٢٢٧٤]

(٦٩) بَابُ مَنْ كَرِهَ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ بِأَجْرٍ

٢١٥٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ صَبَّاحٍ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ

قَالَ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى
رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.
وَبِهِ قَالَ ابْنُ عَبَّاسٍ.

(70) CHAPTER. A town dweller should not buy goods for a desert dweller and charge commission as a broker.

Ibn Sīrīn and Ibrāhīm disliked (working as a broker for a desert dweller) whether as a seller or a buyer. Ibrāhīm said, "Arabs use the word 'to buy' in the meaning of 'to sell'."

(٧٠) بَابُ يَشْتَرِي حَاضِرٌ لِبَادٍ
بِالسَّمْسَرَةِ

وَكْرَهُهُ ابْنُ سِيرِينَ وَإِبْرَاهِيمُ لِلْبَائِعِ
وَاللْمَشْتَرِي. قَالَ إِبْرَاهِيمُ: إِنَّ الْعَرَبَ
تَقُولُ: بَعْتُ لِي ثَوْبًا، وَهِيَ تَعْنِي
الشَّرَاءَ.

2160. Narrated Abū Hurairah عنه رضي الله عنه: Allāh's Messenger ﷺ said, "A buyer should not urge a seller to restore a purchase so as to buy it himself, and do not practise *Najsh*; and a town dweller should not sell goods of a desert dweller."

٢١٦٠ - حَدَّثَنَا الْمَكِّيُّ بْنُ
إِبْرَاهِيمَ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ،
عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ
الْمُسَبِّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
يَبْتَعُ الْمَرْءُ عَلَى بَيْعِ أَخِيهِ، وَلَا
تَنَاجَشُوا، وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ».
[راجع: ٢١٤٠]

2161. Narrated Anas bin Mālik عنه رضي الله عنه: We were forbidden that a town dweller should sell goods of a desert dweller.

٢١٦١ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْمَنْثَرِيِّ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ
عَوْنٍ، عَنْ مُحَمَّدٍ: قَالَ أَنَسُ بْنُ
مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: نُهِنَا أَنْ يَبِيعَ
حَاضِرٌ لِبَادٍ.

(71) CHAPTER. It is forbidden to meet the caravans on the way (to buy the goods away from the market).

And the one who buys them, his bargain is invalid as he is a sinner if he knows it, for it is a kind of deceit, and deceit is forbidden.

(٧١) بَابُ النَّهْيِ عَنْ تَلْقَى الرُّكْبَانِ،
وَأَنْ يَبْعَهُ مَرْدُودٌ لِأَنَّ صَاحِبَهُ عَاصٍ أَيْمٍ
إِذَا كَانَ بِهِ عَالَمًا وَهُوَ خِدَاعٌ فِي الْبَيْعِ
وَالْخِدَاعُ لَا يَجُوزُ.

2162. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ forbade the meeting (of

٢١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

caravans) on the way and the selling of goods by an inhabitant of the town on behalf of a desert dweller.

2163. Narrated Ṭawūs: I asked Ibn ‘Abbās, “What is the meaning of: ‘No town dweller should sell (or buy) on behalf of a desert dweller?’”

Ibn ‘Abbās رضي الله عنهما said, “It means he should not become his broker.”

2164. Narrated ‘Abdullāh عن الله: Whoever buys an animal which has been kept unmilked for a long time, could return it, but has to pay a *Ṣā’* of dates along with it. And the Prophet ﷺ forbade meeting the owners of goods on the way, away from the market.

2165. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ said, “You should not try to cancel the purchases of one another (to get a benefit thereof), and do not go ahead to meet the caravan (for buying the goods) (but wait) till it reaches the market.”

(72) CHAPTER. The limits to which one can go ahead to meet the caravan.

2166. Narrated ‘Abdullāh عن الله: We used to go ahead to meet the caravan and used to buy foodstuff from them. The

حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الْعُمَرِيُّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ التَّلْقِي وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ. [راجع: ٢١٤٠]

٢١٦٣ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: مَا مَعْنَى قَوْلِهِ: «لَا يَبِيعَنَّ حَاضِرٌ لِبَادٍ»؟ فَقَالَ: يَكُونُ لَهُ سِمْسَارًا. [راجع: ٢١٥٨]

٢١٦٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنِي التَّمِيمِيُّ، عَنْ أَبِي عُمَانَ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ اشْتَرَى مُحْفَلَةً فَلْيُرِدْ مَعَهَا صَاعًا. قَالَ: وَنَهَى النَّبِيُّ ﷺ عَنْ تَلْقَى الْبُيُوعِ. [راجع: ٢١٤٩]

٢١٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا تَلْفُقُوا السَّلْعَ حَتَّى يُهْبِطَ بِهَا إِلَى السُّوقِ». [راجع: ٢١٣٩]

(٧٢) بَابُ مَتَهَى التَّلْقَى

٢١٦٦ - أَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ

Prophet ﷺ forbade us to sell it till the foodstuff has reached the market.

نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَتَلَقَى الرَّجُلَانَ فَتَشْتَرِي مِنْهُمْ الطَّعَامَ فَهَنَانَا النَّبِيُّ ﷺ أَنْ نَبِيعَهُ حَتَّى يُبْلَغَ بِهِ سَوْقُ الطَّعَامِ. [راجع: ٢١٢٣]

قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا فِي أَعْلَى السُّوقِ وَبَيِّنُهُ حَدِيثُ عَبْدِ اللَّهِ.

2167. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ:

Some people used to buy foodstuff at the head of the market and used to sell it on the spot. Allāh's Messenger ﷺ forbade them to sell it till they brought it to (their) places.

٢١٦٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانُوا يَبْتَاعُونَ الطَّعَامَ فِي أَعْلَى السُّوقِ فَيَبِيعُونَهُ فِي مَكَانِهِ، فَتَهَاؤُمُ رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّى يَنْقُلُوهُ. [راجع: ٢١٢٣]

(73) CHAPTER. If somebody imposes conditions in selling which are forbidden (in) or are against the Islāmic Law.

2168. Narrated 'Urwa: 'Āishah رَضِيَ اللَّهُ عَنْهَا said, "Barira came to me and said, 'I have agreed with my masters to pay them nine *Uqiyā* (of gold) (in instalments) one *Uqiyā* per year; please help me.' I said, 'I am ready to pay the whole amount now provided your masters agree that your *Walā'* will be for me.' So, Barira went to her masters and told them about that offer but they refused to accept it. She returned, and at that time, Allāh's Messenger ﷺ was sitting (present). Barira said, 'I told them of the offer but they did not accept it and insisted on having the *Walā'*. The Prophet ﷺ heard that." 'Āishah narrated the whole story to the Prophet ﷺ. He said to her, "Buy her and stipulate that her *Walā'* would be yours as the *Walā'* is for the manumitter." 'Āishah did so. Then Allāh's Messenger ﷺ stood up in front of the people, and after glorifying Allāh, he

(٧٣) بَابُ إِذَا اشْتَرَطَ فِي الْبَيْعِ شَرْطًا لَا تَحِلُّ

٢١٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَنِي بَرِيرَةُ فَقَالَتْ: كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ، فِي كُلِّ عَامٍ أَوْقِيَّةً، فَأَعِينِينِي. فَقُلْتُ: إِنْ أَحَبَّ أَهْلُكَ أَنْ أَعِدَّهَا لَهُمْ وَيَكُونُوا لِوَأُوكِ لِي فَعَلْتُ. فَذَهَبَتْ بَرِيرَةُ إِلَى أَهْلِهَا، فَقَالَتْ لَهُمْ فَأَبَوْا ذَلِكَ عَلَيْهَا. فَجَاءَتْ مِنْ عِنْدِهِمْ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ، فَقَالَتْ: إِنِّي عَرَضْتُ ذَلِكَ عَلَيْهِمْ فَأَبَوْا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ. فَسَمِعَ النَّبِيُّ ﷺ، فَأَخْبَرَتْ عَائِشَةُ

said, 'Ammā Ba'du (i.e., then after)! What about the people who impose conditions which are not in Allāh's Book (laws)? Any condition that is not in Allāh's Book (Laws) is invalid even if they were one hundred conditions, for Allāh's Decisions are the right ones and His Conditions are the strong ones (firmer) and the *Walā'* will be for the manumitter."

2169. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: 'Aishah, (Mother of the Believers) wanted to buy a slave-girl and manumit her, but her masters said that they would sell her only on the condition that her *Walā'* would be for them. 'Aishah told Allāh's Messenger ﷺ of that. He said, "What they stipulate should not hinder you from buying her, as the *Walā'* is for the manumitter."

(74) CHAPTER. Selling of dates for dates.

2170. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "The selling of wheat for wheat is *Ribā* (usury), except if it is from hand to hand and equal in amount. Similarly the selling of barley for barley is *Ribā*, except if it is from hand to hand and equal in amount and dates for dates is usury except if it is from hand to hand and equal in amount."

[See *Ribā Al-Faḍl* in the glossary].

رَضِيَ اللهُ عَنْهَا النَّبِيُّ ﷺ فَقَالَ: «خُذِيهَا وَاشْتَرِي لِهِنَّ الْوَلَاءَ فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ»، فَفَعَلَتْ عَائِشَةُ. ثُمَّ قَامَ رَسُولُ اللهِ ﷺ فِي النَّاسِ فَحَمِدَ اللهُ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، مَا بَالُ رِجَالٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللهِ؟ مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللهِ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةَ شَرْطٍ، فَضَاءَ اللهُ أَحْقُ، وَشَرْطُ اللهِ أَوْثَقُ، وَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». [راجع: ٤٥٦]

٢١٦٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً فَتَعْتِقَهَا فَقَالَ أَهْلُهَا: نَبِّعُكَهَا عَلَى أَنْ وَلَائَهَا لَنَا. فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «لَا يَمْنَعُكَ ذَلِكَ، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». [راجع: ٢١٥٦]

(٧٤) بَابُ بَيْعِ التَّمْرِ بِالتَّمْرِ.

٢١٧٠ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ: سَمِعَ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْبُرُّ بِالْبُرِّ رِبَا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبَا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبَا إِلَّا هَاءَ وَهَاءَ». [راجع: ٢١٣٤]

(75) CHAPTER. The selling of dried grapes for dried grapes and meals for meals.

2171. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade *Muzābana*; and *Muzābana* is the selling of fresh dates for dried old dates by measure, and the selling of fresh grapes for dried grapes by measure.

2172. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ forbade *Muzābana*; and *Muzābana* is the selling of fresh fruit (without measuring it) for something by measure on the basis that if that thing turns to be more than the fruit, the increase would be for the seller of the fruit, and if it turns to be less, that would be of his lot.

2173. Narrated Ibn 'Umar from Zaid bin Thābit رَضِيَ اللهُ عَنْهُمَا that the Prophet ﷺ allowed the selling of the fruits on the trees after estimation (when they are ripe).

(76) CHAPTER. Selling of barley for barley.

2174. Narrated Ibn Shihāb that Malik bin 'Aūs said, "I was in need of change for one-hundred Dīnār. Ṭalḥa bin 'Ubaidullāh called me and we discussed the matter, and he agreed to change (my Dīnār). He took the gold pieces and turned and toppled them with his hands, and then said, "Wait till my storekeeper comes from the forest." Umar was listening to that and said, "By Allāh! You should not separate from Ṭalḥa till you get the money from him, for Allāh's Messenger ﷺ said, 'The selling of gold for

(٧٥) بَابُ بَيْعِ الرَّيْبِ بِالرَّيْبِ، وَالطَّعَامِ بِالطَّعَامِ

٢١٧١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُرَابَنَةِ وَالْمُرَابَنَةُ: بَيْعُ التَّمْرِ بِالتَّمْرِ كَيْلًا، وَبَيْعُ الرَّيْبِ بِالكَرْمِ كَيْلًا. [انظر: ٢١٧٢، ٢١٨٥، ٢٢٠٥]

٢١٧٢ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُرَابَنَةِ. قَالَ: وَالْمُرَابَنَةُ: أَنْ يَبِيعَ التَّمْرَ بِكَيْلٍ إِنْ زَادَ فَلِي وَإِنْ نَقَصَ فَعَلَيَّ. [راجع: ٢١٧١]

٢١٧٣ - قَالَ: وَحَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الْعَرَايَا بِخَرْصِهَا. [انظر: ٢١٨٤، ٢١٨٨، ٢١٩٢، ٢٣٨٠]

(٧٦) بَابُ بَيْعِ الشَّعِيرِ بِالشَّعِيرِ

٢١٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ: أَخْبَرَهُ أَنَّهُ التَّمَسَّ صَرْفًا بِمِائَةِ دِينَارٍ، فَدَعَانِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ فَتَرَاوَضْنَا حَتَّى اصْطَرَفَ مِنِّي فَأَخَذَ الذَّهَبَ يُقْلِبُهَا فِي يَدِهِ ثُمَّ قَالَ: حَتَّى يَأْتِي خَازِنِي مِنْ الْعَابَةِ، وَعُمُرُ يَسْمَعُ ذَلِكَ. فَقَالَ:

gold is *Ribā* (usury), except if the exchange is from hand to hand and equal in amount, and similarly, the selling of wheat for wheat is *Ribā*, unless it is from hand to hand and equal in amount, and the selling of barley for barley is usury unless it is from hand to hand and equal in amount, and dates for dates is usury unless it is from hand to hand and equal in amount."

(77) CHAPTER. Selling of gold for gold.

2175. Narrated Abū Bakra رضي الله عنه: رضي الله عنه said, "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight, but you could sell gold for silver or silver for gold as you like."

والله لا تُفَارِقُهُ حَتَّى تَأْخُذَ مِنْهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ رِبَاً إِلَّا هَاءَ وَهَاءَ وَالْبُرُّ بِالْبُرِّ رِبَاً إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالوَرِقِ رِبَاً إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبَاً إِلَّا هَاءَ وَهَاءَ». [راجع: ٢١٣٤]

(٧٧) بَابُ بَيْعِ الذَّهَبِ بِالذَّهَبِ

٢١٧٥ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُثَيْبَةَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ: قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، قَالَ [قَالَ] أَبُو بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا سَوَاءً بِسَوَاءٍ، وَالْفِضَّةَ بِالْفِضَّةِ إِلَّا سَوَاءً بِسَوَاءٍ. وَيَبِيعُوا الذَّهَبَ بِالْفِضَّةِ وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْتُمْ». [انظر: ٢١٨٢]

(78) CHAPTER. Selling of silver for silver.

2176. Narrated Abū Sa'īd (concerning exchange) that he heard Allāh's Messenger ﷺ saying, "Do not sell gold for gold unless equal in weight, and do not sell silver for silver unless equal in weight."

(٧٨) بَابُ بَيْعِ الْفِضَّةِ بِالْفِضَّةِ

٢١٧٦ - حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَمِّي: حَدَّثَنَا ابْنُ أَخِي الرَّهْرِيِّ، عَنْ عَمِّهِ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ مِثْلَ ذَلِكَ حَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ. فَلَقِيَهُ عَبْدُ اللَّهِ ابْنُ عُمَرَ، فَقَالَ: يَا أَبَا سَعِيدٍ! مَا هَذَا الَّذِي تَحَدَّثُ عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ أَبُو سَعِيدٍ فِي الصَّرْفِ: سَمِعْتُ

رَسُولَ اللَّهِ ﷺ يَقُولُ: «الذَّهَبُ بِالذَّهَبِ مِثْلٌ بِمِثْلِ، وَالوَرَقُ بِالوَرَقِ مِثْلٌ بِمِثْلِ». [انظر: ٢١٧٧، ٢١٧٨]

2177. Narrated Abū Sa'īd Al-Kh̄ḍrī رضي الله عنه: Allāh's Messenger ﷺ said, "Do not sell gold for gold unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight (from hand to hand), and do not sell less amount for greater amount or vice versa, and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present.

٢١٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلِ، وَلَا تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ. وَلَا تَبِيعُوا الْوَرَقَ بِالوَرَقِ إِلَّا مِثْلًا بِمِثْلِ، وَلَا تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا مِنْهَا غَايِبًا بِنَاجِزٍ». [راجع: ٢١٧٦]

(79) CHAPTER. Selling of Dīnār for Dīnār on credit.

(٧٩) بَابُ بَيْعِ الدِّينَارِ بِالذِّينَارِ نَسَاءً.

2178, 2179. Narrated Abū Šālih Az-Zaiyāt: I heard Abū Sa'īd Al-Kh̄ḍrī رضي الله عنه saying, "The selling of a Dīnār for a Dīnār, and a Dirham for a Dirham (is permissible)." I said to him, "Ibn 'Abbās does not say the same." Abū Sa'īd replied, "I asked Ibn 'Abbās whether he had heard it from the Prophet ﷺ or seen it in the Holy Book. Ibn 'Abbās replied, 'I do not claim that, and you know Allāh's Messenger ﷺ better than I, but Usāma informed me that the Prophet ﷺ had said: There is no Ribā (usury) (in money exchange) except when it is not done from hand to hand (i.e., when there is delay in payment).'"

٢١٧٨، ٢١٧٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا صَالِحِ الرَّيَّانِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: الدِّينَارُ بِالذِّينَارِ، وَالذَّرْهَمُ بِالذَّرْهَمِ، فَقُلْتُ لَهُ: إِنَّ ابْنَ عَبَّاسٍ لَا يَقُولُهُ، فَقَالَ أَبُو سَعِيدٍ: سَأَلْتُهُ، فَقُلْتُ: سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ أَوْ وَجَدْتُهُ فِي كِتَابِ اللَّهِ تَعَالَى؟ فَقَالَ: كُلُّ ذَلِكَ لَا أَقُولُ وَأَنْتُمْ أَعْلَمُ بِرَسُولِ اللَّهِ ﷺ مِنِّي وَلِكِنِّي أَخْبَرَنِي أُسَامَةُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا رَبَا إِلَّا فِي النَّسِيئَةِ». [راجع: ٢١٧٦]

(80) CHAPTER. Selling of silver for gold on delayed payment.

2180, 2181. Narrated Abū Al-Minhāl: I asked Al-Barā' bin 'Āzib and Zaid bin Arqam رضي الله عنهم about money exchanges. Each of them said, "He is better than I," and both of them said, "Allāh's Messenger ﷺ forbade the selling of silver for gold on credit."

(81) CHAPTER. Selling of gold for silver from hand to hand (i.e., cash down).

2182. Narrated Abdur-Raḥmān bin Abū Bakra that his father رضي الله عنه said,

"The Prophet ﷺ forbade the selling of gold for gold and silver for silver except if they are equivalent in weight (and from hand to hand), and allowed us to sell gold for silver and vice versa as we wished."

(82) CHAPTER. The sale called *Al-Muzābana*; which is the sale of dried dates for fresh ones (that are still on the trees), and dried grapes for fresh grapes and the sale called *Al-Arāyā* (i.e., the selling of ripe fresh date, still over the palms, by means of estimation, for dry dates)

Anas said, "The Prophet ﷺ forbade the

(٨٠) بَابُ بَيْعِ الْوَرِقِ بِالذَّهَبِ نَسِيئَةً.

٢١٨٠، ٢١٨١ - حَدَّثَنَا حَنْصُلُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ أَبَا الْمِنْهَالِ قَالَ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ وَزَيْدَ بْنَ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ الصَّرْفِ فَكُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ: هَذَا خَيْرٌ مِنِّي، فَكِلَاهُمَا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالْوَرِقِ دَيْنًا. [راجع: ٢٠٦٠، ٢٠٦١]

(٨١) بَابُ بَيْعِ الذَّهَبِ بِالْوَرِقِ يَدًا بِيَدٍ.

٢١٨٢ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْفِضَّةِ بِالْفِضَّةِ، وَالذَّهَبِ بِالذَّهَبِ إِلَّا سَوَاءً بِسَوَاءٍ، وَأَمَرْنَا أَنْ نَبْتَاعَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْنَا، وَالْفِضَّةَ فِي الذَّهَبِ بِالذَّهَبِ كَيْفَ شِئْنَا. [راجع: ٢١٧٥]

(٨٢) بَابُ بَيْعِ الْمُرَابَّاتِ، وَهِيَ بَيْعُ التَّمْرِ بِالتَّمْرِ وَبَيْعِ الرَّيْبِ بِالكَرْمِ، وَبَيْعِ الْعَرَايَا.

قَالَ أَنَسٌ: نَهَى النَّبِيُّ ﷺ عَنِ الْمُرَابَّاتِ وَالْمُحَاقَلَةِ.

sales called *Muzābana* and *Muhāqala* (i.e., to sell wheat in ears for pure wheat).

2183. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Do not sell fruits of dates until they become free from all the dangers (of being spoilt or blighted); and do not sell fresh dates for dry dates."

2184. Sālim and 'Abdullāh added that Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said, "Later on Allāh's Messenger ﷺ permitted the selling of ripe fruits on trees for fresh dates or dried dates in *Bai' il-'Ariya*, and did not allow it for any other kind of sale."

2185. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade *Muzābana*; and *Muzābana* means the selling of fresh dates (on the trees) for dried dates by measure and also the selling of fresh grapes for dried grapes by measure.

2186. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Muzābana* and *Muhāqala*; and *Muzābana* [i.e., the selling of fresh dates still on the trees for dried plucked dates (by measure)].

٢١٨٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبِيعُوا التَّمَرَ حَتَّى يَبْدُوَ صَلَاحَهُ، وَلَا تَبِيعُوا التَّمَرَ بِالتَّمْرِ». [راجع: ١٤٨٦]

٢١٨٤ - قَالَ سَالِمٌ: وَأَخْبَرَنِي عَبْدُ اللَّهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ بَعْدَ ذَلِكَ فِي بَيْعِ الْعَرَابِ بِالرُّطْبِ أَوْ بِالتَّمْرِ، وَلَمْ يُرَخَّصْ فِي غَيْرِهِ. [راجع: ٢١٧٣]

٢١٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُرَابَنَةِ وَالْمُرَابَنَةِ: بَيْعِ التَّمْرِ بِالتَّمْرِ كَيْلًا، وَبَيْعِ الْكَرَمِ بِالرَّيْبِ كَيْلًا. [راجع: ٢١٧١]

٢١٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سَفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُرَابَنَةِ وَالْمُحَاقَلَةِ. وَالْمُرَابَنَةُ اشْتِرَاءُ التَّمْرِ بِالتَّمْرِ عَلَى رُوُوسِ النَّخْلِ.

2187. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ forbade *Muzābana* and *Muḥāqala*.

٢١٨٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

2188. Narrated Zaid bin Thābit رضي الله عنه: Allāh's Messenger ﷺ allowed the owner of 'Arāya⁽¹⁾ to sell the fruits on the trees by means of estimation.

٢١٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرَحَّصَ لِصَاحِبِ الْعَرِيَّةِ أَنْ يَبِيعَهَا بِحَرْصِهَا.

[راجع: ٢١٧٣]

(83) CHAPTER. The selling of dates still on trees for gold or silver.

(٨٣) بَابُ بَيْعِ النَّمْرِ عَلَى رُؤُوسِ النَّخْلِ بِالذَّهَبِ أَوْ الْفِضَّةِ

2189. Narrated Jābir رضي الله عنه: The Prophet ﷺ forbade the selling of fruits unless they get ripe, and none of them should be sold except for Dīnār or Dirham (i.e., money), except the 'Arāyā trees (the dates of which could be sold for dates).

٢١٨٩ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ وَأَبِي الزُّبَيْرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ بَيْعِ النَّمْرِ حَتَّى يَطِيبَ، وَلَا يُبَاعُ شَيْءٌ مِنْهُ إِلَّا بِالْذِّينَارِ وَالذَّرْهَمِ إِلَّا الْعَرَايَا. [راجع: ١٤٨٧]

2190. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ allowed the sale of the dates of 'Arāyā provided they were about five *Awsūq* (i.e., approx 675 kgs) (singular: *Wasq* which means sixty *Ṣā'*) or less (in amount).

٢١٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ: سَمِعْتُ مَالِكًا، وَسَأَلَهُ عُبَيْدُ اللَّهِ بْنُ الرَّبِيعِ: أَحَدَّثَكَ دَاوُدُ عَنْ أَبِي سَفْيَانَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَحَّصَ فِي بَيْعِ الْعَرَايَا فِي خَمْسَةِ أَوْسُقٍ أَوْ دُونَ

(1) (H. 2188) 'Arāya: The selling of fresh dates still over the palm-tree by means of estimation for dry plucked dates and it is an exception. Also see the glossary and H. 2192 and its chapter 84.

خَمْسَةَ أَوْسُقٍ؟ قَالَ: نَعَمْ.

[انظر: ٢٣٨٢]

2191. Narrated Sahl bin Abū Ḥathma: Allāh's Messenger ﷺ forbade the selling of fruits (fresh dates) for dried dates, but allowed the sale of fruits on the 'Arāyā by estimation and their new owners might eat their dates fresh. Sufyān (in another narration) said, "I told Yaḥyā (a subnarrator) when I was a mere boy, 'Makkahns say that the Prophet ﷺ allowed them the sale of the fruits on 'Arāyā by estimation.' Yaḥyā asked, 'How do the Makkahns know about it?' I replied, 'They narrated it (from the Prophet ﷺ) through Jābir.' On that, Yaḥyā kept quiet." Sufyān said, "I meant that Jābir belonged to Al-Madīna." Sufyān was asked whether in Jābir's narration there was any prohibition of selling fruits before their benefit is evident (i.e., no dangers of being spoilt or blighted). He replied that there was none.

٢١٩١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ يَحْيَى بْنُ سَعِيدٍ: سَمِعْتُ بُشَيْرًا قَالَ: سَمِعْتُ سَهْلَ بْنَ أَبِي حَنَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ بَيْعِ الثَّمَرِ بِالثَّمَرِ، وَرَخَّصَ فِي الْعَرِيَّةِ أَنْ تُبَاعَ بِخَرْصِهَا، يَأْكُلُهَا أَهْلُهَا رُطْبًا. وَقَالَ سُفْيَانُ مَرَّةً أُخْرَى: إِلَّا أَنَّهُ رَخَّصَ فِي الْعَرِيَّةِ بِبَيْعِهَا أَهْلُهَا بِخَرْصِهَا، يَأْكُلُونَهَا رُطْبًا. قَالَ: هُوَ سَوَاءٌ، قَالَ سُفْيَانُ: فَقُلْتُ لِيَحْيَى وَأَنَا غُلَامٌ: إِنَّ أَهْلَ مَكَّةَ يَقُولُونَ: إِنَّ النَّبِيَّ ﷺ رَخَّصَ لَهُمْ فِي بَيْعِ الْعَرَايَا، فَقَالَ: وَمَا يُدْرِي أَهْلَ مَكَّةَ؟ قُلْتُ: إِنَّهُمْ يَزُورُونَهُ عَنْ جَابِرٍ، فَسَكَتَ قَالَ سُفْيَانُ: إِنَّمَا أَرَدْتُ أَنَّ جَابِرًا مِنْ أَهْلِ الْمَدِينَةِ. قِيلَ لِسُفْيَانَ: أَلَيْسَ فِيهِ: نَهَى عَنِ بَيْعِ الثَّمَرِ حَتَّى يَبْدُو صَلاَحُهُ؟ قَالَ: لَا. [انظر: ٢٣٨٤]

(84) CHAPTER. The explanation of 'Arāyā.

Mālik said, " 'Arīya (plural 'Arāyā) means that a person gives a date-palm (i.e., its product of dates) as a gift to another person, and then the giver is troubled by the latter's coming to the giver's private garden (to cut the dates), so the giver is allowed to purchase those date fruits with dried dates."

Ibn Idrīs said, "The sale of the dates of an 'Arīya should be for measured dates delivered

(٨٤) بَابُ تَفْسِيرِ الْعَرَايَا

وَقَالَ مَالِكٌ: الْعَرِيَّةُ أَنْ يُعْرِيَ الرَّجُلُ الرَّجُلَ النَّخْلَةَ، ثُمَّ يَتَأَدَّى بِدُخُولِهِ عَلَيْهِ. فَرُخَّصَ لَهُ أَنْ يَشْتَرِيَهَا مِنْهُ بِثَمَرٍ. وَقَالَ ابْنُ إِدْرِيسَ: الْعَرِيَّةُ لَا تَكُونُ إِلَّا بِالْكَيْلِ مِنَ الثَّمَرِ يَدًا يَدًا، وَلَا تَكُونُ بِالْجِزَافِ. وَمِمَّا يَقْوَاهُ

from hand to hand and not to be done at random." The saying of Sahl bin Ḥathma confirms this verdict, i.e., that the exchange of dates should not be at random but by measure of *Awsūq*. Ibn 'Umar رضي الله عنهما said, "*Al-'Arāyā* meant to give one or two date palms to someone."

Sufyān bin Ḥusain said, "*Al-'Arāyā* were date-palms given as a gift to the poor who could not wait till the fruits were ripe, so they were allowed to sell them for dates as they wished."

2192. Narrated Ibn 'Umar from Zaid bin Thābit رضي الله عنه: Allāh's Messenger ﷺ allowed the sale of *'Arāyā* by estimating the dates on them for measured amounts of dried dates.

Mūsa bin 'Uqba said, "*Al-'Arāyā* were distinguished date-palms; one could come and buy them (i.e., their fruits)."

(85) CHAPTER. The sale of fruits before their benefit is evident (i.e., they are free from all the dangers of being spoilt or blighted).

2193. Zaid bin Thābit رضي الله عنه said, "In the lifetime of Allāh's Messenger ﷺ, the people used to trade with fruits. When they cut their date-fruits and the purchasers came to receive their rights, the sellers would say, 'My dates have got rotten; they are blighted with disease, they are afflicted with *Qushām* (a disease which causes the fruit to fall before ripening).' They would go on complaining of defects in their purchases. Allāh's Messenger ﷺ said, "Do not sell the fruits before their

قَوْلُ سَهْلِ بْنِ أَبِي حَتْمَةَ: بِالْأَوْسُقِ الْمَوْسِفَةِ. وَقَالَ ابْنُ إِسْحَاقَ فِي حَدِيثِهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كَانَتِ الْعَرَايَا أَنْ يُعْرَى الرَّجُلُ الرَّجُلَ فِي مَالِهِ النَّخْلَةَ وَالنَّخْلَتَيْنِ. وَقَالَ يَزِيدُ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ: الْعَرَايَا نَخْلٌ كَانَتْ تُوهَبُ لِلْمَسَاكِينِ فَلَا يَسْتَطِيعُونَ أَنْ يَنْتَظِرُوا بِهَا، فَرُخِّصَ لَهُمْ أَنْ يَبِيعُوهَا بِمَا شَاءُوا مِنَ التَّمْرِ.

٢١٩٢ - حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُوسَى بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخِّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِحَرْصِهَا كَيْلًا. قَالَ مُوسَى بْنُ عُمَرَ: وَالْعَرَايَا نَخْلَاتٌ مَعْلُومَاتٌ تَأْتِيهَا فَتَشْتَرِيهَا. [راجع: ٢١٧٣]

(٨٥) بَابُ بَيْعِ الثَّمَارِ قَبْلَ أَنْ يَبْدُو صِلَاحُهَا

٢١٩٣ - وَقَالَ اللَّيْثُ، عَنْ أَبِي الرَّزَادِ: كَانَ عُرُوهُ بْنُ الرَّبِيعِ يُحَدِّثُ عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ الْأَنْصَارِيِّ مِنْ بَنِي حَارِثَةَ أَنَّهُ: حَدَّثَهُ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّاسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ يَبْتَاعُونَ الثَّمَارَ، فَإِذَا جَدَّ النَّاسُ وَحَضَرَ

benefit is evident (i.e., free from all the dangers of being spoiled or blighted), by way of advice for they quarrelled too much.”
Khārija bin Zaid bin Thābit said that **Zaid bin Thābit** used not to sell the fruits of his land till **Pleiades**⁽¹⁾ appeared and one could distinguish the yellow fruits from the red (ripe) ones.

تَقَاضِيهِمْ، قَالَ الْمُبْتَاعُ: إِنَّهُ أَصَابَ الثَّمَرَ اللَّذْمَانُ، أَصَابَهُ مَرَضٌ، أَصَابَهُ قُشَامٌ، عَاهَاتٌ يَحْتَجُونَ بِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ لَمَّا كَثُرَتْ عِنْدَهُ الْخُصُومَةُ فِي ذَلِكَ: «فِيمَا لَا، فَلَا تَتَبَايَعُوا حَتَّى يَبْدُوَ صَلاَحُ الثَّمَرِ»، كَالْمَشُورَةِ يُشِيرُ بِهَا لِكَثْرَةِ خُصُومَتِهِمْ. وَأَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ: أَنَّ زَيْدَ بْنَ ثَابِتٍ لَمْ يَكُنْ يَبِيعُ ثِمَارَ أَرْضِهِ حَتَّى تَظْلُعَ الثُّرَيَّا، فَيَتَبَيَّنَ الْأَضْفَرُ مِنَ الْأَحْمَرِ. قَالَ أَبُو عَبْدِ اللَّهِ: رَوَاهُ عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا حَكَّامٌ: حَدَّثَنَا عُبَيْسَةُ، عَنْ زَكَرِيَّا، عَنْ أَبِي الزَّنَادِ، عَنْ عُرْوَةَ، عَنْ سَهْلِ، عَنْ زَيْدِ.

2194. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ forbade the sale of fruits till their benefit is evident. He forbade both the seller and the buyer (of such a sale).

٢١٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى يَبْدُوَ صَلاَحُهَا. نَهَى الْبَائِعَ وَالْمُبْتَاعَ. [راجع: ١٤٨٦]

2195. Narrated Anas رضي الله عنه: Allāh’s Messenger ﷺ forbade the sale of date-fruits till they were ripe.

Abū ‘Abdullāh (Al-Bukhārī) said, “That means till they were red (can be eaten).”

٢١٩٥ - حَدَّثَنَا ابْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا حُمَيْدُ الطَّلَبِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُبَاعَ تَمْرَةٌ التَّخْلُ حَتَّى تَرْتَهُوَ.

(1) (Ch. 2193) Pleiades is the collection of stars which start to appear at dawn in the early summer when it gets very hot in Hijāz at the early season of the ripening of fruits. The appearance of these stars is a sign of the ripening of dates.

قَالَ أَبُو عَبْدِ اللَّهِ: يَعْنِي حَتَّى تَحْمَرَّ. [راجع: ١٤٨٨]

2196. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ forbade the sale of (date) fruits till they were red or yellow and fit for eating.

٢١٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ سَلِيمِ بْنِ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاء قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ تُبَاعَ الثَّمَرَةُ حَتَّى تُشَقِّحَ. فَقِيلَ: وَمَا تُشَقِّحُ؟ قَالَ: تَحْمَارُ وَتَضْفَارُ وَيُؤْكَلُ مِنْهَا. [راجع: ١٤٨٧]

(86) CHAPTER. The sale of date-palms (date trees) before their benefit is evident, (i.e., their dates are ripe).

(٨٦) بَابُ بَيْعِ النَّخْلِ قَبْلَ أَنْ يَبْدُوَ صِلَاحُهَا.

2197. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ forbade the sale of fruits till their benefit is evident; and the sale of date-palms till the dates are almost ripe. He was asked what ‘are almost ripe’ meant. He replied, “Got red and yellow.”

٢١٩٧ - حَدَّثَنِي عَلِيُّ بْنُ الْهَيْثَمِ: حَدَّثَنَا مُعَلَّى: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنِ بَيْعِ الثَّمَرَةِ حَتَّى يَبْدُوَ صِلَاحُهَا، وَعَنِ النَّخْلِ حَتَّى يَزْهُوَ. قِيلَ: وَمَا يَزْهُو؟ قَالَ: يَحْمَارُ أَوْ يَضْفَارُ.

(87) CHAPTER. If somebody sells fruits before their benefit is evident and free from blights and then they get afflicted with some defects, they will be given back to the seller.

[راجع: ١٤٨٨]

(٨٧) بَابُ إِذَا بَاعَ الثَّمَارَ قَبْلَ أَنْ يَبْدُوَ صِلَاحُهَا ثُمَّ أَصَابَتْهَا عَاهَةٌ فَهُوَ مِنَ الْبَائِعِ.

2198. Narrated Anas bin Mālik رضي الله عنه: Allāh’s Messenger ﷺ forbade the sale of fruits till they are almost ripe. He was asked what is meant by ‘are almost ripe.’ He replied, “Till they become red.” Allāh’s Messenger ﷺ further said, “If Allāh spoiled the fruits, what right would one have to take the money of one’s brother.”

٢١٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ بَيْعِ الثَّمَارِ حَتَّى تَزْهِيَ، فَقِيلَ لَهُ: وَمَا تَزْهِي؟ قَالَ:

حَتَّى تَحْمَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ إِذَا مَنَعَ اللَّهُ الثَّمْرَةَ، بِمَ يَأْخُذُ أَحَدُكُمْ مَالَ أُخِيهِ؟». [راجع: ١٤٨٨]

2199. Narrated Ibn Shihāb: If somebody bought fruits before their benefit is evident and then the fruits were spoiled with blights, the loss would be suffered by the owner (not the buyer).

Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ said, “Do not sell or buy fruits before their benefit was evident and do not sell fresh fruits (dates) for dried dates.”

٢١٩٩ - وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: لَوْ أَنَّ رَجُلًا ابْتَاعَ ثَمْرًا قَبْلَ أَنْ يَبْدُوَ صَلَاحُهُ ثُمَّ أَصَابَتْهُ عَاهَةٌ كَانَ مَا أَصَابَهُ عَلَى رَبِّهِ.

أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبْتَاعُوا الثَّمْرَةَ حَتَّى يَبْدُوَ صَلَاحُهَا، وَلَا تَبِيعُوا الثَّمْرَ بِالثَّمْرِ». [راجع: ١٤٨٦]

(88) CHAPTER. To buy foodstuff on credit.

2200. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ bought some foodstuff from a Jew on credit and mortgaged his armour to him.

(٨٨) بَابُ شِرَاءِ الطَّعَامِ إِلَى أَجَلٍ
٢٢٠٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، قَالَ: ذَكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنِ فِي السَّلْفِ فَقَالَ: لَا بَأْسَ بِهِ. ثُمَّ حَدَّثَنَا عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ فَرَهْنَهُ دِرْعَهُ. [راجع: ٢٠٦٨]

(89) CHAPTER. If one wishes to buy (a better quality of) dates for (a low quality of) dates [that is a kind of *Ribā* (usury) and is called *Ribā-Al-Faql*].

2201, 2202. Narrated Abū Sa‘īd Al-Khudrī and Abū Hurairah رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates

(٨٩) بَابُ إِذَا أَرَادَ بَيْعَ ثَمْرٍ بِثَمْرٍ خَيْرٍ مِنْهُ
٢٢٠١، ٢٢٠٢ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ

(from Khaibar). The Prophet ﷺ asked, “Are all the dates of Khaibar like this?” He replied, “By Allāh, no, O Allāh’s Messenger! But we barter one *Ṣā’* of this (type of dates) for two *Ṣā’* of dates of ours and two *Ṣā’* of it for three of ours.” Allāh’s Messenger ﷺ said, “Do not do so [as that is a kind of *Ribā* (usury)] but sell the mixed dates (of inferior quality) for money, and then buy good dates with money.”

المُسَيَّبِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ فَجَاءَهُ بِتَمْرٍ حَبِيبٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكُلْتُ تَمْرَ خَيْبَرَ هَكَذَا؟» قَالَ: لَا، وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ وَالصَّاعَيْنِ بِالثَّلَاثِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَفْعَلْ، بَعِ الْجَمْعَ بِالذَّرَاهِمِ ثُمَّ ابْتَغِ بِالذَّرَاهِمِ جَنِيبًا». [الحديث: ٢٢٠١، انظر: ٢٣٠٢، ٤٢٤٤، ٤٢٤٦، ٧٣٥٠؛ [الحديث: ٢٢٠٢، انظر:

٢٣٠٣، ٤٢٤٥، ٤٢٤٧، ٧٣٥١]

(90) CHAPTER. Whoever sold or rented date-palms which were pollinated, or land which was sown (with wheat or barley).

(٩٠) بَابٌ مَنْ بَاعَ نَخْلًا قَدْ أُبْرِثَ، أَوْ أَرْضًا مَزْرُوعَةً، أَوْ بِإِجَارَةٍ

2203. Narrated Nāfi', the freed-slave of Ibn 'Umar: If pollinated date-palms are sold and nothing is mentioned (in the contract) about their fruits, the fruits will go to the person who has pollinated them, and so will be the case with the slave and the cultivator. Nāfi' mentioned those three things.

٢٢٠٣ - قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ لِي إِبْرَاهِيمُ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ: يُخْبِرُ عَنْ نَافِعِ مَوْلَى ابْنِ عُمَرَ: أَيُّمَا نَخْلٍ بَاعَتْ قَدْ أُبْرِثَ لَمْ يُذْكَرِ الثَّمَرُ، فَالْثَّمَرُ لِلَّذِي أُبْرِثَ. وَكَذَلِكَ الْعَبْدُ وَالْحَرْتُ، سَمَى لَهُ نَافِعٌ هَؤُلَاءِ الثَّلَاثَةَ. [انظر: ٢٢٠٤،

٢٢٠٦، ٢٣٧٩، ٢٧١٦]

2204. Narrated 'Abdullāh bin 'Umar رضي الله عنهما said, “If somebody sells pollinated date-palms, the fruits will be for the seller unless the buyer stipulates that they will be for himself (and the seller agrees).”

٢٢٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ

بَاعَ نَخْلًا قَدْ أُبْرِثَ فَشَمَرْتُهَا لِلْبَائِعِ
إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ». [راجع:

[٢٢٠٣

(91) CHAPTER. The sale of unharvested crops for a measured quantity of foodstuff.

(٩١) بَابُ بَيْعِ الزَّرْعِ بِالطَّعَامِ كَيْلًا

2205. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ forbade *Al-Muzābana*, i.e., to sell ungathered dates of one’s garden for measured dried dates or fresh ungathered grapes for measured dried grapes; or standing crops for measured quantity of foodstuff. He forbade all such bargains.

٢٢٠٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمُزَابَنَةِ، أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ إِنْ كَانَ نَخْلًا بِثَمَرٍ كَيْلًا. وَإِنْ كَانَ كَرْمًا أَنْ يَبِيعَهُ بِزَيْبٍ كَيْلًا، وَإِنْ كَانَ زَرْعًا أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ. وَنَهَى عَنِ ذَلِكَ كُلِّهِ. [راجع: ٢١٧١]

(92) CHAPTER. The sale of date-palms completely (with roots and stems).

(٩٢) بَابُ بَيْعِ النَّخْلِ بِأَصْلِهِ

2206. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “Whoever pollinates date-palms and then sells them, the fruits will belong to him unless the buyer stipulates that the fruits should belong to him (and the seller agrees).”

٢٢٠٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ أَبْرَ نَخْلًا ثُمَّ بَاعَ أَصْلَهَا فَلِلَّذِي أَبْرَ ثَمَرُ النَّخْلِ إِلَّا أَنْ يَشْتَرِطَهُ الْمُبْتَاعُ». [راجع: ٢٢٠٣]

(93) CHAPTER. *Bai’ Al-Mukhāḍara* (the sale of grains or vegetables before their benefit is evident).

(٩٣) بَابُ بَيْعِ الْمُخَاَصَّرَةِ

2207. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ forbade *Muhāqala*, *Mukhāḍara*, *Mulamasa*, *Munābaḍha* and *Muzābana*. (See glossary and previous *Aḥādīth* for the meanings of these terms.)

٢٢٠٧ - حَدَّثَنَا إِسْحَاقُ بْنُ وَهَبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ حَدَّثَنَا أَبِي قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ أَبِي طَلْحَةَ الْأَنْصَارِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ

عَنِ الْمُحَاقَلَةِ وَالْمُحَاضِرَةِ
وَالْمُلَامَسَةِ وَالْمُنَابَذَةِ وَالْمُرَابَنَةِ .

2208. Narrated Ḥumaid: Anas رضي الله عنه said, "The Prophet ﷺ forbade the selling of dates till they were almost ripe." We asked Anas, "What does 'almost ripe' mean?" He replied, "They get red and yellow. The Prophet ﷺ added, 'If Allāh destroyed the fruits present on the trees, what right would the seller have to take the money of his brother (somebody else)?"

٢٢٠٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ ثَمَرِ التَّمْرِ حَتَّى يَزْهُو، فَقُلْنَا لِأَنَسٍ: مَا زَهُوْهَا؟ قَالَ: تَحْمَرُّ وَتَصْفُرُّ. أَرَأَيْتَ إِنْ مَنَعَ اللَّهُ التَّمَرَ بِمِ تَسْتَحِلُّ مَالَ أَخِيكَ؟ [راجع: ١٤٨٨]

(94) CHAPTER. The sale and eating of spadix (edible pith growing at the upper part of the trunk of a palm tree).

2209. Narrated Ibn 'Umar رضي الله عنهما: I was with the Prophet ﷺ while he was eating spadix. He said, "From the trees there is a tree which resembles a faithful believer." I wanted to say that it was the date palm, but I was the youngest among them (so I kept quiet). He added, "It is the date-palm."

(٩٤) بَابُ بَيْعِ الْجُمَارِ وَأَكْلِهِ .

٢٢٠٩ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَهُوَ يَأْكُلُ جُمَارًا، فَقَالَ: «مِنَ الشَّجَرِ شَجَرَةٌ كَالرَّجُلِ الْمُؤْمِنِ»، فَأَرَدْتُ أَنْ أَقُولَ: هِيَ النَّخْلَةُ، فإِذَا أَنَا أَحَدُهُمْ، قَالَ: «هِيَ النَّخْلَةُ». [راجع: ٦١]

(95) CHAPTER. In cases where there is no fixed judgement, the traditions and conventions of each community are to be referred to, to deduce a judgement in such matters as sales, renting, measuring and weighing.

Shuraih told the weavers, "You are permitted to follow your own conventions to solve your problems (it is legal for you to stick to your traditions in bargain)."

Narrated 'Abdul Wahāb: Ayyūb said he heard from Muḥammad who said, "There is

(٩٥) بَابُ مَنْ أَجْرَى أَمْرَ الْأَمْصَارِ عَلَى مَا يَتَعَارَفُونَ بَيْنَهُمْ فِي الْبُيُوعِ وَالْإِجَارَةِ، وَالْكَيْلِ وَالْوِزْنِ، وَسُنَنِهِمْ عَلَى نِيَاتِهِمْ وَمَذَاهِبِهِمُ الْمَشْهُورَةِ. وَقَالَ شُرَيْحٌ لِلْعَزَائِلِينَ: سُنَّتُكُمْ بَيْنَكُمْ وَقَالَ عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ: لَا بَأْسَ الْعَشْرَةَ بِأَحَدٍ عَشَرَ، وَيَأْخُذُ لِلتَّفَقَّةِ رِبْحًا.

no harm in selling for eleven what you buy for ten, and you are allowed to take a profit for expenses.”

The Prophet ﷺ told Hind, “Take what is reasonable and sufficient for you and your sons.” Allāh تعالى says: “Whoever is poor, can eat (from the orphan’s property) what is just and reasonable (according to his labours).” (V.4:6).

Al-Ḥasan hired a donkey from ‘Abdullāh bin Mirdās and asked him about the hire. The latter replied that it was for two *Daniq* (a *Daniq* equals 1/6th Dirham). So Al-Ḥasan rode away. Another time, Al-Ḥasan came to ‘Abdullāh bin Mirdās and asked him to hire the donkey to him and rode away without asking him about the hire, but he sent him half a Dirham.⁽¹⁾

2210. Narrated Anas bin Mālik عنه رضي الله عنه: Abū Ṭaiba cupped Allāh’s Messenger ﷺ and so Allāh’s Messenger ﷺ ordered that a *Ṣā’* of dates be paid to him and ordered his masters (for he was a slave) to reduce his tax.⁽²⁾

2211. Narrated ‘Āishah عنها رضي الله عنها: Hind, the mother of Mu’āwiyā said to Allāh’s Messenger ﷺ, “Abū Sufyān (her husband) is a miser. Am I allowed to take from his money secretly?” The Prophet ﷺ said to her, “You and your sons may take what is sufficient, just and reasonable.”

وقَالَ النَّبِيُّ ﷺ لِهِنْدٍ: «خُذِي مَا يَكْفِيكَ وَوَلَدِكَ بِالْمَعْرُوفِ». وَقَالَ تَعَالَى: «وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ» [النساء: ٦] وَاكْتَرَى الْحَسَنُ مِنْ عَبْدِ اللَّهِ بْنِ مُرْدَاسٍ حِمَارًا فَقَالَ: يَكْم؟ قَالَ: بِدَانِقَيْنِ، فَرَكِبَهُ ثُمَّ جَاءَ مَرَّةً أُخْرَى فَقَالَ: الْحِمَارَ الْجِمَارَ، فَرَكِبَهُ وَلَمْ يُشَارِطْهُ. فَبَعَثَ إِلَيْهِ بِبَصْفٍ دِرْهَمٍ.

٢٢١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدِ الطَّلَوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَجَمَ رَسُولُ اللَّهِ ﷺ أَبُو طَيْبَةَ فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِبَصَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يُخَفُّوا عَنْهُ مِنْ خَرَاجِهِ. [راجع: ٢١٠٢]

٢٢١١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ. عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: قَالَتْ هِنْدُ أُمُّ مُعَاوِيَةَ لِرَسُولِ اللَّهِ ﷺ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَخَذَ مِنْ مَالِهِ سِرًّا؟ قَالَ: «خُذِي أَنْتِ

(1) (Ch. 95) Al-Ḥasan did not ask about the hire the second time depending on what they had agreed upon the first time. He sent ‘Abdullāh more than what was due out of generosity.

(2) (H. 2210) Slaves had to pay their masters certain taxes.

وَبُنُوكَ مَا يَكْفِيكَ بِالْمَعْرُوفِ». [انظر:

٢٤٦٠، ٣٨٢٥، ٥٣٥٩، ٥٣٦٤، ٥٣٧٠،

[٦٦٤١، ٧١٦١، ٧١٨٠]

2212. Narrated 'Urwa: I heard 'Āishah saying, "The Holy Verse: '...Whoever amongst guardians is rich, he should take no wages but if he is poor, let him have for himself what is just and resonable (according to his labour)' (V.4 :6), was revealed concerning the guardian of the orphans who looks after them and manages favourably their financial affairs; if the guardian is poor, he could have from it what is just and resonable (according to his labour)."

٢٢١٢ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا

ابْنُ نُمَيْرٍ: أَخْبَرَنَا هِشَامُ ح.

وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ قَالَ:

سَمِعْتُ عُثْمَانَ بْنَ فَرْقَدٍ قَالَ: سَمِعْتُ

هِشَامَ بْنَ عُرْوَةَ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّهُ

سَمِعَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْعِفْ وَمَنْ كَانَ فَقِيرًا

فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦]: أَنْزَلَتْ

فِي وَالِي الْيَتِيمِ الَّذِي يُقِيمُ عَلَيْهِ

وَيُضْلِحُ فِي مَالِهِ، إِنْ كَانَ فَقِيرًا أَكَلَ

مِنْهُ بِالْمَعْرُوفِ». [انظر: ٢٧٦٥، ٤٥٧٥]

(٩٦) بَابُ بَيْعِ الشَّرِيكِ مِنْ شَرِيكِهِ.

(96) CHAPTER. Selling of a joint property by one partner to the other.

2213. Narrated Jābir رضي الله عنه: Allāh's Messenger ﷺ gave pre-emption (to the partner) in every joint property, but if the boundaries of the property were demarcated or the ways and streets were fixed, then there was no pre-emption.

٢٢١٣ - حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا

عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ

الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ

رَضِيَ اللَّهُ عَنْهُ قَالَ: جَعَلَ رَسُولُ اللَّهِ

ﷺ الشُّفْعَةَ فِي كُلِّ مَالٍ لَمْ يُقَسِّمْ،

فَإِذَا وَقَعَتِ الْحُدُودُ وَضُرَّقَتِ الطَّرِيقُ

فَلَا شُفْعَةَ. [انظر: ٢٢١٤، ٢٢٥٧،

[٢٤٩٥، ٢٤٩٦، ٦٩٧٦]

(97) CHAPTER. The sale of undivided common land, buildings and belongings.

(٩٧) بَابُ بَيْعِ الْأَرْضِ وَالذُّورِ

وَالْعُرُوضِ مُشَاعًا غَيْرَ مَقْسُومٍ.

2214. Narrated Jābir bin 'Abullāh رضي الله عنه: Allāh's Messenger ﷺ decided the validity of pre-emption in every joint

٢٢١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ

مَجْبُوبٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا

undivided property, but if the boundaries were well marked or the ways and streets were fixed, then there was no pre-emption.

Narrated 'Abdul Wāhid the same as above but said, "...in every joint undivided thing..."

Narrated Hishām from Ma'mar the same as above but said, "...in every property..."

مَعْمَرٌ، عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَضَى النَّبِيُّ ﷺ بِالشُّفْعَةِ فِي كُلِّ مَالٍ لَمْ يُقَسِّمْ. فَإِذَا وَقَعَتِ الْحُدُودُ، وَضُرِّبَتِ الطَّرِيقُ فَلَا شُفْعَةَ.

حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بِهَذَا. وَقَالَ: فِي كُلِّ مَا لَمْ يُقَسِّمْ. تَابِعُهُ هِشَامٌ، عَنْ مَعْمَرٍ. قَالَ عَبْدُ الرَّزَّاقِ: فِي كُلِّ مَالٍ، رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الرَّهْرِيِّ.

[راجع: ٢٢١٣]

(98) CHAPTER. If somebody buys something for another without his permission and the latter accepts it.

2215. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: the Prophet ﷺ said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allāh with the best deed you have performed (so that Allāh might remove the rock)'. One of them said, 'O Allāh! My parents were old and I used to go out for to graze (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allāh! If You regard that I did it only for Your sake, then please remove this rock so that we may

(٩٨) بَابُ إِذَا اشْتَرَى شَيْئًا لِغَيْرِهِ بِغَيْرِ إِذْنِهِ فَرَضِي.

٢٢١٥ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «خَرَجَ ثَلَاثَةٌ نَفَرٍ يَمْشُونَ فَأَصَابَهُمُ الْمَطَرُ فَدَخَلُوا فِي غَارٍ فِي جَبَلٍ فَأَنْحَطَتْ عَلَيْهِمْ صَخْرَةٌ. قَالَ: فَقَالَ بَعْضُهُمْ لِبَعْضٍ: ادْعُوا اللَّهَ بِأَفْضَلِ عَمَلٍ عَمِلْتُمُوهُ. فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنِّي كَانَ لِي أَبْوَانٌ شَيْخَانِ كَبِيرَانِ فَكُنْتُ أَخْرِجُ فَأَرْعَى، ثُمَّ أَجِيءُ فَأَحْلُبُ فَأَجِيءُ بِالْجِلَابِ فَأَتِي بِهِ أَبَوَيَّ فَيَسْرَبَانِ. ثُمَّ أَسْقِي الصَّبِيَّةَ

see the sky.' So, the rock was moved a bit. The second said, 'O Allāh! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one hundred Dīnār (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allāh, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allāh! If You regard that I did it only for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allāh! No doubt You know that once I employed a worker for one *Faraq* (three *Ṣā'*) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allāh! If You regard that I did it only for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave." [See Vol 4. *Ḥadīth* No.3465.]

وأهلي وامرأتي. فاختبست ليلته فجنث فإذا هما نائمان، قال: فكرهت أن أوقظهما، والصبية يتصاعون عند رجلي. فلم يزال ذلك دأبي ودأبهما حتى طلع الفجر. اللهم إن كنت تعلم أنني فعلت ذلك ابتغاء وجهك فأفرج عني فرجة نرى منها السماء. قال: ففرج عنهم. وقال الآخر: اللهم إن كنت تعلم أنني كنت أحب امرأة من بنات عمي كأشد ما يحب الرجل النساء. فقالت: لا تنال ذلك منها حتى تُعطيها مائة دينار، فسعيت فيها حتى جمعتها فلما قعدت بين رجلها قالت: اتق الله ولا تفض الخاتم إلا بحقه. فممت وتركتها. فإن كنت تعلم أنني فعلت ذلك ابتغاء وجهك فأفرج عني فرجة، قال: ففرج عنهم الثلثين. وقال الآخر: اللهم إن كنت تعلم أنني استأجرت أجيراً بقرق من ذرة فأعطيته وأبي ذلك أن يأخذ، فعمدت إلى ذلك الفرق فزرعته حتى اشتريت منه بقرراً وراعيها. ثم جاء فقال: يا عبد الله، أعطني حقي. فقلت: انطلق إلى تلك البقر راعيها فإنها لك. فقال: استهزئ بي؟ قال: فقلت: ما استهزئ بك ولكنها لك، اللهم إن كنت تعلم أنني فعلت

ذَلِكَ ابْتِغَاءً وَجْهَكَ قَافِرُجَ عَنَّا،
فَكَشِفَ عَنْهُمْ». [انظر: ٢٢٧٢، ٢٣٣٣،
٥٩٧٤، ٣٤٦٥]

(99) CHAPTER. Buying and selling with *Mushrikun* (pagans) and with the enemy at war.

2216. Narrated 'Abdur-Rahmān bin Abū Bakr رضي الله عنهما: We were with the Prophet ﷺ when a tall *Mushrik* with long matted unkempt hair came driving his sheep. The Prophet ﷺ asked him, "Are those sheep for sale or for gifts?" The *Mushrik* replied, "They are for sale." The Prophet ﷺ bought one sheep from him.

(٩٩) بَابُ الشَّرَاءِ وَالْبَيْعِ مَعَ
الْمُشْرِكِينَ وَأَهْلِ الْحَرْبِ

٢٢١٦ - حَدَّثَنَا أَبُو النُّعْمَانِ:
حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ،
عَنْ أَبِي عَثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا
مَعَ النَّبِيِّ ﷺ ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ
مُشْعَانٌ طَوِيلٌ يَغْنَمُ يَسُوقُهَا. فَقَالَ
النَّبِيُّ ﷺ: «أَبِيعَا أَمْ عَطَيْتَهُ؟» أَوْ قَالَ:
«أَمْ هِبَةٌ؟» قَالَ: لَا، بَلْ بَيْعٌ، فَاشْتَرَى
مِنْهُ شَاةً. [انظر: ٢٦١٨، ٥٣٨٢]

(100) CHAPTER. The purchase of a slave from the enemy at war and giving him (to somebody) as a gift and manumitting him.

The Prophet ﷺ asked Salmān to make a contract of his manumission with his masters. In reality Salmān was a free man but the *Mushrikun* oppressed him and sold him.

'Ammār, Şuhaib and Bilāl were taken as captives in (war) booty.

Allāh تعالى said:

"And Allāh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hand possess, so that they may be equal with them in respect thereof.⁽¹⁾ Do they then deny the Favour of Allāh?" (V.16:71)

(١٠٠) بَابُ شِرَاءِ الْمَمْلُوكِ مِنْ
الْحَرْبِيِّ وَهَيْبَتِهِ وَعَتَقِهِ

وَقَالَ النَّبِيُّ ﷺ لِسَلْمَانَ: كَاتِبٌ،
وَكَانَ حُرًّا فَظَلَمُوهُ وَبَاعُوهُ. وَسَيِّئَ
عَمَارٌ وَضَهَيْبٌ وَبِلَالٌ. وَقَالَ اللَّهُ
تَعَالَى: ﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ
فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي رِزْقِهِمْ
عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ
أَفْبِتْعَمُوهُ اللَّهُ يَجْحَدُونَ﴾ [النحل:
٧١].

(1) (Ch. 100) This example Allāh has set forth for the (pagans, etc.) who associate false deities with Allāh that they would not agree to share their wealth with their slaves, then how they agree to share false deities with Allāh in His worship.

2217. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Prophet Ibrahim (Abraham) emigrated with Sārah and entered a village where there was a king from amongst the kings, or a tyrant from amongst the tyrants. (The king) was told that Ibrāhīm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming woman. So, the king sent for Ibrāhīm and asked, 'O Ibrāhīm (Abraham)! Who is this lady accompanying you?' Ibrāhīm replied, 'She is my sister (i.e., in religion).' Then Ibrāhīm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allāh, there are no true believers on the earth except you and I.' Then Ibrāhīm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered *Ṣalāt* (prayer) and said, 'O Allāh! If I have believed in You and Your Messenger, and have saved my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. On seeing the condition of the king, Sārah said, 'O Allāh! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered *Ṣalāt* (prayer) and said, 'O Allāh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. On seeing that state of the king, Sārah said, 'O Allāh! If he should die, the people will say that I have killed him.' The king got

٢٢١٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الرِّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «هَاجَرَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ بِسَارَةَ فَدَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ مِنَ الْمُلُوكِ، أَوْ جَبَّارٌ مِنَ الْجَبَابِرَةِ. فَقِيلَ: دَخَلَ إِبْرَاهِيمُ بِامْرَأَةٍ هِيَ مِنْ أَحْسَنِ النِّسَاءِ. فَأَرْسَلَ إِلَيْهِ: أَنْ يَا إِبْرَاهِيمُ، مَنْ هَذِهِ النِّسَاءُ مَعَكَ؟ قَالَ: أُخْتِي، ثُمَّ رَجَعَ إِلَيْهَا فَقَالَ: لَا تُكْذِبِي حَدِيثِي، فَإِنِّي أَخْبَرْتُهُمْ أَنَّكَ أُخْتِي، وَاللَّهِ إِنْ عَلَى الْأَرْضِ مِنْ مُؤْمِنٍ غَيْرِي وَغَيْرِكَ. فَأَرْسَلَ بِهَا إِلَيْهِ فَقَامَ إِلَيْهَا فَقَامَتْ تَوَضُّأً وَتُصَلِّيَ، فَقَالَتْ: اللَّهُمَّ إِنْ كُنْتُ أَمَنْتُ بِكَ وَبِرَسُولِكَ وَأَخَصَنْتُ فَرْجِي إِلَّا عَلَى زَوْجِي فَلَا تُسَلِّطْ عَلَيَّ الْكَافِرَ. فَعَطَّ حَتَّى رَكَضَ بِرِجْلِهِ». قَالَ الْأَعْرَجُ قَالَ: أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: «قَالَتْ: اللَّهُمَّ إِنْ يَمُتْ يُقَالُ: هِيَ فَتَلْتُهُ. فَأَرْسَلَ ثُمَّ قَامَ إِلَيْهَا فَقَامَتْ تَوَضُّأً وَتُصَلِّيَ وَتَقُولُ: اللَّهُمَّ إِنْ كُنْتُ أَمَنْتُ بِكَ وَبِرَسُولِكَ وَأَخَصَنْتُ فَرْجِي إِلَّا عَلَى زَوْجِي فَلَا تُسَلِّطْ عَلَيَّ هَذَا الْكَافِرَ. فَعَطَّ حَتَّى رَكَضَ بِرِجْلِهِ». قَالَ عَبْدُ الرَّحْمَنِ: قَالَ أَبُو سَلَمَةَ قَالَ أَبُو هُرَيْرَةَ: «قَالَتْ: اللَّهُمَّ إِنْ يَمُتْ

either two or three attacks, and after recovering from the last attack he said, 'By Allāh! You have sent a Satan to me. Take her to Ibrāhīm (Abraham) عليه السلام and give her to Ibrāhīm (Abraham) and said, 'Allāh humiliated the disbeliever and gave us a slave-girl for service'.⁽¹⁾

2218. Narrated 'Aishah رضي الله عنها Sa'd bin Abī Waqqāṣ and 'Abd bin Zam'a quarrelled over a boy. Sa'd said, "O Allāh's Messenger! This boy is the son of my brother ('Utba bin Abī Waqqās) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles." 'Abd bin Zam'a said, "O Allāh's Messenger! This is my brother and was born on my father's bed from his slave-girl." Allāh's Messenger ﷺ cast a look at the boy and found definite resemblance to 'Utba and then said, "The boy is for you, O'Abd bin Zam'a. The child goes to the owner of the bed (on which he was born), and the adulterer gets nothing but the stones (despair, i.e., to be stoned to death). Then the Prophet ﷺ said, "O Sauda bint Zam'a! Screen yourself from this boy." So, Sauda never saw him again.

2219. Narrated Sa'd that his father said: 'Abdur-Raḥmān bin 'Aūf said to Ṣuḥaib, "Fear Allāh and do not ascribe yourself to somebody other than your father." Ṣuḥaib replied, "I would not like to say it even if I were given large amounts of money, but I say

فَيَقَالُ: هِيَ قَتَلَتْهُ. فَأُرْسِلَ فِي الثَّانِيَةِ أَوْ فِي الثَّلَاثَةِ، فَقَالَ: وَاللَّهِ مَا أُرْسَلْتُمْ إِلَيَّ إِلَّا شَيْطَانًا، أَرْجِعُوهَا إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَأَعْطُوهَا آجَرَ. فَرَجَعَتْ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَتْ: أَشْعَرْتُ أَنْ اللَّهَ كَبَتَ الْكَافِرَ وَأَخْدَمَ وَلِيدَةً؟» [انظر: ٢٦٣٥،

[٦٩٥٠، ٥٠٨٤، ٣٣٥٨، ٣٣٥٧

١٢٢١٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلَامٍ، فَقَالَ سَعْدُ: هَذَا يَا رَسُولَ اللَّهِ ابْنُ أُخِي عْتَبَةَ بْنِ أَبِي وَقَّاصٍ عَهْدَ إِلَيَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَى شَبِيهِ. وَقَالَ عَبْدُ بْنُ زَمْعَةَ: هَذَا أُخِي يَا رَسُولَ اللَّهِ، وُلِدَ عَلَيَّ فِرَاشِ أَبِي مِنْ وَلِيدَتِي. فَتَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى شَبِيهِ فَرَأَى شَبَهَا بَيْنًا بَعْتَبَةَ فَقَالَ: «هُوَ لَكَ يَا عَبْدُ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ. وَاخْتَجِبِي مِنْهُ يَا سَوْدَةَ بِنْتُ زَمْعَةَ»، فَلَمْ تَرَهُ سَوْدَةَ قَطُّ.

٢٢١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ أَبِيهِ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ لِصَهْبٍ: اتَّقِ اللَّهَ وَلَا

(1) (H. 2217) Ibrāhīm (Abraham) عليه السلام accepted the gift from the infidel.

I was kidnapped in my childhood.”

2220. Narrated 'Urwa bin Az-Zubair: Ḥakīm bin Ḥizām said, “O Allāh's Messenger! I used to do good deeds in the Pre-Islāmic Period of Ignorance, such as keeping good relations with my kith and kin, manumitting slaves and giving alms. Shall I receive a reward for all that?” Allāh's Messenger ﷺ replied, “You embraced Islām with all the good deeds which you did in the past.”

(101) CHAPTER. The hides of dead animals before tanning.

2221. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما:

Once Allāh's Messenger ﷺ passed by a dead sheep and said to the people, “Wouldn't you benefit by its skin?”

The people replied that it was dead.

The Prophet ﷺ said, “But its eating only is illegal.”

(102) CHAPTER. The killing of pigs.

And Jābir said, “The Prophet ﷺ made the sale of pigs illegal.”

2222. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, “By Him (Allāh)

تَدْعُ إِلَى غَيْرِ أَبِيكَ. فَقَالَ صُهِيبٌ: مَا يَسْرُرُنِي أَنْ لِي كَذَا وَكَذَا وَأَنِّي قُلْتُ ذَلِكَ. وَلَكِنِّي سُرِفْتُ وَأَنَا صَبِيٌّ.

٢٢٢٠ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ: أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّنْتُ أَوْ أَتَحَنَّنْتُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَلَاةٍ وَعَتَاةٍ وَصَدَقَةٍ، هَلْ لِي فِيهَا أَجْرٌ؟ قَالَ حَكِيمٌ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسَلَّمْتَ عَلَى مَا سَلَفَ لَكَ مِنْ خَيْرٍ». [راجع: ١٤٣٦]

(١٠١) بَابُ جُلُودِ الْمَيِّتَةِ قَبْلَ أَنْ تَدْبَغَ.

٢٢٢١ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ:

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِشَاةٍ مَيِّتَةٍ فَقَالَ: «هَلَّا اسْتَمْتَعْتُمْ بِهَا بِهَا؟» قَالُوا: إِنَّهَا مَيِّتَةٌ، قَالَ: «إِنَّمَا حَرَّمَ أَكْلَهَا». [راجع: ١٤٩٢]

(١٠٢) بَابُ قَتْلِ الْخِنْزِيرِ.

وقال جابر: حَرَّمَ النَّبِيُّ ﷺ بَيْعَ الْخِنْزِيرِ.

٢٢٢٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

in Whose Hands my soul is, surely the son of Maryam (Mary) 'Iesa (Jesus)⁽¹⁾ will shortly descend amongst you people (Muslims) and will judge mankind justly by the Law of the Qur'an (as a just ruler) and will break the cross and kill the pigs and abolish the *Jizya* (a tax taken from the non-Muslims, who are under the protection of the Muslim government. This *Jizya* tax will not be accepted by 'Iesa [(Jesus) عليه السلام]. Then there will be abundance of money and nobody will accept charitable gifts. [See *Fath Al-Bāri*, for details].

(103) CHAPTER. The fat of the dead animal should not be melted, nor should it be sold.

Jābir narrated this from the Prophet ﷺ.

2223. Narrated Ibn 'Abbās رضي الله عنهما: Once 'Umar was informed that a certain man has sold an alcoholic drink. 'Umar said, "May Allāh curse him! Doesn't he know that Allāh's Messenger ﷺ said, 'May Allāh curse the Jews, for Allāh had forbidden them to eat the fat of animals but they melted it and sold it'."⁽²⁾

2224. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "May Allāh curse the jews, because Allāh made fat illegal for

حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُفْسِطًا فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنزِيرَ، وَيَصْعَقَ الْجَزْيَةَ، وَيَفِيضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ». [انظر: ٢٤٧٦، ٣٤٤٨، ٣٤٤٩]

(١٠٣) بَابٌ لَا يُذَابُ شَحْمُ الْمَيِّتَةِ وَلَا يُبَاعُ وَدَكْمُهُ.

رَوَاهُ جَابِرٌ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

٢٢٢٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: أَخْبَرَنِي طَاوُسٌ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَلَغَ عُمَرَ أَنَّ فُلَانًا بَاعَ خَمْرًا، فَقَالَ: قَاتَلَ اللَّهُ فُلَانًا، أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَاتَلَ اللَّهُ الْيَهُودَ. حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا». [انظر: ٣٤٦٠]

٢٢٢٤ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ

(1) (H.2222) 'Iesa (Jesus), the son of Maryam (Mary) عليه السلام will descend as a leader of the Muslims, and it is a severe warning to the Christians who claim to be the followers of 'Iesa (Jesus) and he will break the cross and kill the pigs, and he (عليه السلام) will abolish the *Jizya* tax and all mankind will be required to embrace Islam with no other alternative.

(2) (H. 2223) This indicates that it is not permissible to sell a thing which is illegal to eat.

them but they sold it and ate its price.”

شهاب: سَمِعْتُ سَعِيدَ بْنِ الْمُسَيَّبِ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «قَاتَلَ اللَّهُ
يَهُودًا. حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ
فَبَاعُوهَا وَأَكَلُوا أَمْثَانَهَا».

قَالَ أَبُو عَبْدِ اللَّهِ: قَاتَلَهُمُ اللَّهُ:
لَعَنَهُمْ. ﴿قَوْلٌ﴾: لِعَنْ ﴿الْمُرْصُونَ﴾:
الكَذَّابُونَ.

(104) CHAPTER. The selling of the pictures of inanimated objects having no souls and what is hated from that.

2225. Narrated Sa'īd bin Abū Al-Ḥasan: While I was with Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا, a man came and said, "O father of 'Abbās! I am a human being and my sustenance is from my manual profession and I make these pictures." Ibn 'Abbās said, "I will tell you only what I heard from Allāh's Messenger ﷺ. I heard him saying, 'Whoever makes a picture will be punished by Allāh till he puts soul (life) in it, and he will never be able to put soul (life) in it.'" Hearing this, that man heaved a sigh and his face turned pale. Ibn 'Abbās said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other inanimated objects having no souls."

[See *Fath Al-Bārī*, for details]

(١٠٤) بَابُ بَيْعِ التَّصَاوِيرِ الَّتِي لَيْسَ فِيهَا رُوحٌ، وَمَا يُكْرَهُ مِنْ ذَلِكَ.

٢٢٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الْوَهَّابِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ:
أَخْبَرَنَا عَوْفٌ عَنْ سَعِيدِ بْنِ أَبِي
الْحَسَنِ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا إِذْ آتَاهُ رَجُلٌ فَقَالَ:
يَا أَبَا عَبَّاسٍ، إِنِّي إِنْسَانٌ إِنَّمَا مَعِيشَتِي
مِنْ صَنْعَةِ يَدَيَّ، وَإِنِّي أَصْنَعُ هَذِهِ
التَّصَاوِيرَ، فَقَالَ ابْنُ عَبَّاسٍ: لَا
أَحَدُكَ إِلَّا مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ
ﷺ، سَمِعْتُهُ يَقُولُ: «مَنْ صَوَّرَ صُورَةَ
فَإِنَّ اللَّهَ مُعَذِّبُهُ حَتَّى يَنْفُخَ فِيهَا الرُّوحَ
وَلَيْسَ يَنْفُخُ فِيهَا أَبَدًا». فَرَبَّأَ الرَّجُلُ
رَبْوَةً شَدِيدَةً وَاضْفَرَّ وَجْهَهُ فَقَالَ:
وَيْحَكَ إِنْ أُبَيَّتَ إِلَّا أَنْ تَصْنَعَ فَعَلَيْكَ
يَهَذَا الشَّجَرِ، كُلُّ شَيْءٍ لَيْسَ فِيهِ
رُوحٌ. قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعَ سَعِيدُ
بْنُ أَبِي عَرُوبَةَ مِنَ النَّضْرِ بْنِ أَنَسٍ هَذَا
الْوَاحِدَ. [انظر: ٥٩٦٣، ٧٠٤٢]

(105) CHAPTER. Trade of alcoholic drinks is illegal.

Jābir رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ made the trade of alcoholic drinks illegal."

2226. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: When the last verses of *Sūrah Al-Baqarah* were revealed, the Prophet ﷺ went out (of his house to the mosque) and said, "The trade of alcoholic drinks has been made illegal."

(106) CHAPTER. The sin of a person who sells a free man (knowingly and intentionally).

2227. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh says, 'I will be against three persons on the Day of Resurrection:

1. One who makes a covenant in My Name, but he proves treacherous.
2. One who sells a free person (as a slave) and eats the price.
3. And one who employs a labourer and gets the full work done by him but does not pay him his wages'."

(107) CHAPTER. The Prophet ﷺ ordered the Jews to sell their land when he exiled them (drove them out of Al-Madina).

(108) CHAPTER. The sale of a slave (for a slave) and an animal for an animal on credit.

And Ibn 'Umar bought a mount (riding camel) for four camels which he promised to

(١٠٥) **بَابُ تَحْرِيمِ التَّجَارَةِ فِي الْحَمْرِ.**

وَقَالَ جَابِرٌ رَضِيَ اللهُ عَنْهُ: حَرَّمَ النَّبِيُّ ﷺ بَيْعَ الْحَمْرِ.

٢٢٢٦ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: لَمَّا نَزَلَتْ آيَاتُ سُورَةِ الْبَقَرَةِ عَنْ آخِرِهَا خَرَجَ النَّبِيُّ ﷺ فَقَالَ: حُرِّمَتِ التَّجَارَةُ فِي الْحَمْرِ.

(١٠٦) **بَابُ إِنْ مَن بَاعَ حُرًّا.**

٢٢٢٧ - حَدَّثَنِي بِشْرُ بْنُ مَرْحُومٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللهُ: ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ. وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ. وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ».

(١٠٧) **بَابُ أَمْرِ النَّبِيِّ ﷺ الْيَهُودَ بِبَيْعِ أَرْضِيهِمْ حِينَ أَجْلَاهُمْ.**
فِيهِ الْمَقْبَرِيُّ، عَنْ أَبِي هُرَيْرَةَ.

(١٠٨) **بَابُ بَيْعِ الْعَبْدِ وَالْحَيَوَانَ بِالْحَيَوَانَ نَسِيئَةً.**

وَاشْتَرَى ابْنُ عُمَرَ رَاحِلَةً بِأَرْبَعَةِ

deliver at Ar-Rabadha. Ibn 'Abbās said, "One camel may be better than two." Rāfi' bin Khadij once bought a camel for two camels and he delivered one instantly and said, "If Allāh will, I will bring you the other tomorrow without delay." And said Ibn Al-Musaiyab. "There is no *Ribā* (in animals) i.e., in selling one camel for two, or one sheep for two sheep on credit."

Ibn Sirīn said, "There is no harm in selling one camel for two on credit."

2228. Narrated Anas رَضِيَ اللهُ عَنْهُ: Amongst the captives was Şafiyya. First she was given to Dihya Al-Kalbi and then to the Prophet ﷺ.⁽¹⁾

(109) CHAPTER. The sale of slaves.

2229. Narrated Abū Sa'id Al-Khudrī رَضِيَ اللهُ عَنْهُ that while he was sitting with Allāh's Messenger ﷺ (an Anṣārī man came) and said, "O Allāh's Messenger! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?" The Prophet ﷺ said, "Do you really do that? It is better for you not to do it. No soul that which Allāh has destined to exist, but will surely come into existence."

[See *Faṭḥ Al-Bārī*]

أَبْعَرَةَ مَضْمُونَةَ عَلَيْهِ يُوفِّيَهَا صَاحِبَهَا بِالرَّبْدَةِ. وَقَالَ ابْنُ عَبَّاسٍ: قَدْ يَكُونُ الْبَعِيرُ خَيْرًا مِنَ الْبَعِيرَيْنِ. وَاشْتَرَى رَافِعُ بْنُ خَدِيجٍ بَعِيرًا بِبَعِيرَيْنِ فَأَعْطَاهُ أَحَدَهُمَا، وَقَالَ: آتِيكَ بِالْآخَرِ غَدًا زَهْوًا إِنْ شَاءَ اللَّهُ. وَقَالَ ابْنُ الْمُسَيْبِ: لَا رَبًّا فِي الْحَيَوَانِ، الْبَعِيرُ بِالْبَعِيرَيْنِ. وَالشَّأَةُ بِالشَّائَتَيْنِ إِلَى أَجْلِ. وَقَالَ ابْنُ سِيرِينَ: لَا بَأْسَ بِبَعِيرٍ بِبَعِيرَيْنِ وَدِرْهَمٍ بِدِرْهَمٍ نَسِيئَةً.

٢٢٢٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ فِي السَّبْيِ صَفِيئَةٌ، فَصَارَتْ إِلَى دِحْيَةَ الْكَلْبِيِّ. ثُمَّ صَارَتْ إِلَى النَّبِيِّ ﷺ. [راجع: ٣٧١]

(١٠٩) بَابُ بَيْعِ الرِّقِيِّ

٢٢٢٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ مُحَرَّرٍ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللهُ عَنْهُ أَخْبَرَهُ: أَنَّهُ بَيْنَمَا هُوَ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نَصِيبُ سَبْيًا. فَتُنْحَبُ الْأَثْمَانُ فَكَيْفَ تَرَى فِي الْعَزْلِ؟ فَقَالَ: «أَوْ إِنَّكُمْ تَفْعَلُونَ ذَلِكَ؟ لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَلِكَ،

(1) (H. 431) When the Prophet ﷺ took Şafiyya for himself, he told Dihya to choose another slave-girl from among the captives. So, this case is a kind of buying a slave on credit. [See *Faṭḥ Al-Bārī*].

فَإِنَّهَا لَيْسَتْ نَسَمَةٌ كَتَبَ اللَّهُ أَنْ تَخْرُجَ
إِلَّا هِيَ خَارِجَةٌ» .
(١١٠) بَابُ بَيْعِ الْمُدَبَّرِ .

(110) CHAPTER. The sale of *Mudabbar* (i.e., a slave who is promised by his master to be manumitted after the latter's death).

2230. Narrated Jābir عنه رضي الله عنه: The Prophet ﷺ sold a *Mudabbar* (on behalf of his master who was still living and was in need of money).

٢٢٣٠ - حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا
وَكَيْعٌ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَلَمَةَ بْنِ
كُهَيْلٍ، عَنْ عَطَاءٍ عَنْ جَابِرِ رَضِيَ اللَّهُ
عَنْهُ قَالَ: بَاعَ النَّبِيُّ ﷺ الْمُدَبَّرَ.
[راجع: ٢١٤١]

2231. Narrated Jābir bin 'Abdullāh رضي الله عنه رضي الله عنه: Allāh's Messenger ﷺ sold (a *Mudabbar*). [See *Fath Al-Bārī*]

٢٢٣١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
سُفْيَانُ عَنْ عَمْرٍو: سَمِعَ جَابِرَ بْنَ عَبْدِ
اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَاعَهُ
رَسُولُ اللَّهِ ﷺ. [راجع: ٢١٤١]

2232, 2233. Narrated Zaid bin Khālid and Abū Hurairah عنه رضي الله عنه that Allāh's Messenger ﷺ was asked about an unmarried slave-girl who committed illegal sexual intercourse. They heard him saying, "Flog⁽¹⁾ her, and if she commits illegal sexual intercourse again after that, flog her again, and on the third (or the fourth) offense, sell her."⁽²⁾

٢٢٣٢، ٢٢٣٣ - حَدَّثَنِي زُهَيْرُ
بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا
أَبِي، عَنْ صَالِحٍ قَالَ: حَدَّثَ ابْنُ
شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ
خَالِدٍ وَأَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا
أَخْبَرَاهُ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ
يُسْأَلُ عَنِ الْأَمَةِ تَزَنِي وَلَمْ تُحْصَنَ.
قَالَ: «اجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ
فاجلدوها ثُمَّ يبعوها بَعْدَ الثَّالِثَةِ أَوْ
الرَّابِعَةِ». [راجع: ٢١٥٢]

2234. Narrated Abū Hurairah عنه رضي الله عنه: I heard the Prophet ﷺ saying, "If a slave-girl of yours commits illegal sexual intercourse

٢٢٣٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي اللَّيْثُ، عَنْ

(1) (H. 2232) A slave-girl committing illegal sexual intercourse is punished with 50 lashes, which are half the lashes given to a free unmarried person. Stoning is not prescribed for slaves committing illegal sexual intercourse.

(2) (H. 2232) The narrator is not sure whether the Prophet ﷺ said, "...the third or the fourth offense..."

and her illegal sexual intercourse is proved, she should be lashed, and after that nobody should blame her, and if she commits illegal sexual intercourse the second time, she should be lashed and nobody should blame her after that, and if she does the offense for the third time and her illegal sexual intercourse is proved, she should be sold, even for a hair rope.”

سَعِيدٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا زَنَتْ أَمَةٌ أَحَدَكُمْ فَتَبَيَّنَ زَنَاهَا فَلْيَجْلِدْهَا الْحَدَّ وَلَا يُثْرَبْ عَلَيْهَا، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا الْحَدَّ وَلَا يُثْرَبْ، ثُمَّ إِنْ زَنَتْ الثَّلَاثَةَ فَتَبَيَّنَ زَنَاهَا فَلْيَبِعْهَا وَلَوْ بِحَبْلِ مِنْ شَعْرٍ».

[راجع: ٢١٥٢]

(111) CHAPTER. One can travel with a slave-girl without knowing whether she is pregnant or not?

(١١١) بَابُ هَلْ يُسَافِرُ بِالْبَجَارِيَةِ قَبْلَ أَنْ يَسْتَبْرَأَهَا؟

Al-Hasan found no harm in her master's kissing or fondling with her.

وَلَمْ يَرَ الْحَسَنُ بَأْسًا أَنْ يُقَبِّلَهَا أَوْ يُبَاشِرَهَا. وَقَالَ ابْنُ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِذَا وَهَبْتَ الْوَالِدَةَ الَّتِي تُوْتَأُ أَوْ يَبِعْتَ أَوْ عَنَقْتَ فَلْيُسْتَبْرَأْ رَحِمُهَا بِحَيْضَةٍ، وَلَا تُسْتَبْرَأَ الْعُدْرَاءُ. وَقَالَ عَطَاءٌ: لَا بَأْسَ أَنْ يُصِيبَ مِنْ جَارِيَتِهِ الْحَامِلِ مَا دُونَ الْفَرْجِ. وَقَالَ اللَّهُ تَعَالَى: ﴿إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ﴾ [المؤمنون: ٦].

Ibn 'Umar رضي الله عنهما said, “If a slave-girl who is suitable to have sexual relations is given to somebody as a gift, or sold or manumitted, her master should not have sexual intercourse with her before she gets one menstruation so as to be sure of absence of pregnancy, and there is no such necessity for a virgin.”

'Atā said, “There is no harm in fondling with one's pregnant⁽¹⁾ slave-girl without having sexual intercourse with her. Allāh said:

‘Except with their wives and the (woman slaves) whom their right hands possess...’” (V.70:30)

2235. Narrated Anas bin Mālik رضي الله عنه: the Prophet ﷺ came to Khaibar and when Allāh made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Şafiyya bint Huyai bin Akhtab was mentioned to him. Her husband had been killed while she was a bride. Allāh's

٢٢٣٥ - حَدَّثَنَا عَبْدُ الْعَفَّارِ بْنُ دَاوُدَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ النَّبِيُّ ﷺ خَيْبَرَ فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ

(1) (Ch. 111) Pregnant from another man, not her master.

Messenger ﷺ selected her for himself and he set out in her company till he reached Sadder-Rawḥā' where her menses were over and he married her. Then *Hais* (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allāh's Messenger ﷺ then said to me, "Inform those who are around you (about the wedding banquet)." So that was the marriage banquet given by Allāh's Messenger for (his marriage with) Ṣāfiyya. After that we proceeded to Al-Madīna and I saw that Allāh's Messenger ﷺ was covering her with a cloak while she was behind him. Then he would sit beside his camel and let Ṣāfiyya put her feet on his knees to ride (the camel).

(112) CHAPTER. The sale of dead animals and idols.

2236. Narrated Jābir bin 'Abdullāh رضي الله عنه: In the year of the conquest of Makkah, I heard Allāh's Messenger ﷺ saying, "Allāh and His Messenger made illegal the trade of alcoholic liquors, dead animals, pigs and idols." The people asked, "O Allāh's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allāh's Messenger ﷺ further said, "May Allāh curse the Jews, for Allāh made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price."

ذُكِرَ لَهُ جَمَالٌ صَفِيَّةٌ بِنْتُ حُمَيِّ بْنِ أَحْطَبٍ، وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرُوسًا، فَاصْطَفَاهَا رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، فَخَرَجَ بِهَا حَتَّى بَلَغْنَا سَدَّ الرُّوحَاءِ حَلَّتْ فَبَنَى بِهَا ثُمَّ صَنَعَ حَيْسًا فِي نِطْعٍ صَغِيرٍ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَنْ مَنْ حَوْلَكَ»، فَكَانَتْ يَلُوكَ وَليمةَ رَسُولِ اللَّهِ ﷺ عَلَى صَفِيَّةَ. ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ، قَالَ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يُحَوِّي لَهَا وَرَاءَهُ بِعَبَاءَةٍ. ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ فَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ. [راجع: ٣٧١]

(١١٢) بَابُ بَيْعِ الْمَيْتَةِ وَالْأَصْنَامِ.

٢٢٣٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ وَهُوَ بِمَكَّةَ عَامَ الْفَتْحِ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْحَمْرِ وَالْمَيْتَةِ وَالْخَنزِيرِ وَالْأَصْنَامِ». فَقِيلَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهَا يُطْلَى بِهَا السُّفُنُ وَيُدْهَنُ بِهَا الْجُلُودُ. وَيَسْتَصْبَحُ بِهَا النَّاسُ. فَقَالَ: «لَا، هُوَ حَرَامٌ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «عِنْدَ ذَلِكَ: «قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ لَمَّا حَرَّمَ شُحُومَهَا جَمَلُوهُ ثُمَّ

بَاعُوهُ فَأَكَلُوا ثَمَنَهُ»، وَقَالَ أَبُو
عَاصِمٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا
يَزِيدُ: كَتَبَ إِلَيَّ عَطَاءٌ: سَمِعْتُ جَابِرًا
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [انظر:

[٤٦٣٣، ٤٢٩٦]

(113) CHAPTER. The price of a dog.

2237. Narrated Abū Mas'ūd Al-Anṣārī
رضي الله عنه: Allāh's Messenger ﷺ forbade
taking the price of a dog, money earned by
prostitution and the earnings of a soothsayer.

(١١٣) بَابُ ثَمَنِ الْكَلْبِ.

٢٢٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ
شِهَابٍ. عَنْ أَبِي بَكْرِ بْنِ عَبْدِ
الرَّحْمَنِ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَى عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ،
وَحُلُوانِ الْكَاهِنِينَ. [انظر: ٢٢٨٢،

[٥٧٦١، ٥٣٤٦]

2238. Narrated Aun bin Abū Juhaifa: I
saw my father buying a slave whose
profession was cupping, and ordered that
his instruments (of cupping) be broken. I
asked him the reason for doing so. He
replied, "Allāh's Messenger ﷺ prohibited
taking money for blood, the price of a dog,
and the earnings of a slave-girl by
prostitution; he ﷺ cursed her who tattoos
and her who gets tattooed, the eater of Ribā
(usury) and also the one who gives it and the
maker of pictures."

٢٢٣٨ - حَدَّثَنَا حَجَّاجُ بْنُ
مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي
عَوْنُ بْنُ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ أَبِي
اشْتَرَى حَجَّامًا فَأَمَرَ بِمَحَاجِمِهِ
فَكَسِرَتْ فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: إِنَّ
رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الدَّمِّ،
وَتَمَنِ الْكَلْبِ، وَكَسْبِ الْأَمَةِ، وَلَعْنِ
الْوَأْسِمَةِ وَالْمُسْتَوْشِمَةِ، وَآكِلِ الرِّبَا
وَمُؤَكَّلِهِ وَلَعْنِ الْمُصَوِّرِ. [راجع: ٢٠٨٦]

٣٥ - كتاب السلم

35 - THE BOOK OF AS-SALAM
(A sale in which the price is paid at once for goods to be delivered later)

(1) CHAPTER. *As-Salam* by a definite known specified measure.

2239. Narrated Ibn ‘Abbās رضي الله عنهما : Allāh’s Messenger ﷺ came to Al-Madina and the people used to pay in advance the price of fruits to be delivered within one or two years. (The subnarrator is in doubt whether it was one to two years or two to three years.) The Prophet ﷺ said, “Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates).”

Narrated Ibn Abī Najīh as above, mentioning only known specific measure.

(١) بَابُ السَّلْمِ فِي كَيْلِ مَعْلُومٍ

٢٢٣٩ - حَدَّثَنِي عَمْرُو بْنُ زُرَّارَةَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ: أَخْبَرَنَا ابْنُ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمُنْهَالِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَالنَّاسُ يُسَلِّفُونَ فِي الثَّمْرِ الْعَامَ وَالْعَامَيْنِ - أَوْ قَالَ: عَامَيْنِ أَوْ ثَلَاثَةَ، شَكََّ إِسْمَاعِيلُ - فَقَالَ: «مَنْ سَلَفَ فِي تَمْرٍ فَلْيُسَلِّفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ».

حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا إِسْمَاعِيلُ، عَنِ ابْنِ أَبِي نَجِيحٍ بِهَذَا: «فِي كَيْلِ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ». [انظر: ٢٢٤٠، ٢٢٤١]

[٢٢٥٣، ٢٢٤١]

(2) CHAPTER. *As-Salam* for a known specified weight.

2240. Narrated Ibn ‘Abbās رضي الله عنهما : The Prophet ﷺ came to Al-Madina and the people used to pay in advance the price of dates to be delivered within two or three years. He said (to them), “Whoever pays in advance the price of a thing to be delivered later should pay it for a known specified measure, at known specified weight, for a known specified time-period.”

(٢) بَابُ السَّلْمِ فِي وَزْنِ مَعْلُومٍ

٢٢٤٠ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا ابْنُ عُسَيْبَةَ: أَخْبَرَنَا ابْنُ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمُنْهَالِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يُسَلِّفُونَ بِالثَّمْرِ السَّنَتَيْنِ

Narrated Ibn Abī Najīh as above, saying, "He should pay the price in advance for a known specified measure and for a known specified time-period."

2241. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ came (to Al-Madina) and he told the people (regarding the payment of money in advance that they should pay it) for known specified measure and a known specified weight and known specified time-period.

2242, 2243. Narrated Shu'ba: Muḥammad or 'Abdullāh bin Abū Al-Mujālid said, "Abdullāh bin Shaddād and Abū Burda differed regarding *As-Salam*, so they sent me to Ibn Abī Aūfā رضي الله عنهما and I asked him about it. He replied, 'In the lifetime of Allāh's Messenger ﷺ, Abū Bakr and 'Umar, we used to pay in advance the prices of wheat, barley, dried grapes and dates to be delivered later.' I also asked Ibn Abzā and he, too, replied as above."

وَالثَّلَاثَ، فَقَالَ: «مَنْ أَسْلَفَ فِي شَيْءٍ فَبِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ». [راجع: ٢٢٣٩] حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي ابْنُ أَبِي نَجِيحٍ وَقَالَ: «فَلْيُسَلَفْ فِي كَيْلٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ».

٢٢٤١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ ابْنِ كَثِيرٍ، عَنْ أَبِي الْمُنْهَالِ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَدِمَ النَّبِيُّ ﷺ وَقَالَ: «فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ». [راجع: ٢٢٣٩]

٢٢٤٢، ٢٢٤٣ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ أَبِي الْمُجَالِدِ. ح وَحَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي الْمُجَالِدِ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مُحَمَّدٌ أَوْ عَبْدُ اللَّهِ بْنُ أَبِي الْمُجَالِدِ، قَالَ: اخْتَلَفَ عَبْدُ اللَّهِ بْنُ شَدَّادِ بْنِ الْهَادِ وَأَبُو بُرْدَةَ فِي السَّلْفِ فَبَعَثُونِي إِلَى ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ فَسَأَلْتُهُ فَقَالَ: إِنَّا كُنَّا نُسَلَفُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالزَّبِيبِ وَالتَّمْرِ. وَسَأَلْتُ ابْنَ أَبِي بَرزَةَ فَقَالَ مِثْلَ ذَلِكَ. [الحديث:

٢٢٤٢، انظر: ٢٢٤٤، ٢٢٥٥؛

[الحديث: ٢٢٤٣، انظر: ٢٢٤٥، ٢٢٥٤]

(٣) **بَابُ السَّلَامِ إِلَى مَنْ لَيْسَ عِنْدَهُ أَضْلٌ**

٢٢٤٤، ٢٢٤٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي مُجَالِدٍ قَالَ: بَعَثَنِي عَبْدُ اللَّهِ بْنُ شَدَادٍ وَأَبُو بُرْدَةَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا فَقَالَا: سَلُهُ هَلْ كَانَ أَضْحَابَ النَّبِيِّ ﷺ فِي عَهْدِ النَّبِيِّ ﷺ يُسْلِفُونَ فِي الْحِنْطَةِ؟ فَقَالَ عَبْدُ اللَّهِ: كُنَّا نُسْلِفُ نَيْطَ أَهْلِ الشَّامِ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالرَّزِيْتِ، فِي كَيْلِ مَعْلُومٍ إِلَى أَجْلِ مَعْلُومٍ. قُلْتُ: إِلَى مَنْ كَانَ أَضْلُهُ عِنْدَهُ؟ قَالَ: مَا كُنَّا نَسْأَلُهُمْ عَنْ ذَلِكَ. ثُمَّ بَعَثَانِي إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى. فَسَأَلْتُهُ فَقَالَ: كَانَ أَضْحَابَ النَّبِيِّ ﷺ يُسْلِفُونَ فِي عَهْدِ النَّبِيِّ ﷺ وَلَمْ نَسْأَلُهُمْ: أَلَهُمْ حَرْثٌ أَمْ لَا؟ [راجع: ٢٢٤٢، ٢٢٤٣]

(3) **CHAPTER. As-Salam to a person who has got nothing (to pay for the prices he receives in advance).**

2244, 2245. Narrated Muḥammad bin Al-Mujālid: 'Abdullāh bin Shaddād and Abū Burda sent me to 'Abdullāh bin Abī Aūfā and told me to ask 'Abdullāh whether the people in the lifetime of the Prophet ﷺ used to pay in advance for wheat (to be delivered later). 'Abdullāh replied, "We used to pay in advance to the peasants of Sham for wheat, barley and olive oil for a known specified measure to be delivered in a known specified time-period." I asked (him), "Was the price paid (in advance) to those who had the things to be delivered later?" 'Abdullāh bin Aufā replied, "We did not use to ask them about that." Then they sent me to 'Abdur Raḥmān bin Abzā and I asked him. He replied, "The Companions of the Prophet ﷺ used to practise *As-Salam* in the lifetime of the Prophet ﷺ and we did not use to ask them whether they had standing crops or not."

Narrated Muḥammad bin Abī Al-Mujālid as above (*Hadīth* No.2244, 2245) and said, "We used to pay them in advance for wheat and barley (to be delivered later)."

Narrated Ash-Shaibānī, "And also for oil."

Narrated Ash-Shaibānī (who said) "We used to pay in advance for wheat, barley and dried grapes."

حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي مُجَالِدٍ بِهِذَا، وَقَالَ: فَسْأَلُهُمْ فِي الْحِنْطَةِ وَالشَّعِيرِ. وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ، عَنْ سُفْيَانَ: حَدَّثَنَا الشَّيْبَانِيُّ وَقَالَ: وَالرَّزِيْتِ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ

2246. Narrated Abū Bakhtari Aṭ-Ṭāi: I asked Ibn ‘Abbas رَضِيَ اللهُ عَنْهُمَا about *As-Salam* for (the fruits of) date-palms. He replied, “The Prophet ﷺ forbade the sale of dates on the trees till they became fit for eating and could be weighed.” A man asked what to be weighed (as the dates were still on the trees). Another man sitting beside Ibn ‘Abbās replied, “Till they are cut and stored.”⁽¹⁾

Narrated Abū Al-Bakhtari: I heard Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا (saying) that the Prophet ﷺ forbade... etc. as above.

(4) CHAPTER. *As-Salam* for (the fruits of) date-palms.

2247, 2248. Narrated Abū al-Bakhtari: I asked Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا about *As-Salam* for (the fruits of) date-palms. He replied, “The Prophet ﷺ forbade the sale of dates till their benefit becomes evident and fit for eating, and also the sale of silver (for gold) on credit.”

I asked Ibn ‘Abbās about *As-Salam* for dates and he replied, “The Prophet ﷺ forbade the sale of dates till they were fit for eating and could be estimated.”

2249, 2250. Narrated Abū Al-Bakhtari: I

وَقَالَ: فِي الْحِنْطَةِ وَالشَّعِيرِ وَالرَّيْبِ.

٢٢٤٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عَمْرُو قَالَ: سَمِعْتُ أَبَا الْبَحْتَرِيِّ الطَّائِيَّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ السَّلْمِ فِي النَّخْلِ، قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يُؤْكَلَ مِنْهُ وَحَتَّى يُوزَنَ، فَقَالَ رَجُلٌ: مَا يُوزَنُ؟ فَقَالَ لَهُ رَجُلٌ إِلَى جَانِبِهِ: حَتَّى يُحْرَزَ. وَقَالَ مُعَاذٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو قَالَ أَبُو الْبَحْتَرِيِّ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: نَهَى النَّبِيُّ ﷺ مِثْلَهُ. [انظر: ٢٢٤٨، ٢٢٥٠]

(٤) بَابُ السَّلْمِ فِي النَّخْلِ

٢٢٤٧ ، ٢٢٤٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي الْبَحْتَرِيِّ قَالَ: سَأَلْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ السَّلْمِ فِي النَّخْلِ، فَقَالَ: نُهِيَ عَنْ بَيْعِ النَّخْلِ حَتَّى يَضْلَحَ وَعَنْ بَيْعِ الْوَرِقِ نِسَاءً بِنَاجِزٍ. وَسَأَلْتُ ابْنَ عَبَّاسٍ عَنِ السَّلْمِ فِي النَّخْلِ فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يُؤْكَلَ مِنْهُ - أَوْ يَأْكَلَ مِنْهُ - وَحَتَّى يُوزَنَ. [راجع: ١٤٨٦،

[٢٢٤٦

٢٢٤٩ ، ٢٢٥٠ - حَدَّثَنَا مُحَمَّدٌ

(1) (H. 2246) In some narrations occurs: ‘Till they could be estimated (while still on the trees).’

asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا about *As-Salam* for dates. Ibn 'Umar replied, "The Prophet ﷺ forbade the sale (of fruits) of date-palms until they were fit for eating; and also forbade the sale of silver for gold on credit." I also asked Ibn 'Abbās about it. Ibn 'Abbās replied, "The Prophet ﷺ forbade the sale of dates till they were fit for eating, and could be weighed." I asked him, "What is to be weighed (as the dates are on the trees)?" A man sitting by Ibn 'Abbās said, "It means till they are cut and stored."

بُنْ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ،
عَنْ عَمْرِو، عَنْ أَبِي الْبُحْتَرِيِّ: سَأَلْتُ
ابْنَ عَمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ السَّلْمِ
فِي النَّخْلِ، فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ
بَيْعِ الشَّمْرِ حَتَّى يَصْلُحَ. وَنَهَى عَنِ
الْوَرِقِ بِالذَّهَبِ نَسَاءً يَنْجِزُ. وَسَأَلْتُ
ابْنَ عَبَّاسٍ فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ
بَيْعِ النَّخْلِ حَتَّى يَأْكُلَ أَوْ يُوزَنَ،
وَحَتَّى يُوزَنَ. قُلْتُ: وَمَا يُوزَنُ؟ قَالَ
رَجُلٌ عِنْدَهُ: حَتَّى يُحْرَزَ. [راجع:

١٤٨٦، ٢٢٤٦]

(5) CHAPTER. The guarantor in *As-Salam*.

2251. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: Allah's Messenger ﷺ bought some foodstuff (barley) from a jew on credit and mortgaged his iron armour to him (the amour stands for a guarantor).

(٥) بَابُ الْكَفِيلِ فِي السَّلْمِ

٢٢٥١ - حَدَّثَنِي مُحَمَّدُ بْنُ
سَلَامٍ: حَدَّثَنَا يَعْلَى: حَدَّثَنَا
الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ،
عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ:
اشْتَرَى رَسُولُ اللهِ ﷺ طَعَاماً مِنْ
يَهُودِي بَنَسِيئَةَ وَرَهْنَهُ دِرْعاً لَهُ مِنْ
حَدِيدٍ. [راجع: ٢٠٦٨]

(6) CHAPTER. Mortgaging in *As-Salam*.

2252. Narrated Al-A'mash: We argued at Ibrāhīm's dwelling place about mortgaging in *As-Salam*. He said, "Aishah رَضِيَ اللهُ عَنْهَا said, "The Prophet ﷺ bought some foodstuff from a jew on credit and the payment was to be made by a known definite time-period, and he mortgaged his iron armour to him'."

(٦) بَابُ الرَّهْنِ فِي السَّلْمِ

٢٢٥٢ - حَدَّثَنِي مُحَمَّدُ بْنُ
مَحْبُوبٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا
الْأَعْمَشُ قَالَ: تَذَاكَرْنَا عِنْدَ إِبْرَاهِيمَ
الرَّهْنَ فِي السَّلْفِ، فَقَالَ: حَدَّثَنِي
الْأَسْوَدُ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا:
أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِي
طَعَاماً إِلَى أَجَلٍ مَعْلُومٍ وَارْتَهَنَ مِنْهُ
دِرْعاً مِنْ حَدِيدٍ. [راجع: ٢٠٦٨]

(7) CHAPTER. *As-Salam* for a fixed specified period.

Ibn 'Abbās, Abu Sa'īd, Al-Aswad and Al-Ḥasan permitted it. Ibn 'Umar said, "There is no harm in buying foodstuff to be delivered within a known specified time-period, at a known fixed price provided that it is not standing crops that have not yet become ripe and free from blights and diseases."

2253. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ came to Al-Madīna and the people used to pay in advance the prices of fruits to be delivered within two to three years. The Prophet ﷺ said (to them), "Buy fruits by paying their prices in advance on condition that the fruits are to be delivered to you according to a known specified measure, within a known specified time-period." Ibn Najīh said, "...by a known specified measure and a known specified weight."

2254, 2255. Narrated Muḥammad bin Abī Al-Mujālid: Abū Burda and 'Abdullāh bin Shaddād sent me to 'Abdur Raḥmān bin Abzā and 'Abdullāh bin Abī Aūfā to ask them about the *As-Salaf* (*As-Salam*). They said, "We used to get war booty while we were with Allāh's Messenger ﷺ, and when the peasants of *Sham* came to us we used to pay them in advance for wheat, barley, and oil to be delivered within a known fixed time-period." I asked them, "Did the peasants own standing crops or not?" They replied, "We never asked them about it."

(٧) بَابُ السَّلْمِ إِلَى أَجَلٍ مَعْلُومٍ،

وَبِهِ قَالَ ابْنُ عَبَّاسٍ وَأَبُو سَعِيدٍ وَالْحَسَنُ وَالْأَسْوَدُ. وَقَالَ ابْنُ عُمَرَ: لَا بَأْسَ فِي الطَّعَامِ الْمَوْصُوفِ بِسِعْرِ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ، مَا لَمْ يَكُنْ ذَلِكَ فِي زَرْعٍ لَمْ يَبْدُ صَلَاحُهُ.

٢٢٥٣ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ ابْنِ كَثِيرٍ، عَنْ أَبِي الْمُهَالِبِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يُسَلِّفُونَ فِي الثَّمَارِ السَّنَتَيْنِ وَالثَّلَاثَ، فَقَالَ: «أَسَلِّفُوا فِي الثَّمَارِ فِي كَيْلٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ». وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ، وَقَالَ: «فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ». [راجع: ٢٢٣٩]

٢٢٥٤، ٢٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي الْمُجَالِدِ قَالَ: أُرْسِلَنِي أَبُو بَرْدَةَ وَعَبْدُ اللَّهِ بْنُ شَدَّادٍ إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى وَعَبْدُ اللَّهِ بْنِ أَبِي أَوْفَى، فَسَأَلْتُهُمَا عَنِ السَّلْفِ، فَقَالَا: كُنَّا نَصِيبُ الْمَغَايِمَ مَعَ رَسُولِ اللَّهِ ﷺ فَكَانَ يَأْتِينَا أَنْبَاطٌ مِنْ أَنْبَاطِ الشَّامِ فَسُئِلْتُهُمْ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالزَّرْبِيِّ إِلَى أَجَلٍ مُسَمًّى، قَالَ: قُلْتُ: أَكَانَ

لَهُمْ زَرْعٌ أَوْ لَمْ يَكُنْ لَهُمْ زَرْعٌ؟ قَالَ:
مَا كُنَّا نَسْأَلُهُمْ عَنْ ذَلِكَ. [راجع:

[٢٢٤٣، ٢٢٤٢

(8) CHAPTER. *As-Salam* in buying a she-camel to be delivered after it has given birth.

(٨) بَابُ السَّلْمِ إِلَى أَنْ تُنْتَجِجَ النَّاقَةُ

2256. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The people used to sell camels on the basis of *Habal-il-Habala*.⁽¹⁾ The Prophet ﷺ forbade such sale. Nafi' explained *Habal-il-Habala* by saying. "The she-camel is to be delivered to the buyer after the she-camel gives birth."

٢٢٥٦ - حَدَّثَنِي مُوسَى بْنُ
إِسْمَاعِيلَ: أَخْبَرَنَا جُوَيْرِيَةُ، عَنْ نَافِعِ،
عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
كَانُوا يَتْبَايَعُونَ الْجَزُورَ إِلَى حَبْلِ
الْحَبْلَةِ، فَنَهَى النَّبِيُّ ﷺ عَنْهُ، فَسَرَّهُ
نَافِعٌ إِلَى أَنْ تُنْتَجِجَ النَّاقَةُ مَا فِي بَطْنِهَا.

[راجع: ٢١٤٣]

(1) (H. 2256) See glossary.

36 - THE BOOK OF PRE-EMPTION
[As-Salam in Ash-Shuf'a
(pre-emption)]

36 - كتاب الشفعة

(1) CHAPTER. *Shuf'a* (pre-emption) is valid if the property is undivided, but if the limits become defined, then there is no pre-emption.

(١) بَابُ الشُّفْعَةِ فِيمَا لَمْ يُقَسَّمْ فَإِذَا وَقَعَتِ الْحُدُودُ فَلَا شُفْعَةَ

2257. Narrated Jābir bin 'Abdullāh رضي الله عنه: Allāh's Messenger ﷺ gave the verdict of pre-emption (*Shuf'a*) for every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption.

٢٢٥٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَضَى النَّبِيُّ ﷺ بِالشُّفْعَةِ فِي كُلِّ مَا لَمْ يُقَسَّمْ، فَإِذَا وَقَعَتِ الْحُدُودُ، وَصُرِفَتِ الطَّرِيقُ، فَلَا شُفْعَةَ. [راجع: ٢٢١٣]

(2) CHAPTER. The partner should inform his partner, who has the right of pre-emption, of his intention to sell his share before selling it.

(٢) بَابُ عَرْضِ الشُّفْعَةِ عَلَى صَاحِبِهَا قَبْلَ الْبَيْعِ

Al-Hakam said, "If the pre-emptor allows his partner to sell before selling, then he has no pre-emption any more." Ash-Sha'bi said, "If the pre-emptor witnesses the sale of what he has the right to buy by pre-emption and does not object to that sale, he loses the right of pre-emption."

وَقَالَ الْحَكَمُ: إِذَا أَدِنَ لَهُ قَبْلَ الْبَيْعِ فَلَا شُفْعَةَ لَهُ. وَقَالَ الشَّعْبِيُّ: مَنْ بَيْعَتْ شُفْعَتَهُ وَهُوَ شَاهِدٌ لَا يُعْبَرُهَا فَلَا شُفْعَةَ لَهُ.

2258. Narrated 'Amr bin Ash-Sharid: While I was standing with Sa'd bin Abi Waqqās, Al-Miswar bin Makhrama came and put his hand on my shoulder. Meanwhile Abū Rāfi', the freed slave of the Prophet ﷺ came and asked Sa'd to buy from him the (two) dwellings which were in his house. Sa'd said, "By Allāh I will not buy them." Al-Miswar said, "By Allāh, you shall

٢٢٥٨ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ قَالَ: وَفَّقْتُ عَلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ فَجَاءَ الْمَسُورُ بْنُ مَحْرَمَةَ فَوَضَعَ يَدَهُ عَلَى إِحْدَى مَبْكِبَيْ إِذْ جَاءَ

buy them.” Sa’d replied, “By Allāh, I will not pay more than four thousand (Dirhams) by instalments.” Abū Rafī‘ said, “I have been offered five hundred Dīnār (for it) and had I not heard the Prophet ﷺ saying, ‘The neighbour has more right than anyone else because of his nearness, I would not give them to you for four thousand (Dirham) while I am offered five hundred Dīnār (one Dīnār equals ten Dirhams) for them.’” So, he sold it to Ṣa’d.

أَبُو رَافِعٍ مَوْلَى النَّبِيِّ ﷺ قَالَ: يَا سَعْدُ اتَّبِعْ مِنِّي بَيْتِي فِي دَارِكَ. فَقَالَ سَعْدٌ: وَاللَّهِ مَا أُبْتِئَاغُهُمَا، فَقَالَ الْمِسْوَرُ: وَاللَّهِ لَتُبْتِئَاغَهُمَا، فَقَالَ سَعْدٌ: وَاللَّهِ لَا أُزِيدُكَ عَلَى أَرْبَعَةِ آلَافٍ مُنْجَمَةً أَوْ مُقَطَّعَةً. قَالَ أَبُو رَافِعٍ: لَقَدْ أُعْطِيتُ بِهَا خَمْسِمِائَةَ دِينَارٍ، وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْجَارُ أَحَقُّ بِسَقْبِهِ» مَا أُعْطِيتُكُمَا بِأَرْبَعَةِ آلَافٍ وَأَنَا أُعْطِي بِهَا خَمْسِمِائَةَ دِينَارٍ، فَأَعْطَاهَا إِيَّاهُ.

[انظر: ٦٩٧٧، ٦٩٨١]

(3) CHAPTER. Who is considered as the nearer neighbour?

(٣) بَابُ: أَيُّ الْجَوَارِ أَقْرَبُ؟

2259. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا : I said, “O Allāh’s Messenger! I have two neighbours and would like to know to which of them I should give presents.” He replied, “To the one whose door is nearer to you.”

٢٢٥٩ - حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شُعْبَةُ. ح وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو عَمْرَانَ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ عَبْدِ اللَّهِ عَنِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي جَارَيْنِ فإِلَى أَيِّهِمَا أُهْدِي؟ قَالَ: «إِلَى أَقْرَبِهِمَا مِنْكَ بِأَبَا». [انظر: ٢٥٩٥، ٦٠٢٠]

37 - THE BOOK OF HIRING (Concerning Hiring)

(1) CHAPTER. To hire a pious man.

The Statement of Allāh تعالى :

“... Verily, the best of men for you to hire is the strong, the trustworthy.” (V.28:26)

(And what is said about) the honest treasurer, and the person who does not employ the one who is in an earnest pursuit of a job (position).

2260. Narrated Abu Mūsa Al-Ash‘arī رضي الله عنه : The Prophet ﷺ said, “The honest treasurer who gives willingly what he is ordered to give, is one of the two charitable persons (the second being the owner).”

2261. Narrated Abū Mūsa رضي الله عنه : I went to the Prophet ﷺ with two men from Ash‘arī tribe. I said (to the Prophet ﷺ), “I do not know that they want employment.” The Prophet ﷺ said, “No, we do not appoint for our jobs anybody who demands it earnestly.”

(2) CHAPTER. To shepherd sheep for *Qirāt*.⁽¹⁾

٢٧ - كتاب الإجارة

(١) بَابُ اسْتِئْجَارِ الرَّجُلِ

الصَّالِحِ وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ﴾ [الفصص: ٢٦] وَالْحَازِنُ الْأَمِينُ وَمَنْ لَمْ يَسْتَعْمِلْ مَنْ أَرَادَهُ.

٢٢٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ قَالَ: أَخْبَرَنِي جَدِّي أَبُو بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْحَازِنُ الْأَمِينُ الَّذِي يُؤَدِّي مَا أُمِرَ بِهِ طَيِّبٌ نَفْسُهُ أَحَدُ الْمُتَصَدِّقِينَ». [راجع: ١٤٣٨]

٢٢٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ قُرَّةَ بِنِ خَالِدٍ قَالَ: حَدَّثَنِي حَمِيدُ بْنُ هِلَالٍ: حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ فَقُلْتُ: مَا عَلِمْتُ أَنْهُمَا يَطْلُبَانِ الْعَمَلَ، قَالَ: «لَنْ، أَوْ لَا نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ». [انظر: ٣٠٣٨، ٤٣٤١، ٤٣٤٣، ٤٣٤٤، ٦١٢٤، ٦٩٢٣، ٧١٤٩، ٧١٥٦، ٧١٥٧]

(٢) بَابُ رَعْيِ الْعَتَمِ عَلَى قَرَارِيطَ

(1) (Ch. 2) One *Qirāt* equals one-half *Daniq* and one *Daniq* equals: one-sixth of Dirham. Sometimes it may very big as Uhud mountain (at Al-Madīna).

2262. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh did not send any Prophet but he shepherded sheep." His Companions asked him. "Did you do the same?" The Prophet ﷺ replied, "Yes, I used to shepherd the sheep of the people of Makkah for some *Qirāt*."

(3) CHAPTER. The employment of *Mushrikun* (by Muslims) if necessary, or if no Muslim is available for that purpose.

And the Prophet ﷺ employed the Jews of Khaibar (for the purpose of irrigating the land).

2263. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ and Abū Bakr employed a (*Mushrik*) man from the tribe of Banī Ad-Dail and the tribe of Banī 'Abd bin 'Adī as a guide. He was an expert guide and he broke the oath contract which he had to abide by with the tribe of Al-'Āṣi bin Wā'il, and he was on the religion of Quraish pagans (*Mushrikun*). The Prophet ﷺ and Abū Bakr had confidence in him and gave him their riding camels and told him to bring them to the cave of *Thaur* after three days. So he brought them their two riding camels after three days, and both of them (the Prophet ﷺ and Abū Bakr) set out accompanied by 'Āmir bin Fuhaira and the Daili guide who guided them below Makkah along the road leading to the sea-shore.

٢٢٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَعَثَ اللهُ نَبِيًّا إِلَّا رَعَى الْعَنَمَ». فَقَالَ أَصْحَابُهُ: وَأَنْتَ؟ فَقَالَ: «نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ».

(٣) بَابُ اسْتِئْجَارِ الْمُشْرِكِينَ عِنْدَ الضَّرُورَةِ، أَوْ إِذَا لَمْ يُوجَدْ أَهْلُ الْإِسْلَامِ

وَعَامَلِ النَّبِيُّ ﷺ يَهُودَ حَبِيرَ.

٢٢٦٣ - حَدَّثَنِي إِبرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: وَاسْتَأْجَرَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ رَجُلًا مِنْ بَنِي الدَّيْلِ، ثُمَّ مِنْ بَنِي عَبْدِ بْنِ عَدِيِّ هَادِيًا: الْمَاهِرُ بِالْهَدَايَةِ، قَدْ عَمَسَ يَمِينَ حَلْفٍ فِي آلِ الْعَاصِي بْنِ وَاثِلٍ، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ، فَأَمِنَاهُ. فَدَفَعَا إِلَيْهِ رَاجِلَتَيْهِمَا وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ. فَأَتَاهُمَا بِرَاجِلَتَيْهِمَا صَبِيحَةَ لَيَالٍ ثَلَاثٍ فَارْتَحَلَا وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ وَالِدَيْلِيُّ الدَّيْلِيُّ، فَأَخَذَ بِهِمْ أَسْفَلَ مَكَّةَ وَهُوَ طَرِيقُ السَّاحِلِ.

[راجع: ٤٧٦]

(4) CHAPTER. It is legal if somebody hires someone to work for him after three days, or after one month or after a year. When that period elapses they should carry out their contract.

2264. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ and Abū Bakr hired a man from the tribe of Banī Ad-Dail as an expert guide who was a pagans (*Mushrik*) follower of the religion of the pagans (*Mushrikun*) of Quraish. The Prophet ﷺ and Abū Bakr gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the cave of Thaur.

(5) CHAPTER. Employing labourers for services in holy battles.

2265. Narrated Ya'lā bin Umaiyya رَضِيَ اللهُ عَنْهُ: I fought in *Jaish-al-'Usra* (*Ghazwa* of Tabūk) along with the Prophet ﷺ and in my opinion that was the best of my deeds. At that time I had an employee who quarrelled with someone, and one of them bit and cut the other's finger and caused his own tooth to fall out. He, then, went to the Prophet ﷺ (with a complaint) but the Prophet ﷺ cancelled the suit and said to the complainant, "Did you expect him to let his finger in your mouth so that you might snap and cut it as does a stallion camel?"

(٤) بَابُ إِذَا اسْتَأْجَرَ أَجِيرًا لِيَعْمَلَ لَهُ بَعْدَ ثَلَاثَةِ أَيَّامٍ، أَوْ بَعْدَ شَهْرٍ، أَوْ بَعْدَ سَنَةٍ جَارًا، وَكَمَا عَلَى شَرْطِهِمَا الَّذِي اشْتَرَطَاهُ إِذَا جَاءَ الْأَجَلُ

٢٢٦٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ: قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوَّجَ النَّبِيَّ ﷺ قَالَتْ: وَاسْتَأْجَرَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ رَجُلًا مِنْ بَنِي الدَّيْلِ هَادِيًا خَرِيئًا وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ، فَذَعَا إِلَيْهِ رَاغِلَتَيْهِمَا وَوَاعَدَهُ غَارَ ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ فَأَتَاهُمَا بِرَاغِلَتَيْهِمَا صَبَحَ ثَلَاثٍ. [راجع: ٤٧٦]

(٥) بَابُ الْأَجِيرِ فِي الْعَزْوِ

٢٢٦٥ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ يَعْلَى بْنِ أُمَيَّةَ رَضِيَ اللهُ عَنْهُ قَالَ: عَزَوْتُ مَعَ النَّبِيِّ ﷺ جَيْشَ الْعُسْرَةِ فَكَانَ مِنْ أَوْتَقِ أَعْمَالِي فِي نَفْسِي. فَكَانَ لِي أَجِيرٌ فَقَاتَلَ إِنْسَانًا. فَعَصَّ أَحَدُهُمَا إِصْبَعًا صَاحِبِهِ. فَانْتَرَعَ إِصْبَعَهُ فَأَنْدَرَ نَيْبَتَهُ فَسَقَطَتْ. فَاَنْطَلَقَ إِلَى النَّبِيِّ ﷺ فَأَهْدَرَ نَيْبَتَهُ، وَقَالَ: «أَفِيدَعُ إِصْبَعَهُ فِي فَيْكٍ تَقْضُمُهَا؟» قَالَ:

أَحْسِبُهُ قَالَ: «كَمَا يَقْضُمُ الْفَحْلُ».

[راجع: ١٨٤٧]

2266. Narrated Ibn Juraij from 'Abdullāh bin Abū Mulaika from his grandfather a similar story: A man bit the hand of another man and caused his own tooth to fall out, but Abū Bakr رَضِيَ اللهُ عَنْهُ judged that he had no right for compensation (for the broken tooth).

(6) CHAPTER. If somebody employs someone and tells him the period for which he is employed, is it permissible for him not to tell him the nature of the work?

(It is permissible, if he takes into consideration Allāh's Statement): He said: "I intend to wed one of these two daughters of mine to you... (till the end of the Verse) '...Allāh is a Surety over what we say...' (V.28: 27, 28)

(7) CHAPTER. It is permissible for one to employ someone to repair a wall which is about to collapse.

2267. Narrated Ubai bin Ka'b رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Both of them [Mūsa (Moses) and Al-Khiḍr] proceeded on till they reached a wall which was about to fall." Sa'id said, "(Al-Khiḍr pointed) with his hands (towards the wall) and then raised his hands and the wall became straightened up." Ya'lā said, "I think Sa'id said, 'He (Khiḍr) passed his hand over it and it was straightened up.' (Mūsa said to him), "If you had wanted you could have taken wages for it." Sa'id said, "Wages with which to buy food."

٢٢٦٦ - قَالَ ابْنُ جُرَيْجٍ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ جَدِّهِ بِمِثْلِ هَذِهِ الصَّفَةِ: أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ فَأَنْدَرَ نَيْبَتَهُ فَأَهْدَرَهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

(٦) بَابُ إِذَا اسْتَأْجَرَ أَجِيرًا فَبَيَّنَ لَهُ الْأَجَلَ وَلَمْ يَبَيِّنِ الْعَمَلَ لِقَوْلِهِ: ﴿إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ﴾ إِلَى قَوْلِهِ: ﴿وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ﴾ [الفصص: ٢٧-٢٨] يَا أَجْرُ فَلَانَا: يُعْطِيهِ أَجْرًا، وَمِنْهُ فِي التَّعْزِيَةِ: أَجْرَكَ اللَّهُ.

(٧) بَابُ إِذَا اسْتَأْجَرَ أَجِيرًا عَلَىٰ أَنْ يُقِيمَ حَائِطًا يُرِيدُ أَنْ يَنْقَضَ جَارًا

٢٢٦٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ وَعَمْرُو بْنُ دِينَارٍ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَرِيدُ أَحَدَهُمَا عَلَىٰ صَاحِبِهِ، وَغَيْرَهُمَا قَالَ: قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدٍ، قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: حَدَّثَنِي أَبِي بْنُ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «﴿فَانطَلَقَا حَتَّىٰ إِذَا أَنَا أَهْلُ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ﴾

[الكهف: ٧٧] - قَالَ سَعِيدٌ: بِيَدِهِ هُكَذَا، وَرَفَعَ يَدَهُ - فَاسْتَقَامَ. قَالَ يَغْلَى: حَسِبْتُ أَنَّ سَعِيداً قَالَ: «فَمَسَحَهُ بِيَدِهِ فَاسْتَقَامَ» ﴿لَوْ شِئْتَ لَنَحَذَتْ عَلَيْهِ أَجْرًا﴾ [الكهف: ٧٧] قَالَ سَعِيدٌ: أَجْرٌ نَأْكُلُهُ. [راجع: ٧٤]

(8) CHAPTER. Employment up to midday.

2268. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Your example and the example of the people of the two Scriptures (i.e., Jews and Christians) is like the example of a man who employed some labourers and asked them, 'Who will work for me from morning till midday for one *Qirā'*?' The Jews accepted and carried out the work. He then asked, 'Who will work for me from midday up to the *'Salāt-ul-Aṣr* for one *Qirā'*?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the *'Aṣr* till sunset for two *Qirā'*?' You, Muslims have accepted the offer. The Jews and the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allāh) said, 'Have I withheld part of your right?' They replied in the negative. He said, 'It is My Blessing, I bestow upon whomever I wish.'

(9) CHAPTER. Employment up to the *Aṣr*.

2269. Narrated 'Abdullah bin 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Your example and the example of Jews and Christians is like the example of a man who employed some labourers to whom

(٨) بَابُ الإِجَارَةِ إِلَى نِصْفِ النَّهَارِ
٢٢٦٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُكُمْ وَمَثَلُ أَهْلِ الْكِتَابَيْنِ كَمَثَلِ رَجُلٍ اسْتَأْجَرَ أُجْرَاءً. فَقَالَ: مَنْ يَعْمَلُ لِي مِنْ غَدْوَةٍ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ؟ فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ؟ فَعَمِلَتِ النَّصَارَى. ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنَ الْعَصْرِ إِلَى أَنْ تَغِيَبَ الشَّمْسُ عَلَى قِيرَاطَيْنِ؟ فَأَنْتُمْ هُمْ، فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى فَقَالُوا: مَا لَنَا أَكْثَرَ عَمَلًا وَأَقَلَّ عَطَاءً؟ قَالَ: هَلْ نَقَصْتُمْ مِنْ حَقِّكُمْ؟ قَالُوا: لَا، قَالَ: فَذَلِكَ فَضْلِي أُوتِيَهُ مَنْ أَشَاءَ». [راجع: ٥٥٧]

(٩) بَابُ الإِجَارَةِ إِلَى صَلَاةِ الْعَصْرِ
٢٢٦٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللهِ ابْنِ دِينَارٍ مَوْلَى عَبْدِ اللهِ بْنِ عُمَرَ،

he said, 'Who will work for me up to midday for one *Qirāt* each?' The Jews carried out the work for one *Qirāt* each; and then the Christians carried out the work up to the *Aṣr* for one *Qirāt* each; and now you Muslims are working from the *Aṣr* up to sunset for two *Qirāt* each. The Jews and Christians got angry and said, 'We work more and are paid less.' The employer (Allāh) asked them, 'Have I usurped some of your right?' They replied in the negative. He (Allah) said, 'That is My Blessing, I bestow upon whomever I wish.'

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَتْلُكُمُ الْيَهُودِ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عَمَالًا، فَقَالَ: مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ فَعَمِلَتِ الْيَهُودُ عَلَى قِيرَاطٍ قِيرَاطٍ. ثُمَّ عَمِلَتِ النَّصَارَى عَلَى قِيرَاطٍ قِيرَاطٍ. ثُمَّ أَنْتُمْ الَّذِينَ تَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ. فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقْلَى عَطَاءً، قَالَ: هَلْ ظَلَمْتُمْكُمْ مِنْ حَقِّكُمْ شَيْئًا؟ قَالُوا: لَا، قَالَ: فَذَلِكَ فَضْلِي أَوْتِيهِ مَنْ أَشَاءُ». [راجع: ٥٥٧]

(10) CHAPTER. The sin of him who withholds the wages of the employee.

(١٠) بَابُ إِذَا مَنَعَ أَجْرَ الْأَجِيرِ

2270. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Allāh said, 'I will be an opponent to three types of people on the Day of Resurrection:

٢٢٧٠ - حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ: حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللَّهُ تَعَالَى: ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ عَدَّرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ».

1. One who makes a covenant in My Name, but proves treacherous;
2. One who sells a free person (as a slave) and eats his price; and
3. One who employs a labourer and takes full work from him but does not pay him for his labour."

[راجع: ٢٢٢٧]

(11) CHAPTER. Employment from 'Aṣr till night.

2271. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away (like the Jews who refused to believe in the Message of Jesus عليه السلام). The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of 'Aṣr. Then they said, Let what we have done be annulled and keep the wages you have promised us for yourself. The man said to them 'Complete the rest of the work, as only a little of the day remains.' But they refused (like the Christians who refused to believe in the Message of Muhammad ﷺ). Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till sunset, and they received the wages of the two former batches (like the Muslims). So, that was the example of this light [Islamic Monotheism, the Qur'ān, the Sunna (legal ways of the Prophet ﷺ) and the (guidance) which Prophet Muhammad ﷺ brought] which they (Muslims) have accepted willingly".⁽¹⁾

(١١) بَابُ الْإِجَارَةِ مِنَ الْعَصْرِ إِلَى اللَّيْلِ

٢٢٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ،
عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ
اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ
الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ
رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا
يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُومٍ،
فَعَمِلُوا لَهُ إِلَى نِصْفِ النَّهَارِ، فَقَالُوا:
لَا حَاجَةَ لَنَا إِلَى أَجْرِكَ الَّذِي شَرَطْتَ
لَنَا وَمَا عَمِلْنَا بِاطِلٍ. فَقَالَ لَهُمْ: لَا
تَفْعَلُوا، أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ وَخُذُوا
أَجْرَكُمْ كَامِلًا، فَأَبَوْا وَتَرَكُوا.
وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ، فَقَالَ:
أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ هَذَا، وَلَكُمْ الَّذِي
شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ، فَعَمِلُوا حَتَّى
إِذَا كَانَ جِئِنَ صَلَاةِ الْعَصْرِ قَالُوا: لَكَ
مَا عَمِلْنَا بِاطِلٍ وَلَكَ الْأَجْرُ الَّذِي
جَعَلْتَ لَنَا فِيهِ. فَقَالَ لَهُمْ: أَكْمِلُوا
بَقِيَّةَ عَمَلِكُمْ فَإِنَّ مَا بَقِيَ مِنَ النَّهَارِ
شَيْءٌ يَسِيرٌ، فَأَبَوْا، فَاسْتَأْجَرَ قَوْمًا أَنْ
يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ فَعَمِلُوا بَقِيَّةَ
يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ
وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ كِلَيْهِمَا،

(1) (H. 2271) The Jews refused to believe in the Message of 'Iesa (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muḥammad ﷺ and thus their work was annulled too. Such people were not rewarded, because they refused to have true Faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old=

فَذَلِكَ مِثْلُهُمْ وَمِثْلُ مَا قَبِلُوا مِنْ هَذَا
التُّورِ». [راجع: ٥٥٨]

(12) CHAPTER. Whosoever employed a labourer (and after completing the work) the labourer left the wages and went away. The employer invested that money in some way and increased it thereby, or whoever invested somebody else's money in business and increased it thereby.

(١٢) **بَابُ** مِنْ اسْتَأْجَرَ أَجِيرًا فَتَرَكَ
أَجْرَهُ فَعَمِلَ فِيهِ الْمُسْتَأْجِرُ فَرَادًا. أَوْ
مَنْ عَمِلَ فِي مَالٍ غَيْرِهِ فَاسْتَفْضَلَ

2272. Narrated 'Abdullah bin 'Umar رضي الله عنهما: I heard Allāh's Messenger ﷺ saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), 'Nothing could save you from this rock but to invoke Allāh by giving reference to the righteous deed which you have done (for Allāh's sake only).' So, one of them said, 'O Allāh! I had old parents (whom I used to provide milk first) and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allāh! If I did that for Your sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little, but they could not get out."

٢٢٧٢ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي
سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «انْطَلَقُ ثَلَاثَةٌ
رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى أَوْوُوا
الْمَيْتَ إِلَى غَارٍ فَدَخَلُوهُ، فَأَنحَدَرَتْ
صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهَا
الْعَارِ. فَقَالُوا: إِنَّهُ لَا يُنَجِّيكُمْ مِنْ
هَذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللَّهَ بِصَالِحِ
أَعْمَالِكُمْ. فَقَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ
كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ
لَا أَغْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا، فَتَأَى
بِي فِي طَلَبِ شَيْءٍ يَوْمًا فَلَمْ أُرْخْ
عَلَيْهِمَا حَتَّى تَامَا فَحَلَبْتُ لَهُمَا
غُبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمِينَ. فَكَّرَهُتُ
أَنْ أَغْبِقُ قَبْلَهُمَا أَهْلًا أَوْ مَالًا، فَلَبِثْتُ
وَالْقَدْحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاظَهُمَا

=religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allāh. (Al-Qasṭālanī, Vol. 4)

The Prophet ﷺ further said, "The second man said, 'O Allāh! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her but she refused. Later, she had a hard time in a year from amongst the famine years and she came to me and I gave her one hundred and twenty Dīnārs on the condition that she would not resist my desire, and she agreed. When I was about to fulfil my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her, though she was the dearest of all the people to me, and also I left the gold I had given her. O Allāh! If I did that for Your sake only, please relieve us from the present calamity.' So, the rock shifted a little more, but still they could not get out from there."

The Prophet ﷺ added, "Then the third man said, 'O Allāh! I employed few labourers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allāh's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allāh's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allāh! If I did that for Your sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking."

حَتَّى بَرَقَ الصَّخْرُ فَاسْتَيْقَظَ فَشَرِبَا
عَبَوْهُمَا. اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ
ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ
مِنْ هَذِهِ الصَّخْرَةِ، فَاَنْفَرَجَتْ شَيْئًا لَا
يَسْتَطِيعُونَ الْخُرُوجَ». قَالَ النَّبِيُّ ﷺ:
«وَقَالَ الْآخَرُ: اللَّهُمَّ كَانَتْ لِي بِنْتُ
عَمِّ كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ فَأَرَدْتُهَا
عَنْ نَفْسِهَا، فَاْمْتَنَعَتْ مِنِّي حَتَّى أَلَمْتُ
بِهَا سَنَةً مِنَ السَّنِينَ فَجَاءَتْنِي فَأَعْطَيْتُهَا
عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُحَلِّيَ
بِنِّي وَيَتَّيَّنَ نَفْسِهَا فَفَعَلْتُ، حَتَّى إِذَا
قَدَرْتُ عَلَيْهَا قَالَتْ: لَا أَجِلُ لَكَ أَنْ
تُقْضَى الْحَاثِمُ إِلَّا بِحَقِّهِ، فَتَحَرَّجْتُ مِنْ
الْوُقُوعِ عَلَيْهَا فَاَنْصَرَفْتُ عَنْهَا وَهِيَ
أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ
الَّذِي أَعْطَيْتُهَا. اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ
ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرِجْ عَنَّا مَا
نَحْنُ فِيهِ، فَاَنْفَرَجَتْ الصَّخْرَةُ غَيْرَ
أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا».
قَالَ النَّبِيُّ ﷺ: «وَقَالَ الثَّلَاثُ: اللَّهُمَّ
إِنِّي اسْتَأْجَرْتُ أُجْرَاءَ فَأَعْطَيْتُهُمْ
أَجْرَهُمْ غَيْرَ رَجُلٍ وَاجِدٍ تَرَكَ الَّذِي لَهُ
وَذَهَبَ فَتَمَرَّتْ أَجْرُهُ حَتَّى كَثُرَتْ مِنْهُ
الْأَمْوَالُ فَجَاءَنِي بَعْدَ جِيبٍ فَقَالَ: يَا
عَبْدَ اللَّهِ، أَدَّى إِلَيَّ أَجْرِي، فَقُلْتُ لَهُ:
كُلُّ مَا تَرَى مِنْ أَجْلِكَ مِنَ الْإِبِلِ
وَالْبَقَرِ وَالغَنَمِ وَالرَّقِيقِ. فَقَالَ: يَا عَبْدَ
اللَّهِ، لَا تَسْتَهْزِئْ بِي، فَقُلْتُ: إِنِّي لَا

أَسْتَهْزِئُ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَأْفَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا. اللَّهُمَّ فَإِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ. فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ». [راجع: ٢٢١٥]

(13) CHAPTER. One who employs himself to carry loads on his back and then gives in charity from his wages, and (what is said about) the wages of porters.

2273. Narrated Abū Mas'ūd Al-Ansārī رضي الله عنه: Whenever Allāh's Messenger ﷺ ordered us to give in charity we would go to the market and work as porters to earn a *Mudd* (two hand-fulls) (of foodstuff), but now some of us have one hundred thousand Dirham or Dīnār. (The sub-narrator) Shaqīq said, "I think Abū Mas'ūd meant himself by saying (some of us)."

(١٣) بَابُ مَنْ آجَرَ نَفْسَهُ لِيَحْمِلَ عَلَى ظَهْرِهِ، ثُمَّ تَصَدَّقَ بِهِ، وَأَبْرَ الْحَمَالِ

٢٢٧٣ - حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدِ الْقُرَشِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَنَا بِالصَّدَقَةِ انْطَلَقَ أَحَدُنَا إِلَى السُّوقِ فَيَحْمِلُ فَيُصِيبُ الْمُدَّ وَإِنَّ لِبَعْضِهِمْ لِمِائَةٌ أَلْفٍ. قَالَ: مَا تَرَاهُ إِلَّا نَفْسَهُ.

(14) CHAPTER. Wages of a broker.

Ibn Sirīn, 'Aṭā', Ibrāhīm and Al-Ḥasan did not see any harm in them. Ibn 'Abbās said, "There is no harm if one says (to a broker), 'Sell this garment for such a price and whatever more you get, is for you.'"

Ibn Sirīn said, "If one says to a broker, 'Sell it for such a price and if you get more, the profit will be for you or divided between us,' there is no harm in it."

The Prophet ﷺ said, "Muslims should abide by their conditions."

(١٤) بَابُ أَجْرِ السَّمْسَرَةِ
وَلَمْ يَرَ ابْنَ سَيْرِينَ وَعَطَاءَ وَإِبْرَاهِيمَ وَالْحَسَنَ بِأَجْرِ السَّمْسَارِ بَأْسًا. وَقَالَ ابْنُ عَبَّاسٍ: لَا بَأْسَ أَنْ يَقُولَ: بَعْ هَذَا الثَّوبِ، فَمَا زَادَ عَلَى كَذَا وَكَذَا فَهُوَ لَكَ. وَقَالَ ابْنُ سَيْرِينَ: إِذَا قَالَ: بَعْهُ بِكَذَا فَمَا كَانَ مِنْ رِبْحٍ فَلكَ أَوْ بَيْنِي وَبَيْنَكَ؛ فَلَا بَأْسَ بِهِ. وَقَالَ النَّبِيُّ ﷺ: «الْمُسْلِمُونَ عِنْدَ شُرُوطِهِمْ».

2274. Narrated Ṭawūs: Ibn 'Abbās رضي الله عنهما said, "The Prophet ﷺ forbade the meeting of caravans (on the way) and

٢٢٧٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ ابْنِ

ordained that no townsman is permitted to sell things on behalf of a bedouin." I asked Ibn 'Abbās, "What is the meaning of his saying, 'No townsman is permitted to sell things on behalf of a bedouin.'" He replied, "He should not work as a broker for him."

طاوُس، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: نَهَى النَّبِيُّ ﷺ أَنْ يَتَلَقَّى الرَّكْبَانُ وَلَا يَبِيعُ حَاضِرٌ لِيَادٍ، قُلْتُ: يَا ابْنَ عَبَّاسٍ، مَا قَوْلُهُ: «لَا يَبِيعُ حَاضِرٌ لِيَادٍ»؟ قَالَ: لَا يَكُونُ لَهُ سِمْسَارًا. [راجع: ٢١٥٨]

(15) CHAPTER. Is it permissible for a Muslim to work as an employee for *Mushrikun* in a land of infidelity?

(١٥) بَابٌ هَلْ يُوَاجِرُ الرَّجُلُ نَفْسَهُ مِنْ مُشْرِكٍ فِي أَرْضِ الْحَرْبِ!

2275. Narrated Khabbāb رَضِيَ اللَّهُ عَنْهُ: I was a blacksmith and did some work for Al-'Āṣ bin Wā'il. When he owed me some money for my work, I went to him to ask for that amount. He said, "I will not pay you unless you disbelieve in Muḥammad (ﷺ)." I said, "By Allāh! I will never do that till you die and be resurrected." He said, "Will I be dead and then resurrected after my death?" I said, "Yes." He said, "There I will have property and offspring and then I will pay you your due." Then Allāh تعالى revealed: "Have you seen him who disbelieved in Our *"Aya"* (this Qur'ān and Muḥammad ﷺ) and said: I shall certainly be given wealth and children?" (V.19: 77)

٢٢٧٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ: حَدَّثَنَا خَبَّابٌ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلًا قَيْنًا فَعَمِلْتُ لِلْعَاصِ بْنِ وَائِلٍ فَاجْتَمَعَ لِي عِنْدَهُ فَاتَيْتُهُ أَتَقَاضَاهُ فَقَالَ: لَا، وَاللَّهِ لَا أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ، فَقُلْتُ: أَمَا وَاللَّهِ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ، فَلَا، قَالَ: وَإِنِّي لَمِيتٌ ثُمَّ مَبْعُوثٌ؟ قُلْتُ: نَعَمْ، قَالَ: فَإِنَّهُ سَيَكُونُ لِي ثُمَّ مَالٌ وَوَلَدٌ فَأَقْضِيكَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾ [مریم: ٧٧]. [راجع: ٢٠٩١]

(16) CHAPTER. What is paid for *Ruqya* (i.e., Divine Speech recited as a means of curing diseases) with *Sūrat Al-Fātiḥa*, when practised over an Arab tribe.

(١٦) بَابٌ مَا يُعْطَى فِي الرُّقِيَةِ عَلَى أَحْيَاءِ الْعَرَبِ بِفَاتِحَةِ الْكِتَابِ
وقال ابن عباس عن النبي ﷺ: «أَحْوَى مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ». وقال السَّعْصَعِيُّ: لَا يَسْتَرْطِ الْمَعْلَمُ إِلَّا أَنْ يُعْطَى شَيْئًا فَلْيُقْبَلْهُ.

وَقَالَ الْحَكَمُ: لَمْ أَسْمَعْ أَحَدًا كَرِهَ
أَجْرَ الْمُعَلِّمِ. وَأَعْطَى الْحَسَنُ دَرَاهِمَ
عَشْرَةَ. وَلَمْ يَرَ ابْنَ سِيرِينَ بِأَجْرِ
الْقَسَامِ بِأَسَا، وَقَالَ: كَانَ يُقَالُ:
السُّحْتُ: الرَّشْوَةُ فِي الْحُكْمِ وَكَانُوا
يُعْطَوْنَ عَلَى الْخَرْصِ.

2276. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Some of the Companions of the Prophet ﷺ went on a journey till they reached some of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)." They went to the group of the Companions (of the Prophet ﷺ) and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allāh! I can recite a *Ruqya*, but as you have refused to accept us as your guests, I will not recite the *Ruqya* for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited (*Sūrat Al-Fātiḥa*): All the praises and thanks be to Allāh, the Lord of the 'Alamin (mankind, jinn and all that exists). And puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e., the Companions) then suggested to divide their earnings among themselves,

٢٢٧٦ - حَدَّثَنَا أَبُو التُّعْمَانِ:
حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ
أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ رَضِيَ
اللهُ عَنْهُ قَالَ: انْطَلَقَ نَفَرٌ مِنْ أَصْحَابِ
النَّبِيِّ ﷺ فِي سَفَرَةٍ سَافَرُوهَا حَتَّى
نَزَلُوا عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ
فَاسْتَصَافُوهُمْ فَأَبَوْا أَنْ يُضَيِّقُوهُمْ،
فَلِدِعَّ سَيْدُ ذَلِكَ الْحَيِّ فَسَعَوْا لَهُ بِكُلِّ
شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ فَقَالَ بَعْضُهُمْ: لَوْ
أَتَيْتُمْ هَؤُلَاءِ الرَّهْطَ الَّذِينَ نَزَلُوا لَعَلَّهُ
أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ. فَأَتَوْهُمْ
فَقَالُوا: يَا أَيُّهَا الرَّهْطُ إِنَّ سَيِّدَنَا لِدِعَّ
وَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ، فَهَلْ
عِنْدَ أَحَدٍ مِنْكُمْ مِنْ شَيْءٍ؟ فَقَالَ
بَعْضُهُمْ: نَعَمْ، وَاللهِ إِنِّي لَأَرْقِي وَلَكِنْ
وَاللهِ لَقَدْ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا،
فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا
جُعَلًا. فَصَالَحُوهُمْ عَلَى قَطْعِ مَنْ
الْعَنَمِ. فَاِنْطَلَقَ يَتَمَلُّ عَلَيْهِ وَيَقْرَأُ:
﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ﴿١﴾
فَكَانَ مَا نُشِطُ مِنْ عِقَالٍ فَاِنْطَلَقَ يَمْشِي
وَمَا بِهِ قَلْبَةٌ. قَالَ: فَأَوْفُوهُمْ جُعَلَهُمْ

but the one who performed the recitation said, "Do not divide them till we go to the Prophet ﷺ and narrate the whole story to him, and wait for his order." So, they went to Allāh's Messenger ﷺ and narrated the story. Allāh's Messenger ﷺ asked, "How did you come to know that *Sūrat Al-Fātiḥa* was recited as *Ruqya*?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet ﷺ smiled thereupon.

الَّذِي صَالِحُوهُمْ عَلَيْهِ. فَقَالَ بَعْضُهُمْ: ائْتِنَا، فَقَالَ الَّذِي رَفِيَ: لَا تَفْعَلُوا حَتَّى نَأْتِيَ النَّبِيَّ ﷺ فَذَكَرْ لَهُ الَّذِي كَانَ قَدْ نَظَرَ مَا يَأْمُرُنَا. فَقَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ فَقَالَ: «وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ؟» ثُمَّ قَالَ: «قَدْ أَصَبْتُمْ، ائْتِنَا وَاصْرِبُوا لِي مَعَكُمْ سَهْمًا». فَصَحَّحَ النَّبِيُّ ﷺ. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ شُعْبَةُ: حَدَّثَنَا أَبُو بَشِيرٍ: سَمِعْتُ أَبَا الْمُتَوَكَّلِ بِهَذَا.

[انظر: ٥٧٤٩، ٥٧٣٦، ٥٥٠٧]

(17) CHAPTER. The taxes imposed on the slaves by their masters; and the leniency in imposing taxes on female slaves.

(١٧) بَابُ ضَرْبَةِ الْعَبْدِ وَتَعَاهُدِ ضَرَايِبِ الْإِمَاءِ

2277. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: When Abū Ṭaiba cupped the Prophet ﷺ and the Prophet ﷺ ordered that he be paid one or two *Ṣā'* of foodstuff and he interceded with his masters to reduce his taxes.

٢٢٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَجَّمَ أَبُو طَيِّبَةَ النَّبِيِّ ﷺ فَأَمَرَ لَهُ بِصَاعٍ أَوْ صَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ مَوْلَاهُ فَخَفَّفَ عَنْ غَلْتِهِ أَوْ ضَرْبَيْتِهِ. [راجع: ٢١٠٢]

(18) CHAPTER. The wages of one who has the profession of cupping.

(١٨) بَابُ خَرَاكِ الْحَجَّامِ

2278. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: When the Prophet ﷺ was cupped, he paid the man who cupped him his wages.

٢٢٧٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ: عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: احْتَجَّمَ النَّبِيُّ ﷺ وَأَعْطَى الْحَجَّامَ أَجْرَهُ.

[راجع: ١٨٣٥]

2279. Narrated Ibn 'Abbās رضي الله عنهما: رضي الله عنهما: When the Prophet ﷺ was cupped, he paid the man who cupped him his wages. If it had been undesirable he would not have paid him.

2280. Narrated Anas رضي الله عنه: The Prophet ﷺ used to get cupped and would never withhold the wages of any person.

(19) CHAPTER. Whoever appealed to the masters of a slave to reduce his taxes.

2281. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ sent for a slave who had the profession of cupping, and he cupped him. The Prophet ﷺ ordered that he be paid one or two *Ṣā'*, or one or two *Mudd* of foodstuff, and appealed to his masters to reduce his taxes.

(20) CHAPTER. The earnings of prostitutes and female-slaves.

Ibrāhim hated the earnings of female wailers and female singers.

The Statement of Allāh تعالى: "...And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution) then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women i.e., He will forgive them

٢٢٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اِخْتَجَمَ النَّبِيُّ ﷺ وَأَعْطَى الْحَجَّامَ أَجْرَهُ وَلَوْ عَلِمَ كَرَاهِيَةَ لَمْ يُعْطِهِ. [راجع: ١٨٣٥]

٢٢٨٠ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا يَسْرَرٌ، عَنْ عَمْرِو بْنِ عَامِرٍ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ يَخْتَجِمُ وَلَمْ يَكُنْ يَظْلِمُ أَحَدًا أَجْرَهُ. [راجع: ٢١٠٢]

(١٩) بَابٌ مِنْ كَلِمِ مَوَالِي الْعَبْدِ أَنْ يُحَفِّقُوا عَنْهُ مِنْ خَرَاجِهِ

٢٢٨١ - حَدَّثَنَا آدَمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَا النَّبِيُّ ﷺ غُلَامًا حَجَّامًا فَحَجَّمَهُ وَأَمَرَ لَهُ بِصَاعٍ أَوْ صَاعَيْنِ، أَوْ مُدًّا أَوْ مُدَّيْنِ، وَكَلَّمَ فِيهِ فَحَفَّفَ مِنْ ضَرِيَّتِهِ. [راجع: ٢١٠٢]

(٢٠) بَابُ كَسْبِ الْبَغِيِّ وَالْإِمَاءِ وَكَرِهَ إِبْرَاهِيمُ أَجْرَ النَّائِحَةِ وَالْمُعَنِّيَةِ. وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَلَا تُكْرِهُوا فَتِيَّتَكُمْ عَلَى الْإِغْيَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ﴾ [النور: ٣٣]، وَقَالَ مُجَاهِدٌ: فَتِيَّتُكُمْ: إِمَاءُكُمْ.

because they have been forced to do this evil action unwillingly)" (V.24 :33).

2282. Narrated Abū Mas'ūd Al-Anṣārī رضي الله عنه: Allāh's Messenger ﷺ prohibited (from taking) the price of a dog, the earnings of a prostitute, and the charges taken by a sooth-sayer.

2283. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ prohibited the earnings of slave-girls (through prostitution).

(21) CHAPTER. (Charging for) the semen of a male animal, (i.e., copulation of animals).

2284. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ forbade taking a price for animal copulation.

(22) CHAPTER. If somebody rents land and he or the owner of the land dies (will the contract be cancelled)?

According to Ibn Sīrīn the inheritors have no right to expel the tenant before the term of the contract has elapsed.

Al-Ḥakam, Al-Ḥasan and Ayās bin Mu'āwiya said, "The contract remains valid till the end of the term."

Ibn 'Umar said, "The Prophet ﷺ rented the land of Khaibar on the terms that half the

٢٢٨٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ تَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَخُلُوفِ الْكَاهِنِ. [راجع: ٢٢٣٧]

٢٢٨٣ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِإِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ كَسْبِ الْإِمَاءِ. [انظر: ٥٣٤٨]

(٢١) بَابُ عَسْبِ الْفَحْلِ

٢٢٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ عَسْبِ الْفَحْلِ.

(٢٢) بَابُ إِذَا اسْتَأْجَرَ أَرْضًا فَمَاتَ أَحَدُهُمَا

وقال ابن سيرين: ليس لأهله أن يُخْرِجُوهُ إِلَى تَمَامِ الْأَجَلِ. وقال الحكم والحسن وإياس بن معاوية: تُمَضَى الْإِجَارَةُ إِلَى أَجْلِهَا. وقال ابن عمر: أعطى النبي ﷺ خيبر بالسطر،

yield would be his share. That contract continued during the lifetime of the Prophet ﷺ, Abū Bakr, and the early part of 'Umar's caliphate." It was not mentioned that Abū Bakr renewed the contract after the death of the Prophet ﷺ.

2285. Narrated Abdullah bin Umar رضي الله عنهما: "Allāh's Messenger ﷺ gave the land of Khaibar to the Jews to work on it and cultivate it and take half of its yield." Ibn Umar added, "The land used to be rented for a certain portion (of its yield)." Nāfi' mentioned the amount of the portion but I forgot it.

2286. Rāfi' bin Khadij said, "The Prophet ﷺ forbade renting farms."

Narrated 'Ubaidullah, Nāfi' said: Ibn 'Umar said: (The contract of Khaibar continued) till 'Umar evacuated the Jews (from Khaibar).

فَكَانَ ذَلِكَ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ. وَلَمْ يُذَكَّرْ أَنَّ أَبَا بَكْرٍ جَدَّدَ الْإِجَارَةَ بَعْدَ مَا قُبِضَ النَّبِيُّ ﷺ.

٢٢٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ خَيْبَرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا. وَأَنَّ ابْنَ عُمَرَ حَدَّثَهُ أَنَّ الْمَزَارِعَ كَانَتْ تُكْرَى عَلَى شَيْءٍ سَمَاءُ نَافِعٍ لَا أَحْفَظُهُ. [انظر: ٢٣٢٨، ٢٣٢٩، ٢٣٣١، ٢٣٣٨، ٢٤٩٩، ٢٧٢٠، ٣١٥٢، ٤٢٤٨]

٢٢٨٦ - وَأَنَّ رَافِعَ بْنَ خَدِيجٍ حَدَّثَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ.

وَقَالَ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: حَتَّى أَجْلَاهُمْ عُمَرُ. [انظر: ٢٣٣٢، ٢٣٤٤، ٢٧٢٢]

38 - THE BOOK OF AL-HAWĀLAT

٢٨ - كتاب الحوالات

(1) CHAPTER. *Al-Hawāla* (the transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it).

Can *Hawāla* be rejected by the creditors after accepting it?

Al-Ḥasan and Qatāda said, "If the transferee was rich when the debt was transferred, the agreement is final and irrevocable by the creditor."

Ibn 'Abbās said, "When two partners disassociate and one of them accepts assets while the other accepts debts as a part of his share, if the debts could not be collected (because of the death of the debtor, his bankruptcy, or his denial of the debt, etc.), the one who has accepted the debts would have no right to demand any compensation from his partner." This is applied also in setting the affairs of inheritors.

2287. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."⁽¹⁾

(2) CHAPTER. If somebody's debt are transferred to a rich debtor, the *Hawāla*

(١) بَابُ الْحَوَالَةِ، وَهَلْ يَرْجَعُ فِي الْحَوَالَةِ؟

وَقَالَ الْحَسَنُ وَقَتَادَةُ: إِذَا كَانَ يَوْمَ أَحَالَ عَلَيْهِ مَلِيًّا جَارًا. وَقَالَ ابْنُ عَبَّاسٍ: يَتَخَارَجُ الشَّرِيكَانِ وَأَهْلُ المِيرَاثِ فَيَأْخُذُ هَذَا عَيْنًا وَهَذَا دَيْنًا، فَإِنْ تَوَيَّ لِأَحَدِهِمَا لَمْ يَرْجِعْ عَلَى صَاحِبِهِ.

٢٢٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَظْلُ الْعَيْيِ ظُلْمٌ، فَإِذَا أَتَيْعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتَّبِعْ». [انظر:

[٢٢٨٨، ٢٤٠٠]

(٢) بَابٌ: إِنْ أَحَالَ دَيْنَ الْمَيْتِ عَلَى

(1) (H. 2287) As the postponement of paying debts by a rich person is injustice, one should accept *Hawāla* upon that man, for one may be better able to collect the debt from the rich man than the transferor. Thus, by accepting the *Hawāla* one helps the rich man to avoid injustice. (*Faḥ Al-Bārī*).

is irrevocable...

2288. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debts is transferred from your debtor to a rich debtor, you should agree."

(3) CHAPTER. If the debts due on a dead person are transferred to somebody, the transference is legal and valid.

2289. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: Once, while we were sitting in the company of Prophet ﷺ, a dead body was brought. The Prophet ﷺ was requested to lead the funeral *Ṣalāt* (prayer) for the deceased. He said, "Is he in debt?" The people replied in the negative. He said, "Has he left any wealth?" They said, "No." So, he led his funeral prayer. Another dead person was brought and the people said, "O Allāh's Messenger! Lead his funeral *Ṣalāt* (prayer)." The Prophet ﷺ said, "Is he in debt?" They said, "Yes." He said, "Has he left any wealth?" They said, "Three Dīnār." So, he led the funeral prayer. Then a third dead person was brought and the people said (to the Prophet ﷺ), "Please lead his funeral *Ṣalāt* (prayer)." He said, "Has he left any wealth?" They said, "No." He asked, "Is he in debt?" They said, ("Yes! He has to pay) three Dīnār." He [refused to offer funeral *Ṣalāt* (prayer) and] said, "Then offer *Ṣalāt* (prayer) for your (dead) companion." Abū Qatāda said, "O Allāh's Messenger! Lead his funeral prayer, and I will pay his debt." So, he led the *Ṣalāt* (prayer).

رَجُلٍ جَازَ وَإِذَا أَحَالَ عَلَى مَلِيٍّ فَلَيْسَ لَهُ رَدٌّ

٢٢٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ ذَكْوَانَ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَطْلُ الْعَيْبِ ظُلْمٌ. وَمَنْ أَتْبَعَ عَلَى مَلِيٍّ فَلْيَتَّبِعْ». [راجع: ٢٢٨٧]

(٣) بَابُ إِذَا أَحَالَ دَيْنَ الْمَيِّتِ عَلَى رَجُلٍ جَازَ

٢٢٨٩ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا بَرِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ إِذْ أُتِيَ بِجَنَازَةٍ فَقَالُوا: صَلِّ عَلَيْهَا، فَقَالَ: «هَلْ عَلَيْهِ دَيْنٌ؟» قَالُوا: لَا، قَالَ: «فَهَلْ تَرَكَ شَيْئًا؟» قَالُوا: لَا، فَصَلَّى عَلَيْهِ. ثُمَّ أُتِيَ بِجَنَازَةٍ أُخْرَى فَقَالُوا: يَا رَسُولَ اللهِ، صَلِّ عَلَيْهَا. قَالَ: «هَلْ عَلَيْهِ دَيْنٌ؟» قِيلَ: نَعَمْ، قَالَ: «فَهَلْ تَرَكَ شَيْئًا؟» قَالُوا: ثَلَاثَةُ دَنَانِيرٍ، فَصَلَّى عَلَيْهَا. ثُمَّ أُتِيَ بِالثَّلَاثَةِ فَقَالُوا: صَلِّ عَلَيْهَا. قَالَ: «هَلْ تَرَكَ شَيْئًا؟» قَالُوا: لَا، قَالَ: «فَهَلْ عَلَيْهِ دَيْنٌ؟» قَالُوا: ثَلَاثَةُ دَنَانِيرٍ، قَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». فَقَالَ أَبُو قَتَادَةَ: صَلِّ عَلَيْهِ يَا رَسُولَ اللهِ وَعَلَيَّ دَيْنُهُ. فَصَلَّى عَلَيْهِ. [انظر: ٢٢٩٥]

39 - THE BOOK OF AL-KAFĀLA

٣٩ - كتاب الكفالة

(1) CHAPTER. *Al-Kafāla* (i.e., the pledge given by somebody to the creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment, etc.) in loans and debts with oneself or other things (e.g., one's money).

(١) بَابُ الْكِفَالَةِ فِي الْقَرْضِ،
وَالدُّيُونِ بِالْأَيْدِيَانِ وَغَيْرِهَا

2290. Narrated Muḥammad bin 'Amr Al-Aslamī that his father Ḥamza said: 'Umar Aslamī sent him (i.e., Ḥamza) as a *Ṣadaqa/Zakāt* collector. A man had committed illegal sexual intercourse with the slave-girl of his wife. Ḥamza took (personal) sureties for the adulterer till they came to 'Umar. 'Umar had lashed the adulterer one hundred lashes. 'Umar confirmed their claim (that the adulterer had already been punished) and excused him because of being ignorant.⁽¹⁾

٢٢٩٠ - وَقَالَ أَبُو الزَّنَادِ، عَنْ مُحَمَّدِ بْنِ حَمَزَةَ بْنِ عَمْرِو الْأَسْلَمِيِّ، عَنْ أَبِيهِ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ بَعَثَهُ مُصَدِّقًا، فَوَقَعَ رَجُلٌ عَلَى جَارِيَةِ امْرَأَتِهِ فَأَخَذَ حَمَزَةُ مِنَ الرَّجُلِ كَفَالَاتٍ حَتَّى قَدِمَ عَلَى عُمَرَ وَكَانَ عُمَرُ قَدْ جَلَدَهُ مِائَةَ جَلْدَةٍ فَصَدَّقَهُمْ وَعَدَّرَهُمْ بِالْجَهَالَةِ. وَقَالَ جَرِيرٌ وَالْأَشْعَثُ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِي الْمُرْتَدِّينَ: اسْتَبَيْتُهُمْ وَكَفَلْتُهُمْ فَتَابُوا وَكَفَلْتُهُمْ. عَشَائِرُهُمْ. وَقَالَ حَمَادٌ: إِذَا تَكَلَّمَ بِنَفْسِ فَمَاتَ فَلَا شَيْءَ عَلَيْهِ. وَقَالَ الْحَكَمُ: يَضْمَنُ.

Jarīr Al-Ash'ath said to Ibn Mas'ūd regarding renegades (i.e., those who became infidels after embracing Islām), "Let them repent and take (personal) sureties for them." They repented and their relatives stood sureties for them.⁽²⁾

(1) (H. 2290) This is an abridged version of a long story which goes: 'Umar sent Ḥamza to collect *Zakāt*. A man argued with his wife before Ḥamza. He told her to pay the *Zakāt* of the wealth of her slave-girl's son, while she told him to pay the *Zakāt* of his son's wealth. Ḥamza asked what the matter was. He was told that the man was the husband of that woman and that he had committed illegal sexual intercourse with her slave-girl who gave birth to a boy. The woman manumitted the boy who inherited the wealth from his mother.

On hearing the story, Ḥamza said to the man, "I will definitely stone you (in punishment of the crime)."

The people said, "The case had been taken to 'Umar (the caliph) who gave him one hundred lashes but did not sentence him to stoning." Somebody stood surety for the man. When Ḥamza came to 'Umar, 'Umar confirmed their claim and said that he had not stoned him, because he had committed illegal sexual intercourse ignorantly (i.e., he thought that it was legal for him to have sexual relation with his wife's slave-girl). (Ibid p. 374).

(2) (Ch. 2290) The story of the renegades was narrated by Ḥāritha bin Madrab, who=

According to Hammād, if somebody stands surety for another person and that person dies, the person giving surety will be released from responsibility. According to Al-Ḥakam, his responsibility continues.

??91. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "An Isrā'elī man asked another Isrā'elī to lend him one thousand Dīnār. The second man required witnesses. The former replied, 'Allāh is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allāh is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dīnār and a letter to the lender and then closed (i.e., sealed) the hole tightly. He took the piece of wood to the sea and said, 'O Allāh! You know well that I took a loan of one thousand Dīnār from so-and-so. He demanded a surety from me but I told him that Allāh's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allāh was sufficient as a witness. No doubt, I have tried hard to find a conveyance so that I could pay back his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into

٢٢٩١ - قَالَ أَبُو عَبْدِ اللَّهِ، وَقَالَ
اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ
ﷺ: «أَنَّهُ ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ
سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسَلِّفَهُ
أَلْفَ دِينَارٍ فَقَالَ: اثْنَيْنِ بِالشُّهَدَاءِ
أَشْهَدُهُمْ. فَقَالَ: كَفَى بِاللَّهِ شَهِيدًا
قَالَ: فَأْتِنِي بِالْكَفِيلِ قَالَ: كَفَى بِاللَّهِ
كَفِيلًا. قَالَ: صَدَقْتَ، فَدَفَعَهَا إِلَيْهِ
إِلَى أَجَلٍ مُسَمًّى، فَخَرَجَ فِي الْبَحْرِ
فَقَضَى حَاجَتَهُ ثُمَّ التَّمَسَّ مَرْكَبًا يَرْكَبُهَا
يَقْدُمُ عَلَيْهِ لِلْأَجَلِ الَّذِي أَجَلَهُ فَلَمْ
يَجِدْ مَرْكَبًا، فَأَخَذَ خَشَبَةً فَنَقَرَهَا
فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ وَصَحِيفَةً مِنْهُ
إِلَى صَاحِبِهِ ثُمَّ رَجَعَ مَوْضِعَهَا ثُمَّ أَتَى
بِهَا إِلَى الْبَحْرِ فَقَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ
أَنِّي كُنْتُ تَسَلَّفْتُ فُلَانًا أَلْفَ دِينَارٍ
فَسَأَلْتَنِي كَفِيلًا فَقُلْتُ: كَفَى بِاللَّهِ كَفِيلًا

=said, "I offered the morning prayer with 'Abdullāh bin Mas'ūd. When the *Ṣalāt* (prayer) ended, a man got up and informed him that he had gone to the mosque of Banī Ḥanīfa and heard the *Mu'adhḍhin* of 'Abdullāh bin An-Nawwāḥa saying, 'I testify that Musailama (the liar) is Allāh's Messenger."

Ibn Mas'ūd sent for Ibn An-Nawwāḥa and had put him to death. He then consulted his companions regarding Ibn An-Nawwāḥa's followers who were one hundred and seventy men. 'Adī bin Ḥātim suggested that they be killed. Jarir and Al-Ash'ath got up and said, 'No, but let them repent and let their tribes stand sureties for them.' So, they repented and their tribes stood sureties for them." (Ibid. p. 375)

the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use as fire-wood. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dīnār to him and said, 'By Allāh, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allāh has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dīnār and depart, guided on the right path.'

فَرَضِي بِكَ، وَسَأَلَنِي شَهِيداً فَقُلْتُ :
كَفَى بِاللَّهِ شَهِيداً فَرَضِي بِذَلِكَ. وَإِنِّي
جَهَدْتُ أَنْ أَجِدَ مَرْكَباً أَبْعَثُ إِلَيْهِ
الَّذِي لَهُ فَلَمْ أَقْدِرْ. وَإِنِّي
أَسْتَوْدِعُكُمَهَا، فَرَمَى بِهَا فِي الْبَحْرِ
حَتَّى وَلَجَتْ فِيهِ. ثُمَّ أَنْصَرَفَ، وَهُوَ
فِي ذَلِكَ يَلْتَمِسُ مَرْكَباً يَخْرُجُ إِلَى بَلَدِهِ
فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ يَنْظُرُ
لِعَلَّ مَرْكَباً قَدْ جَاءَ بِمَالِهِ فَإِذَا بِالْحَشْبَةِ
الَّتِي فِيهَا الْمَالُ، فَأَخَذَهَا لِأَهْلِهِ
حَظَبًا. فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ
وَالصَّحِيفَةَ، ثُمَّ قَدِمَ الَّذِي كَانَ أَسْلَفَهُ
فَأَتَى بِالْأَلْفِ دِينَارٍ. فَقَالَ: وَاللَّهِ مَا
زِلْتُ جَاهِداً فِي طَلَبِ مَرْكَبٍ لِإِتْيَاكَ
بِمَالِكَ فَمَا وَجَدْتُ مَرْكَباً قَبْلَ الَّذِي
أَتَيْتُ فِيهِ قَالَ: هَلْ كُنْتُ بَعَثْتُ إِلَيْ
بِشْيءٍ؟ قَالَ: أَخْبِرْكَ أَنِّي لَمْ أَجِدْ
مَرْكَباً قَبْلَ الَّذِي جِئْتُ فِيهِ. قَالَ: فَإِنَّ
اللَّهَ قَدْ أَدَّى عَنكَ الَّذِي بَعَثْتُ الْحَشْبَةَ
وَأَنْصَرَفَ بِالْأَلْفِ الدِّينَارِ رَاشِداً.

[راجع: ١٤٩٨]

(2) CHAPTER. The Statement of Allāh جلَّ جلاله
...To those also with whom you have
made a pledge (brotherhood), give them
their due portion by Wasīya (wills)..."
(V. 4:33)

(٢) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:
﴿وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَتَاوَهُمْ
نَصِيبُهُمْ﴾ [النساء: ٣٣].

2292. Narrated Sa'id bin Jubair: Ibn
'Abbās رضي الله عنهما said, "In the Verse:
'And to everyone, We have appointed heirs
of that (property)... (4: 33). (And regarding
the Verse) 'And those with whom you have

٢٢٩٢ - حَدَّثَنَا الصَّلْتُ بْنُ
مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
إِدْرِيسَ، عَنْ طَلْحَةَ بْنِ مُصْرَفٍ، عَنْ

made a pledge,' Ibn 'Abbās said, "When the emigrants came to the Prophet ﷺ in Al-Madīna, the emigrant would inherit the *Anṣārī*, while the latter's relatives would not inherit him because of the bond of brotherhood which the Prophet ﷺ established between them (i.e., the emigrants and the *Anṣār*). When the Verse: 'And to everyone We have appointed heirs' (V.4:33) was revealed, it cancelled [the bond (the pledge) of brotherhood regarding inheritance]." Then he said, "The verse: 'To those also with whom you have made a pledge (brotherhood)' remained valid regarding co-operation and mutual advice, while the matter of inheritance was excluded; and it became permissible to assign something in one's testament to the person who had had the right of inheriting before.

2293. Narrated Anas عنه رضي الله عنه: 'Abdur-Rahmān bin 'Aūf came to us and Allāh's Messenger ﷺ established a bond of brotherhood between him and Sa'd bin Rabī'.

2294. Narrated 'Aṣim: I asked Anas bin Mālik (saying): "Have you been conveyed (or ever heard) that the Prophet ﷺ said, 'There is no alliance in Islām'?" He replied, "The Prophet ﷺ made alliance between Quraish and the *Anṣār* in my house."

سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿وَلِكُلِّ جَعَلْنَا مَوْلَىٰ﴾ قَالَ: وَرَثَةٌ ﴿وَالَّذِينَ عَقَدْتَ أَيْمَنُكُمْ﴾ قَالَ: كَانَ الْمُهَاجِرُونَ لَمَّا قَدِمُوا عَلَى النَّبِيِّ ﷺ الْمَدِينَةَ وَرَثَ الْمُهَاجِرِ الْأَنْصَارِيُّ دُونَ ذَوِي رَحِمِهِ لِلْأُخُوَّةِ الَّتِي آخَى النَّبِيُّ ﷺ بَيْنَهُمْ. فَلَمَّا نَزَلَتْ ﴿وَلِكُلِّ جَعَلْنَا مَوْلَىٰ﴾ نَسَخَتْ. ثُمَّ قَالَ: ﴿وَالَّذِينَ عَقَدْتَ أَيْمَنُكُمْ﴾ إِلَّا النَّصْرَ وَالرَّقَادَةَ وَالنَّصِيحَةَ. وَقَدْ ذَهَبَ الْمِيرَاثُ وَيُوصَى لَهُ. [انظر: ٤٥٨٠، ٦٧٤٧]

٢٢٩٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَأَخَى رَسُولُ اللَّهِ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ. [راجع: ٢٠٤٩]

٢٢٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ زَكَرِيَّا: حَدَّثَنَا عَاصِمٌ، قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: أَبْلَغَكَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا حِلْفَ فِي الْإِسْلَامِ؟» فَقَالَ: قَدْ خَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ فِي دَارِي. [انظر: ٦٠٨٣]

(3) CHAPTER. He who undertakes to repay the debts of a dead person has not the right to change his mind.

Al-Ḥasan said the same.

2295. Narrated Salama bin Al-Akwa' رضي الله عنه: A dead person was brought to the Prophet ﷺ so that he might lead the funeral prayer for him. He asked, "Is he in debt?" When the people replied in the negative, he led the funeral prayer. Another dead person was brought and he asked, "Is he in debt?" They said, "Yes." He (refused to lead the prayer and) said, "Lead the prayer of your friend." Abū Qatāda said, "O Allāh's Messenger! I undertake to pay his debt." Allāh's Messenger ﷺ then led his funeral prayer.

2296. Narrated Jābir bin 'Abdullāh رضي الله عنه: Once the Prophet ﷺ said (to me), "If the money of Baḥrain comes, I will give you so much and so much (a certain amount from it)." The Prophet ﷺ had breathed his last before the money of Baḥrain arrived. When the money of Baḥrain reached, Abū Bakr announced, "Whoever was promised by the Prophet ﷺ should come to us." I went to Abū Bakr and said, "The Prophet ﷺ promised me so-and-so." Abū Bakr gave me a handful of coins and asked me to count it. When I counted them, they were five hundred in number. Abū Bakr then said, "Take twice the amount you have taken (besides)."

(٣) بَابُ مَنْ تَكَفَّلَ عَنْ مَيِّتٍ دِينًا فَلَيْسَ لَهُ أَنْ يَرْجِعَ
وَبِهِ قَالَ الْحَسَنُ.

٢٢٩٥ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ
يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلْمَةَ بْنِ
الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ
أَتِيَتْ بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا فَقَالَ: «هَلْ
عَلَيْهِ مِنْ دَيْنٍ؟» فَقَالُوا: لَا، فَصَلَّى
عَلَيْهِ. ثُمَّ أَتِيَتْ بِجَنَازَةٍ أُخْرَى فَقَالَ:
«هَلْ عَلَيْهِ مِنْ دَيْنٍ؟» قَالُوا: نَعَمْ،
قَالَ: «فَصَلُّوا عَلَيَّ صَاحِبِكُمْ». قَالَ
أَبُو قَتَادَةَ: عَلَيَّ دَيْنُهُ يَا رَسُولَ اللَّهِ،
فَصَلَّى عَلَيْهِ. [راجع: ٢٢٨٩]

٢٢٩٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو:
سَمِعَ مُحَمَّدَ بْنَ عَلِيٍّ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: قَالَ
النَّبِيُّ ﷺ: «لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ
قَدْ أُعْطَيْتُكَ هَكَذَا وَهَكَذَا فَلَمْ يَجِئْ
مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ النَّبِيُّ ﷺ.
فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ
فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ
عِدَةٌ أَوْ دَيْنٌ فَلْيَأْتِنَا. فَأَتَيْتُهُ فَقُلْتُ: إِنَّ
النَّبِيَّ ﷺ قَالَ لِي كَذَا وَكَذَا، فَحَمَّا
لِي حَتِيَّةٌ فَعَدَدْتُهَا فَإِذَا هِيَ حَمْسُمِائَةٌ
وَقَالَ: خُذْ مِثْلَيْهَا. [انظر: ٢٥٩٨،

٢٦٨٣، ٣١٦٤، ٤٣٨٣]

(4) CHAPTER. The pledge of protection given to Abū Bakr (by someone) during the

(٤) بَابُ جَوَارِ أَبِي بَكْرٍ فِي عَهْدِ

lifetime of Allāh's Messenger ﷺ.

2297. Narrated 'Āishah رضي الله عنها, wife of the Prophet ﷺ: Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islām. Not a single day passed but Allāh's Messenger ﷺ visited us, both in the morning and in the evening. When the Muslims were persecuted, Abū Bakr set out for Ethiopia as an emigrant. When he reached a place called Bark-al-Ghimād, he met Ibn Ad-Daghina, the chief of the Qāra tribe, who asked Abū Bakr, "Where are you going?" Abū Bakr said, "My people have turned me out of the country and I would like to tour the world and worship my Lord." Ibn Ad-Daghina said, "A man like you will not go out, nor will he be turned out as you help the poor earn their living, keep good relation with your kith and kin, help the disabled (or the dependents), provide guests with food and shelter, and help people during their troubles. I am your protector. So, go back and worship your Lord at your home." Ibn Ad-Daghina went along with Abū Bakr and took him to the chiefs of Quraysh saying to them, "A man like Abū Bakr will not go out, nor will he be turned out. Do you turn out a man who helps the poor earn their living, keeps good relations with kith and kin, helps the disabled, provides guests with food and shelter, and helps the people during their troubles?" So, Quraysh allowed Ibn Ad-Daghina's guarantee of protection and told Abū Bakr that he was secure, and said to Ibn Ad-Daghina, "Advise Abū Bakr to worship his Lord in his house and to offer prayer and read what he liked and not to hurt us and not to do these things publicly, for we fear that our sons and women may follow him." Ibn Ad-Daghina told Abū Bakr of all that. So, Abū Bakr continued worshipping his Lord in

رَسُولِ اللَّهِ ﷺ وَعَقْدِهِ

٢٢٩٧ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ: قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ. وَقَالَ أَبُو صَالِحٍ: حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ قَطُّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمَرَّ عَلَيْنَا يَوْمَ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفِي النَّهَارِ بُكْرَةً وَعَشِيَّةً. فَلَمَّا ابْتَلَى الْمُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا قَبْلَ الْحَبَشَةِ حَتَّى إِذَا بَلَغَ بَرَكَ الْعِمَادِ لِقِيهِ ابْنُ الدَّغِنَةِ وَهُوَ سَيِّدُ الْقَارَةِ فَقَالَ: أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ؟ فَقَالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَوْمِي فَأَنَا أُرِيدُ أَنْ أَسِيحَ فِي الْأَرْضِ وَأَعْبُدَ رَبِّي، قَالَ ابْنُ الدَّغِنَةِ: إِنَّ مِثْلَكَ لَا يُخْرَجُ وَلَا يُخْرَجُ، فَإِنَّكَ تَكْسِبُ الْمَعْدُومَ وَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتَعِينُ عَلَى نَوَائِبِ الْحَقِّ. وَأَنَا لَكَ جَارٌ فَارْجِعْ فَاغْبُدْ رَبَّكَ بِيَلَادِكَ. فَارْتَحَلَ ابْنُ الدَّغِنَةِ فَرَجَعَ مَعَ أَبِي بَكْرٍ فَظَافَ فِي أَشْرَافِ كُفَّارِ قُرَيْشٍ فَقَالَ لَهُمْ: إِنَّ أَبَا بَكْرٍ لَا

his house and did not offer *Ṣalāt* (prayer) or recite Qur'ān aloud except in his house. Later on Abū Bakr had an idea of building a mosque in the courtyard of his house. He fulfilled that idea and started offering *Ṣalāt* (prayer) and reciting Qur'ān there publicly. The women and the offspring of the *Mushrikun*⁽¹⁾ started gathering around him and looking at him in astonishment. Abū Bakr was a softhearted person and could not help weeping while reciting Qur'ān. This horrified the *Mushrik* chiefs of Quraish. They sent for Ibn Ad-Daghina and when he came, they said, "We have given Abū Bakr protection on condition that he will worship his Lord in his house, but he has transgressed that condition and has built a mosque in the courtyard of his house and offered his *Ṣalat* and recited Qur'ān in public. We are afraid lest he mislead our women and offspring. So, go to him and tell him that if he wishes he can worship his Lord in his house only, and if not, then tell him to return your pledge of protection as we do not like to betray you by revoking your pledge, nor can we tolerate Abū Bakr's declaration of Islām (his worshipping) in public."

‘Āishah added: Ibn Ad-Daghina came to Abū Bakr and said, "You know the conditions on which I gave you protection, so you should either abide by those conditions or revoke my protection, as I do not like to hear the Arabs saying that Ibn Ad-Daghina gave the pledge of protection to a person and his people did not respect it." Abū Bakr said, "I revoke your pledge of protection and am satisfied with Allāh's Protection." At that time Allāh's Messenger ﷺ was still in Makkah and he said to his Companions, "Your place of

يُخْرَجُ مِثْلَهُ وَلَا يُخْرَجُ. أَتُخْرِجُونَ رَجُلًا يَكْسِبُ الْمَعْدُومَ، وَيَصِلُ الرَّجُلَ وَيَحْمِلُ الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى نَوَائِبِ الْحَقِّ؟ فَأَنْفَذَتْ قُرَيْشٌ جَوَارَ ابْنِ الدَّغِنَةِ وَأَمَنُوا أَبَا بَكْرٍ وَقَالُوا لابنِ الدَّغِنَةِ: مَرُّ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيَصِلْ، وَلْيَقْرَأْ مَا شَاءَ، وَلَا يُؤْذِينَا بِذَلِكَ، وَلَا يَسْتَعْلِنَ بِهِ فَإِنَّا قَدْ حَشِينَا أَنْ يَقْتَرِنَ أَبْنَاءَنَا وَنِسَاءَنَا. قَالَ ذَلِكَ ابْنُ الدَّغِنَةِ لِأَبِي بَكْرٍ، فَطَفِقَ أَبُو بَكْرٍ يَعْْبُدُ رَبَّهُ فِي دَارِهِ، وَلَا يَسْتَعْلِنُ بِالصَّلَاةِ، وَلَا الْقِرَاءَةِ فِي غَيْرِ دَارِهِ. ثُمَّ بَدَأَ لِأَبِي بَكْرٍ فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ وَبَرَزَ فَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ، فَيَتَقَصَّفُ عَلَيْهِ نِسَاءَ الْمُشْرِكِينَ وَأَبْنَاءَهُمْ يَعْجَبُونَ وَيَنْظُرُونَ إِلَيْهِ. وَكَانَ أَبُو بَكْرٍ رَجُلًا بَكَّاءَ لَا يَمْلِكُ دَمْعُهُ حِينَ يَقْرَأُ الْقُرْآنَ، فَأَفْرَعَ ذَلِكَ أَشْرَافُ قُرَيْشٍ مِنَ الْمُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ فَقَدِمَ عَلَيْهِمْ فَقَالُوا لَهُ: إِنَّا كُنَّا أَجْرُنَا أَبَا بَكْرٍ عَلَى أَنْ يَعْْبُدَ رَبَّهُ فِي دَارِهِ، وَإِنَّهُ جَاوَزَ ذَلِكَ فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ وَأَعْلَنَ الصَّلَاةَ وَالْقِرَاءَةَ، وَقَدْ حَشِينَا أَنْ يَقْتَرِنَ أَبْنَاءَنَا وَنِسَاءَنَا قَاتِيَهُ، فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْْبُدَ رَبَّهُ فِي دَارِهِ

(1) (H. 2297) *Al-Mushrikūn*: Polytheists, pagans, idolators, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)

emigration has been shown to me. I have seen a salty land, planted with date-palms and situated between two mountains which are the two *Harra*." So, when the Prophet ﷺ told it, some of the companions migrated to Al-Madīna, and some of those who had migrated to Ethiopia returned to Al-Madīna. When Abū Bakr prepared for emigration, Allāh's Messenger ﷺ said to him, "Wait, for I expect to be permitted to emigrate." Abū Bakr asked, "May my father be sacrificed for your sake, do you really expect that?" Allāh's Messenger ﷺ replied in the affirmative. So, Abū Bakr postponed his departure in order to accompany Allāh's Messenger ﷺ, and fed two camels which he had with the leaves of *Samur* trees for four months.

فَعَلَ، وَإِنْ أَبِي إِلَّا أَنْ يُعْلَنَ ذَلِكَ فَسَلَّهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ فَإِنَّا كَرِهْنَا أَنْ نُخْفِرَكَ وَلَسْنَا مُقِرِّينَ لِأَبِي بَكْرٍ بِكَرِّ الْاِسْتِعْلَانِ. قَالَتْ عَائِشَةُ: فَأَتَى ابْنُ الدَّعْنَةِ أَبَا بَكْرٍ فَقَالَ: قَدْ عَلِمْتَ الَّذِي عَقَدْتُ لَكَ عَلَيْهِ، فَإِنَّمَا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ، وَإِنَّمَا أَنْ تَرُدَّ إِلَيَّ ذِمَّتِي فَإِنِّي لَا أُحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أُخْفِرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ، قَالَ أَبُو بَكْرٍ: فَإِنِّي أَرُدُّ إِلَيْكَ جِوَارِكَ وَأَرْضِي بِجِوَارِ اللَّهِ، وَرَسُولِ اللَّهِ ﷺ يَوْمَئِذٍ بِمَكَّةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَرَيْتُ دَارَ هِجْرَتِكُمْ، رَأَيْتُ سَبِيحَةَ ذَاتِ نَحْلِ بَيْنَ لَابَتَيْنِ» وَهُمَا الْحَرَّتَانِ. فَهَاجَرَ مَنْ هَاجَرَ قَبْلَ الْمَدِينَةِ حِينَ ذَكَرَ ذَلِكَ رَسُولُ اللَّهِ ﷺ، وَرَجَعَ إِلَى الْمَدِينَةِ بَعْضُ مَنْ كَانَ هَاجَرَ إِلَى أَرْضِ الْحَبَشَةِ. وَتَجَهَّزَ أَبُو بَكْرٍ مُهَاجِرًا فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤَدَّنَ لِي»، قَالَ أَبُو بَكْرٍ: هَلْ تَرْجُو ذَلِكَ بِأَبِي أَنْتَ؟ قَالَ: «نَعَمْ»، فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ ﷺ لِيَضْحَبَهُ وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمْرِ أَرْبَعَةَ أَشْهُرٍ. [راجع: ٤٧٦]

(5) CHAPTER. The debts.

2298. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Whenever a dead man in debt was brought to Allāh's Messenger ﷺ (for funeral prayer) he

(٥) بَابُ الدَّيْنِ،

٢٢٩٨ - حَدَّثَنَا يَعْنِي بِنُ بَكْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ

would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allāh made the Prophet ﷺ wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs."

شهاب، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتَى بِالرَّجُلِ الْمَتَوَفَّى عَلَيْهِ الدَّيْنُ فَيَسْأَلُ: «هَلْ تَرَكَ لِدَيْنِهِ فَضْلًا؟» فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ لِدَيْنِهِ وَفَاءً صَلَّى وَإِلَّا قَالَ لِلْمُسْلِمِينَ: «صَلُّوا عَلَيَّ صَاحِبِكُمْ». فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفَتْوحَ قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوَفِّيَ مِنَ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا فَعَلَيَّْ فَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ». [انظر:

٢٣٩٨، ٢٣٩٩، ٤٧٨١، ٥٣٧١، ٦٧٣١،

[٦٧٦٣، ٦٧٤٥

40 - THE BOOK OF REPRESENTATION (OR AUTHORIZATION)

(1) CHAPTER. A partner can deputize for another while distributing things etc.

No doubt, the Prophet ﷺ shared his *Hady* (i.e., sacrificing animals) with 'Ali and then ordered 'Ali to distribute them.

2299. Narrated 'Ali رضي الله عنه: Allāh's Messenger ﷺ ordered me to distribute the saddles and skins of the *Budn* which I had slaughtered.

2300. Narrated 'Uqba bin 'Amir رضي الله عنه that the Prophet ﷺ had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet ﷺ of it, he said (to him), "Offer it as a sacrifice on your behalf."

(2) CHAPTER. If a Muslim deputizes a non-Muslim warrior in a country of infidelity or in a Muslim state, the contract is valid.

2301. Narrated 'Abdur-Raḥmān bin 'Aūf رضي الله عنه: I got an agreement written between me and Umaiyya bin Khalaf that Umaiyya would look after my property (or family) in Makkah and I would look after his in Al-Madīna. When I mentioned the word 'Ar-Raḥmān' in the documents Umaiyya said, "I do not know 'Ar-Raḥmān.'" Write down to me your name, (with which you

٤٠ - كتاب الوكالة

(١) بَابُ وَكَالَةِ الشَّرِيكَ الشَّرِيكَ فِي الْقِسْمَةِ وَغَيْرِهَا

وَقَدْ أَشْرَكَ النَّبِيُّ ﷺ عَلِيًّا فِي هَذِهِ، ثُمَّ أَمَرَهُ بِقِسْمَتِهَا.

٢٢٩٩ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَصَدَّقَ بِجِلَالِ الْبُذُنِ الَّتِي نُجِرَتْ وَبِجُلُودِهَا». [راجع: ١٧٠٧]

٢٣٠٠ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْحَرِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ غَنَمًا يَفْسِمُهَا عَلَى صَحَابَتِهِ فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: «صَحَّ بِهِ أَنْتَ». [انظر: ٢٥٠٠، ٥٥٤٧، ٥٥٥٥]

(٢) بَابُ إِذَا وَكَّلَ الْمُسْلِمُ حَرَبِيًّا فِي دَارِ الْحَرْبِ أَوْ فِي دَارِ الْإِسْلَامِ جَارًا

٢٣٠١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي يُونُسُ بْنُ الْمَاجِشُونَ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَاتَبْتُ أُمِّيَّةَ بِنَ

called yourself) in the Pre-Islamic Period of Ignorance." So, I wrote my name "Abdu 'Amr'. On the day (of the battle) of Badr, when all the people went to sleep, I went up the hill to protect him. Bilāl⁽¹⁾ saw him (i.e., Umaiyya) and went to a gathering of *Anṣār* and said, "(Here is) Umaiyya bin *Khalaf*! 'I will not be saved if Umaiyya is saved'. (Woe to me if he escapes)!" So, a group of *Anṣār* went out with Billāl to follow us ('Abdur-Rahmān and Umaiyya). Being afraid that they would catch us, I left Umaiyya's son for them to keep them busy but the *Anṣār* killed the son and insisted on following us. Umaiyya was a fat man, and when they approached us, I told him to kneel down, and he knelt, and I laid myself on him to protect him, but the *Anṣār* killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The subnarrator said, "Abdur Rahmān used to show us the trace of the wound on the back of his foot.")

(3) CHAPTER. To deputize one in exchanging money and weighing goods.

'Umar and Ibn 'Umar deputized (a person) in money exchanges.

2302, 2303. Narrated Abū Sa'īd Al-Khudrī and Abū Hurairah رَضِيَ اللهُ عَنْهُمَا:

خَلَفَ كِتَابًا بِأَنْ يَحْفَظَنِي فِي صَاعِيَّتِي بِمَكَّةَ، وَأَحْفَظُهُ فِي صَاعِيَّتِهِ بِالْمَدِينَةِ. فَلَمَّا ذَكَرْتُ الرَّحْمَنَ قَالَ: لَا أَعْرِفُ الرَّحْمَنَ، كَاتِبِنِي بِاسْمِكَ الَّذِي كَانَ فِي الْجَاهِلِيَّةِ. فَكَاتَبْتُهُ: عَبْدُ عَمْرٍو. فَلَمَّا كَانَ فِي يَوْمِ بَدْرِ حَرَجْتُ إِلَى جَبَلٍ لِأُخْرِزُهُ جِئِنَ نَامَ النَّاسُ، فَأَبْصَرَهُ بِلَالٌ فَحَرَجَ حَتَّى وَقَفَ عَلَى مَجْلِسٍ مِنَ الْأَنْصَارِ، فَقَالَ: أُمِّيَةُ ابْنُ خَلَفٍ لَا نَجُوثُ إِنْ نَجَا أُمِّيَةُ، فَحَرَجَ مَعَهُ فَرِيقٌ مِنَ الْأَنْصَارِ فِي آثَارِنَا، فَلَمَّا حَسِبْتُ أَنْ يَلْحَقُونَا خَلَفْتُ لَهُمْ ابْنَهُ لِأَسْغَلَهُمْ فَقَتَلُوهُ ثُمَّ أَبَوْا حَتَّى يَتَّبِعُونَا، وَكَانَ رَجُلًا ثَقِيلًا، فَلَمَّا أَدْرَكُونَا قُلْتُ لَهُ: ابْرُكْ، فَبْرَكَ فَأَلْقَيْتُ عَلَيْهِ نَفْسِي لِأَمْتَعَهُ فَتَجَلَّلُوهُ بِالسُّيُوفِ مِنْ تَحْتِي فَتَلَّوهُ، وَأَصَابَ أَحَدُهُمْ رَجُلِي بِسَيْفِهِ. وَكَانَ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ يُرِينَا ذَلِكَ الْأَثَرَ فِي ظَهْرِ قَدَمِهِ قَالَ أَبُو عَبْدِ اللَّهِ سَمِعَ يَوْسُفَ صَالِحًا وَإِبْرَاهِيمَ أَبَاهُ، [انظر: ٣٩٧١]

(٣) بَابُ الْوَكَالَةِ فِي الصَّرْفِ

وَالْمِيزَانَ

وَقَدْ وَكَّلَ عُمَرُ وَابْنُ عُمَرَ فِي الصَّرْفِ.

٢٣٠٢، ٢٣٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ

(1) (H. 2301) Umaiyya used to torture Bilāl severely when he was in Makkah because he had embraced Islām.

Allāh's Messenger ﷺ employed someone as a governor at Khaibar. When the man came to Al-Madina, he brought with him dates called *Janīb*. The Prophet ﷺ asked him, "Are all the dates of Khaibar of this kind?" The man replied, "(No), we exchange two *Ṣā'* of bad dates for one *Ṣā'* of this kind of dates (i.e., *Janīb*), or exchange three *Ṣā'* for two." On that, the Prophet ﷺ said, "Don't do so, as it is a kind of *Ribā* (usury) but sell the dates of inferior quality for money, and then buy *Janīb* with the money." The Prophet ﷺ said the same thing about dates sold by weight.

[See *Hadīth* No.2312].

(4) CHAPTER. If a shepherd or a deputy saw a dying sheep or something which is going to be spoiled, he is allowed to slaughter the sheep and save the thing liable to be spoiled.

2304. Narrated Ka'b bin Mālik: We had some sheep which used to graze at *Sal'*. One of our slave-girls saw a sheep dying and she broke a stone and slaughtered the sheep with it. He (my father) said to them (the people), "Don't eat it till I ask the Prophet ﷺ about it (or till I send somebody to ask the Prophet ﷺ)." So, he asked or sent somebody to ask the Prophet ﷺ, and the Prophet ﷺ permitted them to eat it. 'Ubaidullāh (a subnarrator) said, "I admire that girl, for though she was a slave-girl, she dared to slaughter the sheep."

المَجِيدِ ابْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ فَجَاءَهُمْ بِتَمْرٍ جَنِيبٍ فَقَالَ: «أَكُلُ تَمْرَ خَيْبَرَ هَكَذَا؟» فَقَالَ: إِنَّا لَنَأْخُذُ الصَّاعَ بِالصَّاعَيْنِ، وَالصَّاعَيْنِ بِالثَّلَاثَةِ. فَقَالَ: «لَا تَفْعَلْ، بَعِ الْجَمْعَ بِالذَّرَاهِمِ ثُمَّ ابْتَغِ بِالذَّرَاهِمِ جَنِيبًا». وَقَالَ فِي الْبَيْرَانِ مِثْلَ ذَلِكَ.

[راجع: ٢٢٠١، ٢٢٠٢]

(٤) بَابُ إِذَا أَبْصَرَ الرَّاعِي أَوْ الْوَكِيلُ شَاةً تَمُوتُ أَوْ شَيْئًا يَفْسُدُ دَبْحٌ أَوْ أَضْلَحَ مَا يَخَافُ عَلَيْهِ الْفَسَادَ

٢٣٠٤ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ الْمُعْتَمِرَ: أَنَّ ابْنَ عَبِيدِ اللَّهِ، عَنْ نَافِعٍ: أَنَّهُ سَمِعَ ابْنَ كَعْبِ بْنِ مَالِكٍ يُحَدِّثُ عَنْ أَبِيهِ أَنَّهُ كَانَتْ لَهُ غَنَمٌ تَرَعَى بِسَلْعٍ. فَأَبْصَرَتْ جَارِيَةً لَنَا بِشَاةٍ مِنْ غَنَمِنَا مَوْتًا فَكَسَرَتْ حَجَرًا فَذَبَحَتْهَا بِهِ فَقَالَ لَهُمْ: لَا تَأْكُلُوا حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ أَوْ أُرْسِلَ إِلَى النَّبِيِّ ﷺ مَنْ يَسْأَلُهُ. وَأَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ ذَلِكَ أَوْ أُرْسِلَ فَأَمَرَهُ بِأَكْلِهَا. قَالَ عَبِيدُ اللَّهِ: فَيُعْجِبُنِي أَنَّهَا أَمَةٌ وَأَنَّهَا ذَبَحَتْ، تَابَعَهُ عَبْدُهُ عَنْ عَبِيدِ

اللَّهِ. [انظر: ٥٥٠١، ٥٥٠٢، ٥٥٠٤]

(5) CHAPTER. It is permissible to depute a person whether he is present or absent.

'Ubaidullāh bin 'Amr wrote to his representative who was not present, to pay (Ṣadaqat-al-Fitr) on behalf of the children both young and old.

2305. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ owed somebody a camel of a certain age. When he came to demand it back, the Prophet ﷺ said (to some people), "Give him (his due)." When the people searched for a camel of that age, they found none, but found a camel one year older. The Prophet ﷺ said, "Give (it to) him." On that, the man remarked, "You have given me my right in full. May Allāh give you in full." The Prophet ﷺ said, "The best amongst you is the one who pays the rights of others generously."

(6) CHAPTER. To depute a person to repay debts.

2306. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ demanding his debts and behaved rudely. The Companions of the Prophet ﷺ intended to harm him, but Allāh's Messenger ﷺ said (to them), "Leave him, for the creditor (i.e., owner of a right) has the right to speak." Allāh's Messenger ﷺ then said, "Give him a camel of the same age as that of his." The people said, "O Allāh's Messenger! There is only a camel that is older and better than his." Allāh's Messenger ﷺ said, "Give (it to) him, for the best amongst you is he who pays the rights of others generously."

(٥) بَابُ وَكَاةِ الشَّاهِدِ وَالغَائِبِ جَائِزَةٌ،

وَكَتَبَ عَبْدُ اللَّهِ بْنُ عَمْرٍو إِلَى قَهْرْمَانِهِ وَهُوَ غَائِبٌ عَنْهُ أَنْ يُزَكِّيَ عَنْ أَهْلِهِ الصَّغِيرِ وَالْكَبِيرِ .

٢٣٠٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ لِرَجُلٍ عَلَى النَّبِيِّ ﷺ جَمَلٌ سِنٌَّ مِنَ الْإِبِلِ فَجَاءَهُ يَتَقَاضَاهُ فَقَالَ: «أَعْطُوهُ»، فَطَلَبُوا سِنَّهُ فَلَمْ يَجِدُوا لَهُ إِلَّا سِنًَّا فَوْقَهَا. فَقَالَ: «أَعْطُوهُ». فَقَالَ: أَوْفَيْتَنِي أَوْفَى اللهُ بِكَ. قَالَ النَّبِيُّ ﷺ: «إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً». [انظر: ٢٣٠٦، ٢٣٩٠، ٢٣٩٢،

٢٣٩٣، ٢٤٠١، ٢٦٠٦، ٢٦٠٩]

(٦) بَابُ الْوَكَاةِ فِي قَضَاءِ الدُّيُونِ

٢٣٠٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ يَتَقَاضَاهُ فَأَغْلَظَ فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا»، ثُمَّ قَالَ: «أَعْطُوهُ سِنًَّا مِثْلَ سِنَِّهِ»، قَالُوا: يَا رَسُولَ اللهِ ﷺ إِلَّا أَمْثَلَ مِنْ سِنَِّهِ. فَقَالَ: «أَعْطُوهُ، فَإِنَّ مِنْ

خَيْرِكُمْ أَحْسَنَكُمْ قَضَاءً.

[راجع: ٢٣٠٥]

(7) CHAPTER. It is permissible for one to give a gift to a deputy (of some people) or to their intercessor.

This is confirmed by the statement of the Prophet ﷺ to the delegates of the tribe of Hawāzin when they appealed to him to return the booty to them. The Prophet ﷺ said, "I give my share to you."

2307, 2308. Narrated Marwān bin Al-Hakam and Al-Miswar bin Makhrāma: When the delegates of the tribe of Hawāzin after embracing Islām, came to Allāh's Messenger ﷺ, he got up. They appealed to him to return their properties and their captives. Allāh's Messenger ﷺ said to them, "The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them." (The narrator added), Allāh's Messenger ﷺ had been waiting for them for more than ten days on his return from Ṭāif. When they realized that Allāh's Messenger ﷺ would return to them only one of the two things, they said, "We choose our captives." So, Allāh's Messenger ﷺ got up in the gathering of the Muslims, praised Allāh as He deserved, and said, "Then after! These brothers of yours have come to you with repentance (asking for Allāh's Forgiveness) and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allāh will give us then he can do so." The people replied, "We agree to give up our shares willingly as a favour for Allāh's Messenger ﷺ." Then Allāh's

(٧) بَابُ إِذَا وَهَبَ شَيْئًا لَوْكِلٍ أَوْ شَفِيعِ قَوْمٍ جَارٍ

لِقَوْلِ النَّبِيِّ ﷺ لَوْفَدَ هَوَازِنَ حِينَ سَأَلُوهُ الْمَغَانِمَ، فَقَالَ النَّبِيُّ ﷺ: «نَصِيبِي لَكُمْ».

٢٣٠٧، ٢٣٠٨ - حَدَّثَنَا سَعِيدُ بْنُ

عُمَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُمَيْرٌ، عَنِ ابْنِ شِهَابٍ قَالَ: وَرَعِمَ عُرْوَةُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ حِينَ جَاءَهُ وَفَدَّ هَوَازِنَ مُسْلِمِينَ. فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبِيَّهُمْ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الْحَدِيثِ إِلَيَّ أَصْدَقُهُ فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ: إِمَّا السَّبْيَ وَإِمَّا الْمَالَ. فَقَدْ كُنْتُ اسْتَأْنَيْتُ بِهِمْ»، وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ انْتَهَرَهُمْ بِضَعِ عَشْرَةِ لَيْلَةٍ حِينَ قَفَلَ مِنَ الطَّائِفِ. فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ غَيْرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ قَالُوا: فَإِنَّا نَخْتَارُ سَبِيَّتَنَا. فَقَامَ رَسُولُ اللَّهِ ﷺ فِي الْمُسْلِمِينَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ هُوَ لَاءٍ قَدْ جَاؤَنَا تَائِبِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبِيَّهُمْ. فَمَنْ

Messenger ﷺ said, "We don't know who amongst you has agreed and who has not. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them and then they (i.e., their chiefs) came to Allāh's Messenger ﷺ to tell him that they (i.e., the people) had given up their shares gladly and willingly.

أَحَبَّ مِنْكُمْ أَنْ يُطَيَّبَ بِذَلِكَ فَلْيُفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى تُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيُفْعَلْ». فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا لَا نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعُوا إِلَيْنَا عَرَافُوكُمْ أَمْرَكُمْ»، فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عَرَافُؤُهُمْ ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا وَأَذِنُوا. [الحدِيث: ٢٣٠٧، انظر:

٢٥٣٩، ٢٥٨٤، ٢٦٠٧، ٣١٣١، ٤٣١٨،

[٧١٧٦]: [الحدِيث: ٢٣٠٨، انظر: ٢٥٤٠،

٢٥٨٣، ٢٦٠٨، ٣١٣٢، ٤٣١٩، ٧١٧٧]

(8) CHAPTER. If someone deposes a person to give something but does not mention how much to give, it is permissible for the deputy to distribute it amongst the people according to the conventional custom.

(٨) بَابُ إِذَا وَكَّلَ رَجُلٌ رَجُلًا أَنْ يُعْطِيَ شَيْئًا وَلَمْ يَبَيِّنْ كَمْ يُعْطِي فَأَعْطَى عَلَى مَا يَتَعَارَفُهُ النَّاسُ

2309. Narrated Jābir bin 'Abdullāh رضي الله عنه I was accompanying the Prophet ﷺ on a journey and was riding a slow camel that was lagging behind the others. The Prophet ﷺ passed by me and asked, "Who is this?" I replied, "Jābir bin 'Abdullāh." He asked, "What is the matter, (why are you late)?" I replied, "I am riding a slow camel." He asked, "Do you have a stick?" I replied in the affirmative. He said, "Give it to me." When I gave it to him, he beat the camel and rebuked it. Then that camel surpassed the others thenceforth. The Prophet ﷺ said, "Sell it to me." I replied, "It is (a gift) for you, O Allāh's Messenger." He said, "Sell it

٢٣٠٩ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَعِثْرَةَ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ، وَلَمْ يُلْعَهِ كَلِمَةً، رَجُلٌ مِنْهُمْ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَكُنْتُ عَلَى جَمَلٍ ثِقَالٍ إِنَّمَا هُوَ فِي آخِرِ الْقَوْمِ، فَمَرَّ بِي النَّبِيُّ ﷺ فَقَالَ: «مَنْ هَذَا؟» قُلْتُ: جَابِرُ ابْنِ عَبْدِ اللَّهِ: قَالَ: «مَا لَكَ؟» قُلْتُ:

to me. I have bought it for four *Dīnār* (gold pieces) and you can keep on riding it till Al-Madīna.” When we approached Al-Madīna, I started going (towards my house). The Prophet ﷺ said, “Where are you going?” I said, “I have married a widow.” He said, “Why have you not married a virgin so that you may play with her and she may play with you?” I said, “My father died and left daughters, so I decided to marry a widow (an experienced woman) (to look after them).” He said, “Well done.” When we reached Al-Madīna, Allāh’s Messenger ﷺ said, “O Bilāl, pay him (the price of the camel) and give him extra money.” Bilāl gave me four *Dīnār* and one *Qirāt* extra. (A subnarrator said): Jābir added. “The extra *Qirāt* of Allāh’s Messenger ﷺ never parted from me.” The *Qirāt* was always in Jābir bin ‘Abdullāh’s purse. ⁽¹⁾

إِنِّي عَلَى جَمَلٍ نَفَالٍ، قَالَ: «أَمَعَكَ قَضِيبٌ؟» قُلْتُ: نَعَمْ، قَالَ: «أَعْطَيْتَنِي»، فَأَعْطَيْتُهُ فَصَرَبَهُ فَزَجَرَهُ فَكَانَ مِنْ ذَلِكَ الْمَكَانِ مِنْ أَوْلَى الْقَوْمِ. قَالَ: «بِعِينِهِ»، قَالَ: بَلْ هُوَ لَكَ يَا رَسُولَ اللَّهِ قَالَ: «بَلْ بِعِينِهِ، قَدْ أَخَذْتُهُ بِأَرْبَعَةِ دَنَائِيرَ وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ». فَلَمَّا دَنَوْنَا مِنَ الْمَدِينَةِ أَخَذْتُ أَرْتَحِلُ، قَالَ: «أَيْنَ تُرِيدُ؟» قُلْتُ: تَزَوَّجْتُ امْرَأَةً قَدْ خَلَا مِنْهَا، قَالَ: «فَهَلَّا جَارِيَةً ثَلَاثِيهَا وَثَلَاثِيهَا؟» قُلْتُ: إِنَّ أَبِي تُوْفِيَ وَتَرَكَ بَنَاتٍ فَأَرَدْتُ أَنْ أَنْكِحَ امْرَأَةً قَدْ جَرَبْتُ خَلَا مِنْهَا. قَالَ: «فَذَلِكَ». فَلَمَّا قَدِمْنَا الْمَدِينَةَ قَالَ: «يَا بِلَالُ أَفْضِهِ وَزِدْهُ»، فَأَعْطَاهُ أَرْبَعَةَ دَنَائِيرَ وَزَادَهُ قِيرَاطًا. قَالَ جَابِرٌ: لَا تُفَارِقُنِي زِيَادَةُ رَسُولِ اللَّهِ ﷺ فَلَمْ يَكُنِ الْقِيرَاطُ يُفَارِقُ قِرَابَ جَابِرِ بْنِ عَبْدِ اللَّهِ.

[راجع: ٤٤٣]

(٩) بَابُ وَكَاةِ الْاِمْرَاةِ الْاِمَامِ فِي

النِّكَاحِ

٢٣١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ. أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ وَهَبْتُ

(9) CHAPTER. A woman can depute the ruler in the matter of marriage.

2310. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: A woman came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! I want to give up myself to you.” A man said, “Marry her to me.” The Prophet ﷺ said, “We agree to marry her to you with what you know of the Qur’ān by heart.”

(1) (H. 2309) The Prophet ﷺ did not mention how much extra money Bilāl was to give, so Bilāl gave according to convention.

لَكَ مِنْ نَفْسِي. فَقَالَ رَجُلٌ: رَوَّجْنِيهَا،
قَالَ: «قَدْ رَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ
الْقُرْآنِ». [انظر: ٥٠٢٩، ٥٠٣٠، ٥٠٨٧،
٥١٢١، ٥١٢٦، ٥١٣٢، ٥١٣٥، ٥١٤١،

٥١٤٩، ٥١٥٠، ٥١٧١، ٥١٧٧]

(10) CHAPTER. If a person deposes somebody, and the deputy leaves something, and the owner agrees that, then it is allowed, and if the deputy lends something of what is in his custody, for a specific time, it is permissible (if the owner agrees).

2311. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ deputed me to keep *Ṣadaqat* (Al-Fitr) of Ramaḍān. A comer⁽¹⁾ came and started taking handfuls of the foodstuff (of the *Ṣadaqa*) (stealthily). I took hold of him and said, "By Allāh, I will take you to Allāh's Messenger ﷺ." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allāh's Messenger ﷺ asked me, "What did your prisoner do yesterday?"⁽²⁾ I said, "O Allāh's Messenger! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allāh's Messenger ﷺ said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allāh's Messenger ﷺ had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allāh's Messenger ﷺ." He said, "Leave me, for I am very needy and have many dependents. I promise I will not come

(١٠) بَابُ إِذَا وَكَّلَ رَجُلًا فَتَرَكَ
الْوَكِيلُ شَيْئًا فَأَجَارَهُ الْمُوَكَّلُ فَهُوَ
جَائِزٌ. وَإِنْ أَقْرَضَهُ إِلَى أَجَلٍ مُسَمًّى
جَازَ.

٢٣١١ - وَقَالَ عُثْمَانُ بْنُ الْهَيْثَمِ
أَبُو عَمْرٍو: حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ
بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ
عَنْهُ قَالَ: وَكَّلَنِي رَسُولُ اللهِ ﷺ
بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي آتٍ فَجَعَلَ
يَحْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ وَقُلْتُ:
لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللهِ ﷺ، قَالَ:
إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ
شَدِيدَةٌ. قَالَ: فَخَلَيْتُ عَنْهُ،
فَأَضْبَحْتُ فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا
هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟»
قَالَ: قُلْتُ: يَا رَسُولَ اللهِ شَكَا حَاجَةٌ
شَدِيدَةٌ وَعِيَالٌ فَرَجَمْتُهُ فَخَلَيْتُ سَبِيلَهُ.
قَالَ: «أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ»،
فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللهِ
ﷺ: «إِنَّهُ سَيَعُودُ». فَرَصَدْتُهُ، فَجَعَلَ
يَحْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ:

(1) (H.2311) Comer: Satan

(2) (H.2311) Allāh's Messenger ﷺ was inspired Divinely about the whole story and this was the reason why he asked Abū Hurairah, though Abū Hurairah had told him nothing.

back again." I pitied him and let him go. In the morning Allāh's Messenger ﷺ asked me, "What did your prisoner do?" I replied, "O Allāh's Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allāh's Messenger ﷺ said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allāh's Messenger ﷺ as in the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allāh will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite *Āyat-al-Kursī* - 'Allāhu lā ilāha illā Huwal-Haiy-ul-Qaiyyūm'⁽¹⁾ till you finish the whole Verse. (if you do so), Allāh will appoint a guard for you who will stay with you and no satan will come near you till morning". So, I released him. In the morning, Allāh's Messenger ﷺ asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allāh will benefit me, so I let him go." Allāh's Messenger ﷺ asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite *Āyat-al-Kursī* from the beginning to the end - *Allāhu lā ilāha illā Huwal-Haiy-ul-Qaiyyūm* -.' He further said to me, '(If you do so), Allāh will appoint a guard for you who will stay with you, and no satan will come near you till morning.' [(Abū Hurairah or another subnarrator) added that they (the Companions) were very eager to do good deeds]. The Prophet ﷺ said, "He really spoke the truth, although he is an absolute

لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: دَعَنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ، لَا أَعُودُ. فَرَحِمْتُهُ فَحَلَيْتُ سَبِيلَهُ. فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أُسَيْبُكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ. شَكَا حَاجَةً شَدِيدَةً وَعِيَالًا فَرَحِمْتُهُ فَحَلَيْتُ سَبِيلَهُ. قَالَ: «أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ». فَرَصَدْتُهُ الثَّلَاثَةَ فَجَعَلَ يَحْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ، فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ وَهَذَا آجُرُ ثَلَاثِ مَرَّاتٍ أَنْتَ تَزْعُمُ لَا تَعُودُ ثُمَّ تَعُودُ. قَالَ: دَعَنِي أَعَلِمْتُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ حَتَّى تَخْتِمَ الْآيَةَ فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرَبَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَحَلَيْتُ سَبِيلَهُ. فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَا فَعَلَ أُسَيْبُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ أَنَّهُ يَعْلَمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا فَحَلَيْتُ سَبِيلَهُ. قَالَ: «مَا هِيَ؟» قُلْتُ: قَالَ لِي: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الْآيَةَ ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ وَقَالَ لِي: لَنْ يَزَالَ

(1) (H. 2311) *Sūrat Al-Baqarah*, Verse No. 255.

liar. Do you know whom you were talking to, these three nights, O Abū Hurairah?" Abū Hurairah said, "No." He said, "It was Satan."

عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ. وَكَانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ. فَقَالَ النَّبِيُّ ﷺ: «أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُحَاطَبُ مُذْ ثَلَاثَ لَيَالٍ يَا أَبَا هُرَيْرَةَ؟» قَالَ: لَا، قَالَ: «ذَلِكَ شَيْطَانٌ». [انظر: ٣٢٧٥، ٥٠١٠]

(11) CHAPTER. If a deputy sells something (in an illegal manner), the transaction is invalid.

(١١) بَابُ إِذَا بَاعَ الْوَكِيلُ شَيْئًا فَاسِدًا فَبَيْعُهُ مَرْدُودٌ

2312. Narrated Abū Sa'īd al-Khudrī رضي الله عنه: Once Bilāl brought *Barnī* (i.e., a kind of dates) to the Prophet ﷺ and the Prophet ﷺ asked him, "From where have you brought these?" Bilāl replied, "I had some inferior type of dates and exchanged two *Ṣā'* of it for one *Ṣā'* of *Barnī* (dates) in order to give it to the Prophet ﷺ to eat." Thereupon the Prophet ﷺ said, "Beware! Beware! This is definitely *Ribā* (usury)! This is definitely *Ribā*⁽¹⁾ (usury).! Don't do so, but if you want to buy (a superior kind of dates), sell the inferior kind of dates for money and then buy the superior kind of dates with that money."

٢٣١٢ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ هُوَ ابْنُ سَلَامٍ، عَنْ يَحْيَى قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ بِلَالٌ إِلَى النَّبِيِّ ﷺ بِتَمْرٍ بَرِّيٍّ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مِنْ أَيْنَ هَذَا؟» قَالَ بِلَالٌ: كَانَ عِنْدِي تَمْرٌ رَدِيءٌ فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ لِنُطْعِمَ النَّبِيَّ ﷺ. فَقَالَ النَّبِيُّ ﷺ عِنْدَ ذَلِكَ: «أَوْهَ أَوْهَ. عَيْنُ الرَّبَا، عَيْنُ الرَّبَا، لَا تَفْعَلْ. وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِعِ التَّمْرَ بِبَيْعٍ آخَرَ ثُمَّ اشْتَرِ بِهِ».

(12) CHAPTER. The deputyship for managing the *Waqf* (religious endowment) and the expenses of the trustee. The trustee can provide his friends from it and he himself can eat from it reasonably (according to his work).

(١٢) بَابُ الْوَكَالَةِ فِي الْوَقْفِ وَنَفَقَتِهِ وَأَنْ يُطْعِمَ صَدِيقًا لَهُ وَيَأْكُلَ بِالْمَعْرُوفِ

2313. Narrated 'Amr concerning the *Waqf* of 'Umar رضي الله عنه: It was not sinful of the

٢٣١٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

(1) (H.2312) *Ribā*: See glossary.

trustee (of the *Waqf*) to eat or provide his friends from it, provided the trustee had no intention of collecting fortune (for himself). Ibn 'Umar was the manager of the trust of 'Umar and he used to give presents from it to those with whom he used to stay at Makkah.

حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ فِي صَدَقَةِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ: لَيْسَ عَلَى الْوَالِيِّ جُنَاحٌ أَنْ يَأْكُلَ وَيُؤْكِلَ صَدِيقًا غَيْرَ مُتَأْتِلٍ مَالًا. فَكَانَ ابْنُ عَمْرٍو هُوَ بَلِي صَدَقَةِ عَمْرٍو، يُهْدِي لِنَاسٍ مِنْ أَهْلِ مَكَّةَ يَنْزِلُ عَلَيْهِمْ. [انظر: ٢٧٣٧،

[٢٧٦٤، ٢٧٧٢، ٢٧٧٣، ٢٧٧٧]

(13) CHAPTER. To depute a person to carry out a (legal) Allāh's ordained punishment.

(١٣) بَابُ الْوَكَالَةِ فِي الْحُدُودِ

2314, 2315. Narrated Zaid bin Khalid and Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her to death."

٢٣١٤، ٢٣١٥ - حَدَّثَنَا أَبُو الْوَالِيدِ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «وَأَعُدُّ يَا أُنَيْسُ إِلَى امْرَأَةٍ هَذَا فَإِنْ اعْتَرَفَتْ فَارْجُمِيهَا». [الحديث: ٢٣١٤، انظر:

٢٦٤٩، ٢٦٩٦، ٢٧٢٥، ٢٦٣٤، ٦٨٢٨،

٦٨٣١، ٦٨٣٦، ٦٨٤٣، ٦٨٦٠، ٦٧٩٤،

٧٢٥٩، ٧٢٧٩]; [الحديث: ٢٣١٥،

انظر: ٢٦٩٥، ٢٧٢٤، ٢٦٣٣، ٦٨٢٧،

٦٨٣٣، ٦٨٣٥، ٦٨٤٢، ٦٨٥٩، ٧١٩٣،

[٧٢٧٨، ٧٢٦٠، ٧٢٥٨]

2316. Narrated 'Uqba bin Al-Hārith رَضِيَ اللَّهُ عَنْهُ: When An-Nuaimān or his son was brought in a state of drunkenness, Allāh's Messenger ﷺ ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks.

٢٣١٦ - حَدَّثَنَا ابْنُ سَلَامٍ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَبِي بَرْزَةَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: جِيءَ بِالنُّعَيْمَانِ أَوْ ابْنِ النُّعَيْمَانِ شَارِبًا، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ كَانَ فِي الْبَيْتِ أَنْ يَضْرِبُوهُ، قَالَ: فَكُنْتُ أَنَا

فِيمَنْ ضَرَبَهُ فَضَرَبْنَاهُ بِالنَّعَالِ وَالْجَرِيدِ .

[انظر : ٦٧٧٤ ، ٦٧٧٥]

(14) CHAPTER. To depute someone to sacrifice *Budn* (camels for sacrifice) and to look after them .

(١٤) بَابُ الْوَكَالَةِ فِي الْبُدْنِ وَتَعَامُلِهَا

2317. Narrated 'Aishah رضي الله عنها: I twisted the garlands of the *Hady* (i.e., animals for sacrifice) of Allāh's Messenger ﷺ with my own hands. Then Allāh's Messenger ﷺ put them around their necks with his own hands, and sent them with my father (to Makkah). Nothing legal was regarded illegal for Allāh's Messenger ﷺ till the animals were slaughtered.⁽¹⁾

٢٣١٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهَا أَخْبَرَتْهُ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَنَا قَتَلْتُ فَلَانِدَ هَذِي رَسُولِ اللَّهِ ﷺ بِيَدَيَّ ثُمَّ قَلَدَهَا رَسُولُ اللَّهِ ﷺ بِيَدِيهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ أَحَلَّهُ اللَّهُ لَهُ حَتَّى نُجَرَ الْهَدْيِ. [راجع: ١٦٩٦]

(15) CHAPTER. If a person tells his deputy, "Spend it as Allāh directs you," and the deputy says, "I have heard what you have said."

(١٥) بَابُ إِذَا قَالَ الرَّجُلُ لَوَكِيلِهِ: صَعَهُ حَيْثُ أَرَاكَ اللَّهُ. وَقَالَ الْوَكِيلُ: قَدْ سَمِعْتُ مَا قُلْتَ

2318. Narrated Anas bin Mālik رضي الله عنه: Abū Ṭalḥa was the richest man in Al-Madina amongst the *Anṣār*, and Beeruḥā' (garden) was the most beloved of his property, and it was situated opposite the mosque (of the Prophet ﷺ). Allāh's Messenger ﷺ used to enter it and drink from its sweet water. When the following Divine Verse was revealed: "By no means shall you attain *Al-Birr* (piety, righteousness, here it means Allāh's Reward i.e., Paradise), till you spend (in Allāh's Cause) of that which you love..." (V.3:92) Abū Ṭalḥa got up in front of Allāh's Messenger ﷺ and said, "O Allāh's

٢٣١٨ - حَدَّثَنِي يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالًا، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بِيرُحَاءُ، وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ. وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ، فَلَمَّا نَزَلَتْ ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قَامَ

(1) (H. 2317) Sending the *Hady* to Makkah while one is somewhere else, does not require that one should be treated as a *Muḥrim* .

Messenger! Allāh تعالى says in his Book, 'By no mean shall you attain *Al-Birr* (piety, righteousness, etc., - here it means Allāh's Reward i.e., Paradise) unless you spend (in Allāh's Cause) of that which you love...' and verily, the most beloved to me of my property is Bairuhā (garden), so I give it in charity and hope for its reward from Allāh. O Allāh's Messenger! Spend it wherever you like." Allāh's Messenger ﷺ appreciated that and said, "That is perishable wealth! That is perishable wealth! I have heard what you have said; I suggest you to distribute it among your relatives."⁽¹⁾ Abū Ṭalḥa said, "I will do so, O Allāh's Messenger." So, Abū Ṭalḥa distributed it among his relatives and cousins. The subnarrator (Mālik) said, the Prophet ﷺ said: "That is a profitable wealth," instead of "perishable wealth."

(16) CHAPTER. To depute a trustworthy treasurer for the treasury and similar things.

2319. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "An honest treasurer who gives what he is ordered to give fully, perfectly and willingly to the person to whom he is ordered to give, is regarded as one of the two charitable persons."⁽²⁾

أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ: ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] وَإِنْ أَحَبَّ أَمْوَالِي إِلَيَّ يُبْرَحَاءُ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بِرَهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ شِئْتَ. فَقَالَ: «بِخ، ذَلِكَ مَالٌ رَائِحٌ، ذَلِكَ مَالٌ رَائِحٌ، قَدْ سَمِعْتُ مَا قُلْتَ فِيهَا وَأَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ» قَالَ: أَفَعَلُ يَا رَسُولَ اللَّهِ، فَكَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

تَابَعَهُ إِسْمَاعِيلُ، عَنْ مَالِكٍ. وَقَالَ رَوْحٌ، عَنْ مَالِكٍ: «رَائِحٌ».

[راجع: ١٤٦١]

(١٦) بَابُ وَكَالَةِ الْأَمِينِ فِي الْخَزَائِنِ وَنَحْوِهَا

٢٣١٩ - حَدَّثَنِي مُحَمَّدُ بْنُ الْغَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَازِنُ الْأَمِينُ الَّذِي يُنْفِقُ - وَرُبَّمَا قَالَ: الَّذِي يُعْطِي - مَا أُمِرَ بِهِ كَامِلًا مُوقِرًا، طَيِّبًا نَفْسُهُ إِلَى الَّذِي أُمِرَ بِهِ أَحَدُ الْمُتَصَدِّقِينَ».

[راجع: ١٤٣٨]

(1) (H. 2318) That is perishable wealth and it is better for you to spend it in charity whereby you will get what will be imperishable (i.e., Allāh's Reward).

(2) (H. 2319) The owner is the other charitable person.

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AND AGRICULTURE٤١ - كِتَابُ الْحَزْبِ
وَالْمَزَارَعَةِ

(1) CHAPTER. The superiority of sowing seeds and planting trees if some of the product is eaten (by people or animals).

The Statement of Allāh تعالى: "Then tell Me about the seed that you sow in the ground, is it you that make it to grow, or are We the grower? Were it Our Will, We could crumble it to dry pieces..." (V.56: 63-65)

(١) بَابُ فَضْلِ الرَّزْعِ وَالْعَرَسِ إِذَا أُكِلَ مِنْهُ، وَقَوْلِ اللَّهِ تَعَالَى: ﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾ ۖ ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٣﴾ [الواقعة: ٦٣-٦٥].

2320. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him."

٢٣٢٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ (ح) وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْهَمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ».

وَقَالَ مُسْلِمٌ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ ﷺ.

[انظر: ٦٠١٢]

(2) CHAPTER. What is to be afraid of the results of indulging in the agricultural mechanical equipment, or to transgress the prescribed limits.

2321. It is narrated that Abū Umāma al-Bāhili saw some agricultural equipments and said, "I heard the Prophet ﷺ saying: "There is no house in which these equipment enter except that Allāh will cause humiliation to enter it." (H. 2321)

(٢) بَابُ مَا يُحْذَرُ مِنْ عَوَاقِبِ الْأَشْيَاعِ بِاللَّهِ الرَّزْعِ أَوْ مُجَاوَرَةِ الْحَدِّ الَّذِي أَمَرَ بِهِ

٢٣٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَالِمٍ الْجَمِصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ الْأَلْهَانِيُّ، عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ

(1) (H. 2321) This *Hadīth* indicates that the profession of cultivation is often a source of=

قَالَ: وَرَأَى سِكَّةً وَشَيْئًا مِنْ آلَةِ الْحَرْثِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَدْخُلُ هَذَا بَيْتَ قَوْمٍ إِلَّا أَذْخَلَهُ اللَّهُ الذَّلَّ». قَالَ مُحَمَّدٌ: وَاسْمُ أَبِي أُمَامَةَ: صُدْيُّ بْنُ عَجْلَانَ.

(٣) بَابُ اقْتِنَاءِ الْكَلْبِ لِلْحَرْثِ

(3) CHAPTER. Keeping a watch-dog for the farm.

2322. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever keeps a dog, one *Qirāt* (of the reward) of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle."

Abū Hurairah (in another quotation) said: "The Prophet ﷺ said, "... unless it is (used) for (guarding) sheep or farms, or for hunting."

Abū Hurairah added: The Prophet ﷺ said, "... unless a dog is kept (for guarding) cattle or for hunting."

2323. Narrated As-Sā'ib bin Yazīd: Abū Sufyān bin Abū Zuhair, a man from Azd Shanū'a and one of the Companions of the Prophet ﷺ said, "I heard Allāh's Messenger ﷺ saying, 'If one keeps a dog which is meant for guarding neither a farm nor cattle will get a daily deduction of one *Qirāt* of the reward of his good deeds.'

٢٣٢٢ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ:

حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَمْسَكَ كَلْبًا فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطٌ إِلَّا كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ». قَالَ ابْنُ سِيرِينَ وَأَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «إِلَّا كَلْبَ غَنَمٍ أَوْ حَرْثٍ أَوْ صَيْدٍ». وَقَالَ أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ». [انظر: ٣٣٢٤]

٢٣٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَزِيدَ بْنِ حُصَيْنَةَ: أَنَّ السَّائِبَ بْنَ يَزِيدَ حَدَّثَهُ: أَنَّهُ سَمِعَ سُفْيَانَ بْنَ أَبِي زُهَيْرٍ - رَجُلٌ مِنْ أَزْدِ شَنْوَةَ، وَكَانَ مِنْ أَصْحَابِ

=oppression and humiliation, especially under the feudal system. By indulging in this work, one may neglect *Jihād* in Allāh's Cause and other important Allāh's Obligations. It is also said that this *Hadīth* is concerned with those living near the enemies: If they got busy in agriculture and left *Jihād*, the enemies might overcome and humiliate them. Of course, the *Hadīth* should not be taken literally. Farming is not undesirable in itself but we should beware the results of indulging too much in it. (*Fath Al-Bārī*)

I asked, "Did you hear this from Allāh's Messenger ﷺ?" He said, "Yes, by the Lord of this mosque."

النَّبِيِّ ﷺ - قال: سمعت النَّبِيَّ ﷺ يَقُولُ: «مَنْ أَقْنَى كَلْبًا لَا يُعْنِي عَنْهُ زَرْعًا وَلَا ضَرْعًا نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطًا». قُلْتُ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي وَرَبِّ هَذَا الْمَسْجِدِ. [انظر: ٣٣٢٥]

(4) CHAPTER. Employing oxen for ploughing.

(٤) بَابُ اسْتِعْمَالِ الْبَقَرِ لِلْجِرَائَةِ

2324. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e., carrying), I have been created for ploughing.'" The Prophet ﷺ added, "I, Abū Bakr and 'Umar believe in this story." The Prophet ﷺ further said, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except I?' " After narrating it, the Prophet ﷺ said, "I, Abū Bakr and 'Umar too believe it."⁽¹⁾ Abū Salama (a subnarrator) said, "Abū Bakr and 'Umar were not present then."⁽²⁾

٢٣٢٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفِ الزُّهْرِيِّ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ رَاكِبٌ عَلَى بَقْرَةٍ أَتَفَتَتْ إِلَيْهِ فَقَالَتْ: لَمْ أُخْلَقْ لِهَذَا. خُلِقْتُ لِلْجِرَائَةِ، قَالَ: آمَنْتُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ. وَأَخَذَ الذُّئْبُ شَاةً فَتَبِعَهَا الرَّاعِي فَقَالَ لَهُ الذُّئْبُ: مَنْ لَهَا يَوْمَ السَّبْعِ؟ يَوْمَ لَا

(1) (H. 2324) The Prophet ﷺ talked on behalf of Abū Bakr and 'Umar, because he was sure that they would believe the story when they heard it.

(2) (H. 2324) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madina as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abū Sa'īd Al-Khudri رَضِيَ اللَّهُ عَنْهُ (Vol. 3): Narrated Abū Sa'īd Al-Khudri رَضِيَ اللَّهُ عَنْهُ (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madina) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh's Messenger (Muhammad ﷺ) informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعة), then he ﷺ came out and asked=

رَاعِي لَهَا غَيْرِي؟ قَالَ: آمَنْتُ بِهِ أَنَا
وَأَبُو بَكْرٍ وَعُمَرُ. قَالَ أَبُو سَلَمَةَ:
وَمَا هُمَا يَوْمئِذٍ فِي الْقَوْمِ. [انظر:
[٣٦٩٠، ٣٦٦٣، ٣٤٧١]

(5) CHAPTER. (It is permissible for one) to say to another, "Look after my date-palm trees or other trees and share the fruits with me."

(٥) بَابُ إِذَا قَالَ: اكْفِنِي مَوْؤَنَةَ
النَّخْلِ وَعَیْرِهِ وَتُشْرِكُنِي فِي الثَّمْرِ

2325. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The *Anṣār* said to the Prophet ﷺ, "Distribute the date-palm trees between us and our emigrant brothers." He replied, "No." The *Anṣār* said (to the emigrants), "Look after the trees (water and watch them) and share the fruits with us." The emigrants said, "We listen and obey."

٢٣٢٥ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ:
أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ
عَنْهُ قَالَ: قَالَتِ الْأَنْصَارُ لِلنَّبِيِّ ﷺ:
اقْسِمَ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخِيلِ،
قَالَ: «لا»، فَقَالُوا: تَكْفُمُونَا الْمَوْؤَنَةَ
وَتُشْرِكُكُمْ فِي الثَّمَرَةِ، قَالُوا: سَمِعْنَا
وَأَطَعْنَا. [انظر: ٣٧٨٢، ٢٧١٩]

(6) CHAPTER. The cutting of trees and date-palm trees.

Anas said, "The Prophet ﷺ ordered that the date-palm trees be cut down and they were cut down."⁽¹⁾

(٦) بَابُ قَطْعِ الشَّجَرِ وَالنَّخْلِ
وقال أنس: أمر النبي ﷺ بالنخل
فقطع.

2326. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ got the date-palm trees of the tribe of Banī An-Naḍīr burnt and the trees cut down at a place called Al-Buwaira. Ḥassān bin Thābit said in a poetic verse:

٢٣٢٦ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ،
عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ
ﷺ أَنَّهُ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ

=the shepherd to inform the people (about his story) and he informed them. Then Allāh's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him [(*Musnad Imām Ahmad*, Vol. 3, in the *Musnad* of Abū Sa'īd Al-Khudri]. (See H. 3663).

(1) (Ch. 6) The date-palm trees referred here to are those of the mosque of the Prophet ﷺ which were cut down during its construction.

"The chiefs of Banī Lu'āi found it easy to watch fire spreading at Al-Buwaira."⁽¹⁾

وَقَطَعَ، وَهِيَ الْبُؤَيْرَةُ وَلَهَا يَقُولُ
حَسَانٌ:

لَهَانَ عَلَى سَرَاةِ بَنِي لُوَيْيٍ
حَرِيقٌ بِالْبُؤَيْرَةِ مُسْتَطِيرٌ

[انظر: ٣٠٢١، ٤٠٣١، ٤٠٣٢، ٤٨٨٤]

(7) CHAPTER:

(٧) بَابُ:

2327. Narrated Rafī' bin Khadij: We worked on farms more than anybody else in Al-Madīna. We used to rent the land at the yield of specific delimited portion of it to be given to the landlord. Sometimes the vegetation of that portion was affected by blights etc., while the rest remained safe and vice versa, so the Prophet ﷺ forbade this practice. At that time gold or silver were not used (for renting the land).

٢٣٢٧ - حَدَّثَنَا مُحَمَّدٌ بْنُ
مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يَحْيَى
بْنُ سَعِيدٍ، عَنْ حَنْظَلَةَ بْنِ قَيْسِ
الْأَنْصَارِيِّ: سَمِعَ رَافِعَ بْنَ خَدِيجِ
قَالَ: كُنَّا أَكْثَرَ أَهْلِ الْمَدِينَةِ مُزْدَرَعًا،
كُنَّا نُكْرِي الْأَرْضَ بِالنَّاحِيَةِ، مِنْهَا
مُسَمًى لِسَيِّدِ الْأَرْضِ، قَالَ: فَمِمَّا
يُصَابُ ذَلِكَ وَتَسَلَّمَ الْأَرْضُ، وَمِمَّا
يُصَابُ الْأَرْضُ وَيَسَلَّمُ ذَلِكَ، فَهِنَا،
فَأَمَّا الذَّهَبُ وَالْوَرِقُ فَلَمْ يَكُنْ يَوْمَئِذٍ.

(8) CHAPTER. Temporary share-cropping contract on the basis of dividing the yield into halves, one for each partner or on other basis.

(٨) بَابُ الْمَرْاعَةِ بِالشَّطْرِ وَنَحْوِهِ

Narrated Abū Ja'far: All the emigrants in Al-Madīna used to cultivate the land (for the *Anṣār*) on the condition of having one-third or one-fourth of the yield. 'Alī, Sa'd bin Mālik, 'Abdullāh bin Mas'ūd, 'Umar bin 'Abdul 'Azīz, Al-Qāsim, 'Urwa and the families of Abū Bakr, of 'Umar and of 'Alī, and Ibn Sīrīn cultivated the land of 'Abdur-Rahmān bin Yazīd on the basis of taking a portion of the yield." 'Umar made a deal with the people that if he provided the seeds,

وَقَالَ قَيْسُ بْنُ مُسْلِمٍ، عَنْ أَبِي
جَعْفَرٍ، قَالَ: مَا بِالْمَدِينَةِ أَهْلُ بَيْتِ
هِجْرَةٍ إِلَّا يَزْرَعُونَ عَلَى الثُّلُثِ وَالرُّبْعِ.
وَزَارِعَ عَلَيٌّ وَسَعْدُ بْنُ مَالِكٍ وَعَبْدُ اللَّهِ
بْنُ مَسْعُودٍ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ
وَالْقَاسِمُ وَعُرْوَةُ بْنُ الزُّبَيْرِ وَأَلُّ أَبِي بَكْرٍ
وَأَلُّ عُمَرَ وَأَلُّ عَلِيٍّ وَابْنُ سَيْرِينَ. وَقَالَ
عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ: كُنْتُ أَشَارِكُ

(1) (H. 2326) The trees were burnt and the palm trees were cut down to make an open space for fighting.

he would get half of the yield, and if they provided the seeds, they would get so-and-so much. Al-Ḥasan said, "There is no harm if the land belongs to one, but both spend on it and the yield is divided between them." Az-Zuhrī had the same opinion. Al-Ḥasan said, "There is no harm if cotton is picked on the condition of having half the yield." Ibrāhīm, Ibn Sīrīn, 'Aṭā, Al-Ḥakam, Az-Zuhrī and Qatāda said, "There is no harm in giving the yarn to the weaver to weave into cloth on the basis that one-third of the cloth is given to the weaver for his labour." Ma'mar said, "There is no harm in hiring animals for a definite (fixed) period on the basis that one-third or one-fourth of the products carried by the animals is given to the owner of the animals."

عَبْدُ الرَّحْمَنِ بْنِ يَزِيدَ فِي الزَّرْعِ.
وَعَامَلَ عُمَرَ النَّاسَ عَلَىٰ إِنْ جَاءَ عُمَرُ
بِالْبَدْرِ مِنْ عِنْدِهِ فَلَهُ الشَّطْرُ، وَإِنْ
جَاؤُوا بِالْبَدْرِ فَلَهُمْ كَذَا. وَقَالَ
الْحَسَنُ: لَا بَأْسَ أَنْ تَكُونَ الْأَرْضُ
لِأَحَدِهِمَا فَيُنْفِقَانِ جَمِيعًا فَمَا خَرَجَ فَهُوَ
بَيْنَهُمَا. وَرَأَى ذَٰلِكَ الرَّهْرِيُّ، وَقَالَ
الْحَسَنُ: لَا بَأْسَ أَنْ يُجْتَنَى الْقَطْنُ
عَلَى النَّصْفِ. وَقَالَ إِبْرَاهِيمُ وَابْنُ
سَيْرِينَ وَعَطَاءُ وَالْحَكَمُ وَالرَّهْرِيُّ
وَقَتَادَةُ: لَا بَأْسَ أَنْ يُعْطِيَ التُّوبُ
بِالثُّلُثِ أَوْ الرَّبْعِ وَنَحْوِهِ. وَقَالَ مَعْمَرُ:
لَا بَأْسَ أَنْ تُكْرَى الْمَاشِيَةُ عَلَى الثُّلُثِ
أَوْ الرَّبْعِ إِلَى أَجْلِ مُسَمًّى.

2328. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ concluded a contract with the people of Khaibar to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet ﷺ used to give his wives one hundred *Wasq* each, eighty *Wasq* of dates and twenty *Wasq* of barley. (When 'Umar became the caliph) he gave the wives of the Prophet ﷺ the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and some chose the *Wasq*, and 'Āishah chose the land.

٢٣٢٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْدَرِيِّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ
عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ النَّبِيَّ
ﷺ عَامَلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا
مِنْ تَمْرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ
مِائَةً وَسَقًى. كَمَا نَوْنُ وَسَقًى تَمْرٍ،
وَعِشْرُونَ وَسَقًى شَعِيرٍ. وَقَسَمَ عُمَرُ
خَيْبَرَ فَخَيَّرَ أَزْوَاجَ النَّبِيِّ ﷺ أَنْ يُقْطَعَ
لَهُنَّ مِنَ الْمَاءِ وَالْأَرْضِ أَوْ يُمِضِيَ
لَهُنَّ، فَمِنْهُنَّ مَنِ اخْتَارَ الْأَرْضَ.
وَمِنْهُنَّ مَنِ اخْتَارَ الْوَسْقَ، وَكَانَتْ
عَائِشَةُ اخْتَارَتْ الْأَرْضَ.

(9) CHAPTER. When no period is specified in the contract of share-cropping.

2329. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا :

The Prophet ﷺ made a deal with the people of Khaibar that they would have half the fruits and vegetation of the land they cultivated.

(٩) بَابٌ إِذَا لَمْ يَشْتَرِطِ السَّيْنِ فِي الْمُرَارَعَةِ

٢٣٢٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: عَامَلَ النَّبِيُّ ﷺ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ تَمْرٍ أَوْ زَرْعٍ. [راجع: ٢٢٨٥]

(10) CHAPTER:

2330. Narrated 'Amr: I said to Tāwūs, "I wish you would give up *Mukhābara* (share-cropping), for the people say that the Prophet ﷺ forbade it." On that Tāwūs replied, "O 'Amr! I give the land to share-croppers and help them. No doubt; the most learned man, namely Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا told me that the Prophet ﷺ had not forbidden it (i.e., *Al-Mukhābara*) but said, 'It is more beneficial for one to give his land free to one's brother than to charge him a fixed rental.' ”(1)

(١٠) بَابٌ:

٢٣٣٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانٌ: قَالَ عَمْرُو: قُلْتُ لِطَاوُسٍ: لَوْ تَرَكْتَ الْمُخَابَرَةَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهُ. قَالَ: أَيْ عَمْرُو، إِنِّي أُعْطِيهِمْ وَأُعْنِيهِمْ وَإِنْ أَعْلَمْتُهُمْ أُخْبِرَنِي - يَعْنِي ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا - : أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهُ وَلَكِنْ قَالَ: «أَنْ يَمْنَحَ أَحَدَكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهِ خَرْجًا مَعْلُومًا». [انظر: ٢٣٤٢، ٢٦٣٤]

(11) CHAPTER. Share-cropping with the Jews.

2331. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا : Allāh's Messenger ﷺ gave the land of Khaibar to the Jews on the condition that they work on it and cultivate it, and be given half of its yield.

(١١) بَابُ الْمُرَارَعَةِ مَعَ الْيَهُودِ

٢٣٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى خَيْبَرَ الْيَهُودَ عَلَى أَنْ يَعْمَلُوهَا

(1) (H. 2330) Sharecropping is not forbidden, but it is recommended that one should let his Muslim brethren utilize one's own land without charging them anything.

وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا.

[راجع: ٢٢٨٥]

(12) CHAPTER. What conditions are disliked in share-cropping.

2332. Narrated Rāfi' عنه رَضِيَ اللهُ عَنْهُ: We worked on farms more than anybody else in Al-Madīna. We used to rent the land and say to the owner, "The yield of this portion is for us and the yield of that portion is for you (as the rent)." One of those portions might yield something and the other might not. So, the Prophet ﷺ forbade us to do so.

(١٢) **بَابُ مَا يُكْرَهُ مِنَ الشُّرُوطِ فِي الْمُرَارَعَةِ**

٢٣٣٢ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ يَحْيَى: سَمِعَ حَنْظَلَةَ الرَّزْقِيَّ، عَنْ رَافِعِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا أَكْثَرَ أَهْلِ الْمَدِينَةِ حَقْلًا، وَكَانَ أَحَدُنَا يُكْرِى أَرْضَهُ فَيَقُولُ: هَذِهِ الْقِطْعَةُ لِي وَهَذِهِ لَكَ، فَرَبَّمَا أَخْرَجَتْ ذُو وَلَمْ تُخْرَجْ ذُو، فَفَنَاهَهُمُ النَّبِيُّ ﷺ.

[راجع: ٢٢٨٦]

(13) CHAPTER. If a person invests the money of someone else in cultivation without taking his permission and the enterprise effects profit, (to whom will the profit belong?).

2333. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: The Prophet ﷺ said, "While three men were walking, it started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other, 'Think of good deeds which you did for Allāh's sake only, and invoke Allāh by giving reference to those deeds so that He may remove this rock from you.' One of them said, 'O Allāh! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I

(١٣) **بَابُ إِذَا زَرَعَ بِمَالِ قَوْمٍ بغيرِ إِذْنِهِمْ وَكَانَ فِي ذَلِكَ صَلَاحٌ لَهُمْ**

٢٣٣٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَبُو صَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا ثَلَاثَةٌ نَفَرٍ يَمْشُونَ أَحَدُهُمُ الْمَطَرُ فَأَوَّأُوا إِلَى غَارٍ فِي جَبَلٍ فَانْحَطَّتْ عَلَى قَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَانْطَبَقَتْ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انظُرُوا أَعْمَالَ عَمِلْتُمُوهَا صَالِحَةً لَهِ فَاذْعُوا اللهُ بِهَا لَعَلَّه يَفْرِجُهَا عَنْكُمْ. قَالَ أَحَدُهُمْ:

milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allāh! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.' So, Allāh removed the rock a little and they saw the sky. The second man said, 'O Allāh! I was in love with a cousin of mine like the deepest love a man may have for a woman. I wanted to outrage her chastity but she refused unless I gave her one-hundred Dīnār. So, I struggled to collect that amount. And when I sat between her legs, she said: O Allāh's slave! Be afraid of Allāh and do not deflower me except rightfully (by legal marriage). So, I got up. O Allāh! If I did it for Your sake only, please remove the rock.' The rock shifted a little more. Then the third man said, 'O Allāh! I employed a labourer for a *Faraq* of rice and when he finished his job and demanded his right, I presented it to him, but he refused to take it. So, I sowed the rice many time till I gathered cows and their shepherd (from the yield). (Then after some time) he came and said to me: Fear Allāh (and give me my right). I said: Go and take those cows and the shepherd. He said: Be afraid of Allāh! Don't mock at me. I said: I am not mocking at you. Take (all that). So, he took all that. O Allāh! If I did that for Your sake only, please remove the rest of the rock.' So, Allāh removed the rock."

[Also see *Hadīth* No.2272]

اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ
كَبِيرَانِ وَلِي صَبِيَّةٌ صِغَارٌ كُنْتُ أُرْعَى
عَلَيْهِمْ، فَإِذَا رُحْتُ عَلَيْهِمْ حَلَبْتُ
فَبَدَأْتُ بِوَالِدَيَّ أُسْقِيهِمَا قَبْلَ بَنِي،
وَأِنِّي اسْتَأْخَرْتُ ذَاتَ يَوْمٍ وَلَمْ آتِ
حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا نَامًا فَحَلَبْتُ
كَمَا كُنْتُ أَحْلُبُ فَقُمْتُ عِنْدَ
رُؤُوسِهِمَا أَكْرَهُ أَنْ أُوقِظَهُمَا وَأَكْرَهُ أَنْ
أُسْقِيَ الصَّبِيَّةَ. وَالصَّبِيَّةُ يَتَضَاعُونَ عِنْدَ
قَدَمَيَّ حَتَّى طَلَعَ الْفَجْرُ. فَإِنْ كُنْتُ
تَعْلَمُ أَيُّ فَعَلْتَهُ ابْتِغَاءً وَجْهَكَ فَافْرُجْ
لَنَا فَرَجَةً نَرَى مِنْهَا السَّمَاءَ، فَفَرَجَ اللَّهُ
قَرَأُوا السَّمَاءَ. وَقَالَ الْآخَرُ: اللَّهُمَّ
إِنَّهَا كَانَتْ لِي بِنْتُ عَمِّ أَحْبَبْتُهَا كَأَشَدِّ
مَا يُحِبُّ الرَّجَالُ النِّسَاءَ فَطَلَبْتُ مِنْهَا
فَأَبَتْ عَلَيَّ حَتَّى آتَيْهَا بِمِائَةِ دِينَارٍ،
فَبَعَيْتُ حَتَّى جَمَعْتُهَا فَلَمَّا وَقَعْتُ بَيْنَ
رِجْلَيْهَا قَالَتْ: يَا عَبْدَ اللَّهِ، اتَّقِ اللَّهَ
وَلَا تَفْتَحِ الْخَاتَمَ إِلَّا بِحَقِّهِ، فَكُنْتُ.
فَإِنْ كُنْتُ تَعْلَمُ أَيُّ فَعَلْتَهُ ابْتِغَاءً
وَجْهَكَ فَافْرُجْ عَنَّا فَرَجَةً، فَفَرَجَ.
وَقَالَ الثَّلَاثُ: اللَّهُمَّ إِنِّي اسْتَأْجَرْتُ
أَجِيرًا بِفَرَقٍ أَرْزُ، فَلَمَّا قَضَى عَمَلَهُ
فَقَالَ: أُعْطِنِي حَقِّي، فَعَرَضْتُ عَلَيْهِ
فَرَغِبَ عَنْهُ فَلَمْ أَزَلْ أَرْزِعُهُ حَتَّى
جَمَعْتُ مِنْهُ بَقْرًا وَرُعَاتَهَا فَجَاءَنِي
فَقَالَ: اتَّقِ اللَّهَ، فَقُلْتُ: أَذْهَبُ إِلَى
ذَلِكَ الْبَقْرِ وَرُعَاتِهَا فَحُذُّ، فَقَالَ: اتَّقِ

الله ولا تَسْتَهْرِئُ بِي، فَقَالَ: إِنِّي لَا أَسْتَهْرِئُ بِكَ، فَخَذَ فَأَخَذَهُ. فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَأَفْرُجْ مَا بَقِيَ، فَفَرَّجَ اللَّهُ». قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ نَافِعٍ: «فَسَعَيْتُ».

[راجع: ٢٢١٥]

(14) CHAPTER. The *Auqāf* (i.e., endowments) of the companions of the Prophet ﷺ and the land of *Kharāj* (*Zakāt*), the contracts of share-cropping and other agreements of the companions.

The Prophet ﷺ said to 'Umar, "Give those trees as a whole in charity (as *Waqf*) so that those might not be sold but their fruits can be spent and given in charity." So, 'Umar gave those trees in charity.

2334. Narrated Zaid bin Aslam on the authority of his father: 'Umar رَضِيَ اللهُ عَنْهُ said, "But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet ﷺ distributed the land of Khaibar."⁽¹⁾

(15) CHAPTER. Whoever cultivates neglected uncultivated land belonging to nobody (will own it).

'Ali رَضِيَ اللهُ عَنْهُ had the same opinion concerning such land in Kūfa. 'Umar said, "Whoever cultivates uncultivated land (belonging to nobody) will possess it." 'Umar and Ibn 'Aūf narrated the same from

(١٤) بَابُ أَوْقَافِ أَصْحَابِ النَّبِيِّ ﷺ وَأَرْضِ الْحَرَاجِ وَمُزَارَعَتِهِمْ وَمُعَامَلَتِهِمْ

وَقَالَ النَّبِيُّ ﷺ لِعُمَرَ: «تَصَدَّقْ بِأَصْلِهِ، لَا يَبَاعُ وَلَكِنْ يُنْفَقُ ثَمْرُهُ»، فَتَصَدَّقَ بِهِ.

٢٣٣٤ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا

عَبْدُ الرَّحْمَنِ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: «قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: لَوْلَا آخِرُ الْمُسْلِمِينَ مَا فَتَحْتُ قَرْيَةَ إِلَّا قَسَمْتُهَا بَيْنَ أَهْلِهَا كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ». [انظر:

٣١٢٥، ٤٢٣٥، ٤٢٣٦]

(١٥) بَابُ مَنْ أَحْبَا أَرْضًا مَوَاتَا

وَرَأَى ذَلِكَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ فِي أَرْضِ الْحَرَاجِ بِالْكُوفَةِ. وَقَالَ عُمَرُ: مَنْ أَحْبَا أَرْضًا مَيْتَةً فَهِيَ لَهُ، وَيُرَوَّى عَنْ عَمْرِو بْنِ عَوْفٍ عَنِ النَّبِيِّ

(1) (H. 2334) 'Umar رَضِيَ اللهُ عَنْهُ meant to keep the land as *Waqf* for the Muslims to benefit by through the *Kharāj* (*Zakāt* of cultivated land).

the Prophet ﷺ adding, "... provided that the land does not belong to any Muslim; otherwise one has no right to plant anything in it oppressively."

2335. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "He who cultivates land that does not belong to anybody is more rightful (to own it)." 'Urwa said, " 'Umar gave the same verdict in his caliphate."

ﷺ، وَقَالَ: «فِي غَيْرِ حَقِّ مُسْلِمٍ، وَلَيْسَ لِعَرِيقِ ظَالِمٍ فِيهِ حَقٌّ». وَيُرْوَى فِيهِ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ.

٢٣٣٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهِيَ أَحَقُّ»، قَالَ عُرْوَةُ: فَضَى بِهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فِي خِلَافَتِهِ.

(16) CHAPTER :

(١٦) بَابٌ :

2336. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: While the Prophet ﷺ was passing the night at his place of rest in Dhul-Hulaifa in the bottom of the valley (of Al-'Aqiq), he saw a dream and it was said to him, "You are in a blessed valley." Mūsa said, "Sālim let our camels kneel at the place where 'Abdullāh used to make his camel kneel, seeking the place where Allāh's Messenger ﷺ used to take a rest, which is situated below the mosque which is in the bottom of the valley; it is midway between the mosque and the road."

٢٣٣٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُوسَى بْنِ عُثْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَرَى وَهُوَ فِي مُعَرَّسِهِ بِذِي الْحُلَيْفَةِ فِي بَطْنِ الْوَادِي، فَقِيلَ لَهُ: إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ. فَقَالَ مُوسَى: وَقَدْ أَنَاخَ بِنَا سَالِمٌ بِالْمَنَاخِ الَّذِي كَانَ عَبْدُ اللَّهِ يُسِيخُ بِهِ يَتَحَرَّى مُعَرَّسَ رَسُولِ اللَّهِ ﷺ وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي بِيْطْنِ الْوَادِي، بَيْنَهُ وَبَيْنَ الطَّرِيقِ وَسَطٌ مِنْ ذَلِكَ. [راجع: ٤٨٣]

2337. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in Al-'Aqiq he said, "Someone [meaning Jibril (Gabriel)] came to me from my Lord tonight (in my dream) and said, 'Offer the *ṣalāt* (prayer) in this blessed valley and say (I intend to perform) 'Umra

٢٣٣٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنْ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ

along with *Hajj* (together).”

رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:
«اللَّيْلَةَ أَنَا بِي آتٍ مِنْ رَبِّي وَهُوَ
بِالْعَقِيقِ أَنْ صَلَّى فِي هَذَا الْوَادِي
الْمُبَارَكِ، وَقُلْتُ: عُمَرَةُ فِي حَجَّةٍ».

[راجع: ١٥٣٤]

(17) CHAPTER. If the owner of the land (says to the tenant), “I let you utilize the land as long as Allāh permits you,” and does not mention a specific time for the expiration of the lease, then the lease can be continued according to the approval of both the parties.

(١٧) **بَابُ** إِذَا قَالَ رَبُّ الْأَرْضِ:
أَقْرَكَ مَا أَقْرَكَ اللَّهُ، وَلَمْ يَذْكُرْ أَجَلًا
مَعْلُومًا، فَهُمَا عَلَى تَرَاضِيهِمَا

2338. Narrated Ibn ‘Umar رضي الله عنهما: ‘Umar رضي الله عنه expelled the Jews and the Christians from Hijāz. When Allāh’s Messenger ﷺ had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allāh, His Messenger, and the Muslims.

٢٣٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ
الْمِقْدَامِ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ:
حَدَّثَنَا مُوسَى: أَخْبَرَنَا نَافِعٌ، عَنِ ابْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ... وَقَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي مُوسَى بْنُ
عُقَبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ
عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَجْلَى
الْيَهُودِ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ.
وَكَانَ رَسُولُ اللَّهِ ﷺ لَمَّا ظَهَرَ عَلَى
خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا وَكَانَتْ
الْأَرْضُ حِينَ ظَهَرَ عَلَيْهَا، لِلَّهِ وَلِرَسُولِهِ
ﷺ وَلِلْمُسْلِمِينَ. وَأَرَادَ إِخْرَاجَ الْيَهُودِ
مِنْهَا فَسَأَلَتْ الْيَهُودُ رَسُولَ اللَّهِ ﷺ
لِيُقَرَّهُمْ بِهَا أَنْ يَكْفُوا عَمَلَهَا وَلَهُمْ
نِصْفُ الثَّمَرِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ
ﷺ: «نُقِرُّكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا».

Allāh’s Messenger ﷺ intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the fruits.

Allāh’s Messenger ﷺ told them, “We will let you stay on this condition, as long as we wish.” So, they (i.e., Jews) kept on living there until ‘Umar forced them to go towards Taimā and Ariḥā’.

فَقَرُّوا بِهَا حَتَّى أَجْلَاهُمْ عُمَرُ إِلَى تَيْمَاءَ
وَأَرِيحَاءَ. [راجع: ٢٢٨٥]

(18) CHAPTER. The Companions of the Prophet ﷺ used to share the yields and fruits of their farms with each other gratis.

2339. Narrated Rāfi' bin Khadij رَضِيَ اللهُ عَنْهُ: My uncle Zuhair said, "Allāh's Messenger ﷺ forbade us to do a thing which was a source of help to us." I said, "Whatever Allāh's Messenger ﷺ said was right." He said, "Allāh's Messenger ﷺ sent for me and asked, 'What are you doing with your farms?' I replied, We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (rivers) for the rent, or rent it for some *Wasq* of barley and dates."⁽¹⁾ Allāh's Messenger ﷺ said, 'Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it uncultivated.' I said, 'We hear and obey.'

[See *Hadith* No.2346, 2447].

2340. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The people used to rent their land for cultivation for one-third, one-fourth or half its yield. The Prophet ﷺ said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis for cultivation; otherwise keep it uncultivated."

2341. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

(١٨) بَابُ مَا كَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُوَاسِي بَعْضُهُمْ بَعْضًا فِي الزَّرَاعَةِ وَالنَّمْرِ

٢٣٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْأَوْزَاعِيُّ عَنْ أَبِي النَّجَّاشِيِّ مَوْلَى رَافِعِ بْنِ خَدِيجٍ: سَمِعْتُ رَافِعَ بْنَ خَدِيجِ بْنِ رَافِعٍ، عَنْ عَمِّهِ طَهْرٍ بْنِ رَافِعٍ قَالَ طَهْرٌ: لَقَدْ نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرِ كَانَ بِنَا رَافِقًا، قُلْتُ: مَا قَالَ رَسُولُ اللَّهِ ﷺ فَهُوَ حَقٌّ، قَالَ: دَعَانِي رَسُولُ اللَّهِ ﷺ، قَالَ: «مَا تَصْنَعُونَ بِمَحَاقِلِكُمْ؟» قُلْتُ: نُوَاجِرُهَا عَلَى الرَّبِيعِ وَعَلَى الْأَوْسُقِ مِنَ النَّمْرِ وَالشَّعِيرِ. قَالَ: «لَا تَفْعَلُوا، ازْرَعُوهَا، أَوْ أَزْرَعُوهَا أَوْ أُمْسِكُوهَا». قَالَ رَافِعٌ: قُلْتُ: سَمِعْنَا وَطَاعَةً. [انظر: ٢٣٤٦، ٤٠١٢]

٢٣٤٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءِ عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانُوا يَزْرَعُونَهَا بِالثُّلُثِ وَالرُّبْعِ وَالنِّصْفِ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا فَإِنْ لَمْ يَفْعَلْ فَلْيُمْسِكْ أَرْضَهُ». [انظر: ٢٦٣٢]

٢٣٤١ - وَقَالَ الرَّبِيعُ بْنُ نَافِعٍ أَبُو

(1) (H. 2339) The majority of the religious scholars agree that to rent the land for its yields was not allowed by the Prophet ﷺ, but to rent it for money was allowed. See *Fath Al-Bārī*.

Allāh's Messenger ﷺ said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis for cultivation; otherwise he should keep it uncultivated."

[See *Hadith* No.2346, 2347].

2342. Narrated 'Amr: When I mentioned it (i.e., the narration of Rāfi' bin Khadij. No.2339) to Tāwūs, he said, "It is permissible to rent the land for cultivation, for Ibn 'Abbās رضي الله عنهما said, 'The Prophet ﷺ did not forbid that, but said: One had better give the land to one's brother gratis rather than charge a certain amount for it.'"

2343. Narrated Nāfi': Ibn 'Umar رضي الله عنهما used to rent his farms in the time of Abū Bakr, 'Umar, 'Uthmān, and in the early days of Mu'āwiyā.

2344. Then he was told the narration of Rāfi' bin Khadij that the Prophet ﷺ had forbidden the renting of farms. Ibn 'Umar went to Rāfi' and I accompanied him. He asked Rāfi' who replied that the Prophet ﷺ had forbidden the renting of farms. Ibn 'Umar said, "You know that we used to rent our farms in the lifetime of Allāh's Messenger ﷺ for the yield of the banks of the water streams (rivers) and for certain amount of figs.

[And in some copies of *Ṣaḥīḥ Al-Bukhārī* it is written "*At-Tibn*" i.e., chopped straw instead of figs.]

تَوْبَةً: حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزْرِعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبِي فَلْيُمْسِكْ أَرْضَهُ».

٢٣٤٢ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو قَالَ: ذَكَرْتُهُ لَطَاوِسٍ فَقَالَ: يُزْرَعُ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهُ، وَلَكِنْ قَالَ: «أَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ شَيْئًا مَعْلُومًا».

[راجع: ٢٣٣٠]

٢٣٤٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يُكْرِي مَزَارِعَهُ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَصَدْرًا مِنْ إِمَارَةِ مُعَاوِيَةَ. [انظر:

٢٣٤٥]

٢٣٤٤ - نُمَّ حُدِّثَ عَنْ رَافِعِ بْنِ خَدِيجٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ، فَذَهَبَ ابْنُ عَمَرَ إِلَى رَافِعٍ فَذَهَبَتْ مَعَهُ فَسَأَلَهُ فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ كِرَاءِ الْمَزَارِعِ. فَقَالَ ابْنُ عَمَرَ: قَدْ عَلِمْتِ أَنَا كُنَّا نُكْرِي مَزَارِعَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِمَا عَلَى الْأَرْبَعَاءِ وَبِشَيْءٍ مِنَ التَّنْبِنِ».

[راجع: ٢٢٨٦]

2345. Narrated Sālim: 'Abdullāh bin 'Umar رضي الله عنهما said, "I knew that the land was rented for cultivation in the lifetime of Allāh's Messenger ﷺ." Later on Ibn 'Umar was afraid that the Prophet ﷺ had forbidden it, and he had no knowledge of it, so he gave up renting his land.

٢٣٤٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمٌ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ أَنَّ الْأَرْضَ تُكْرَى، ثُمَّ حَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ النَّبِيُّ ﷺ قَدْ أَحَدَثَ فِي ذَلِكَ شَيْئًا لَمْ يَكُنْ يَعْلَمُهُ، فَتَرَكَ كِرَاءَ الْأَرْضِ». [راجع: ٢٣٤٣]

(19) CHAPTER. To rent the land for gold and silver.

Ibn 'Abbās said, "The best thing to do is to take the uncultivated land on yearly rental basis."

(١٩) بَابُ كِرَاءِ الْأَرْضِ بِالذَّهَبِ وَالْفِضَّةِ

وقال ابن عباس: إن أمثل ما أنتم صانعون أن تستأجروا الأرض البيضاء من السنة إلى السنة.

2346, 2347. Narrated Hanzla bin Qais: Rāfi' bin Khadij said, "My two uncles told me that they (i.e., the companions of the Prophet ﷺ) used to rent the land in the lifetime of the Prophet ﷺ for the yield on the banks of water streams (rivers), or for a portion of the yield stipulated by the owner of the land. The Prophet ﷺ forbade it." I said to Rāfi', "What about renting the land for Dīnār and Dirham?" He replied, "There is no harm in renting for Dīnār-Dirham. Al-Laith said, "If those who have discernment for distinguishing what is legal from what is illegal looked into what has been forbidden concerning this matter, they would not permit it; for it is surrounded with dangers."⁽¹⁾

٢٣٤٦، ٢٣٤٧ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ رَيْبَعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: حَدَّثَنِي عَمَّايَ أَنَّهُمْ كَانُوا يُكْرُونَ الْأَرْضَ عَلَى عَهْدِ النَّبِيِّ ﷺ بِمَا يَنْبُتُ عَلَى الْأَرْبَعَاءِ أَوْ شَيْءٍ يَسْتَشْتَنِيهِ صَاحِبُ الْأَرْضِ، فَنَهَى النَّبِيُّ ﷺ عَنْ ذَلِكَ. فَقُلْتُ لِرَافِعٍ: فَكَيْفَ هِيَ بِالذِّينَارِ وَالذَّرْهَمِ؟ فَقَالَ رَافِعٌ: لَيْسَ بِهَا بَأْسٌ بِالذِّينَارِ وَالذَّرْهَمِ. وَقَالَ

(1) (H. 2346) Al-Laith agrees in the *Hadith* with the common opinion of the scholars who think that renting the land is forbidden if it leads to arrogance and mischief; the principle of renting is not illegal. The scholars differ as to what ways of renting are permissible. And the majority of the religious scholars agree that to rent the land for=

الْلَيْثُ: وَكَانَ الَّذِي نُهِيَ مِنْ ذَلِكَ مَا لَوْ نَظَرَ فِيهِ ذُووُ الْفَهْمِ بِالْحَلَالِ وَالْحَرَامِ لَمْ يُجِيزُوهُ لَمَّا فِيهِ مِنَ الْمُخَاطَرَةِ. [راجع: ٢٣٣٩، وانظر:

[٤٠١٣

(20) CHAPTER:

(٢٠) بَابٌ:

2348. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was narrating (a story), while a bedouin was sitting with him. (saying), "One of the inhabitants of Paradise will ask Allāh to allow him to cultivate the land. Allāh will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.'" The Prophet ﷺ added, "When the man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allāh will then say to him, 'O son of Adam! Here you are. Take it and gather (the yield); nothing satisfies you'." On that, the bedouin said, "The man must be either from Quraish (i.e., an emigrant) or an Anṣārī, for they are farmers, whereas we are not farmers." The Prophet ﷺ smiled (at this).

٢٣٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سِينَانَ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلَالٌ. ح وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فُلَيْحٌ؛ عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَوْمًا يُحَدِّثُ، وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ «أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الرَّزْعِ فَقَالَ لَهُ: أَلَسْتَ فِيمَا شِئْتَ؟ قَالَ: بَلَى وَلَكِنْ أُحِبُّ أَنْ أُزْرَعَ. قَالَ: فَبَدَرَ فَبَادَرَ الظَّرْفَ نَبَاتُهُ وَاسْتَوَاوَهُ وَاسْتَحْصَادُهُ فَكَانَ أَشْثَالَ الْجِبَالِ، فَيَقُولُ اللهُ تَعَالَى: دُونَكَ يَا ابْنَ آدَمَ فَإِنَّهُ لَا يُشْبِعُكَ شَيْءٌ». فَقَالَ الْأَعْرَابِيُّ: وَاللهِ لَا نَجِدُهُ إِلَّا قُرْشِيًّا أَوْ أَنْصَارِيًّا فَإِنَّهُمْ أَصْحَابُ زَرْعٍ، وَأَمَّا نَحْنُ فَلَسْنَا بِأَصْحَابِ زَرْعٍ، فَضَحِكَ النَّبِيُّ ﷺ.

[انظر: ٧٥١٩]

(21) CHAPTER. What is said about planting trees.

(٢١) بَابٌ مَا جَاءَ فِي الْغَرْسِ

= its yields was not allowed by the Prophet ﷺ but to rent it for money was allowed. (Fath Al-Bārī)

2349. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: We used to be very happy on Friday as an old lady used to cut some roots of the *Silq*, which we used to plant on the banks of our small water streams, and cook them in a pot of her's, adding to them, some grains of barley. [Ya'qūb, the sub-narrator said, "I think the narrator mentioned that the food did not contain fat or melted fat (taken from meat)."] When we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or the midday nap except after the *Jumu'ah* prayer.

٢٣٤٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: إِنَّ كُنَّا لَنَفْرُحُ بِيَوْمِ الْجُمُعَةِ، كَانَتْ لَنَا عَجْوَرٌ تَأْخُذُ مِنْ أَصُولِ سِلْقٍ لَنَا كُنَّا نَعْرِسُهُ فِي أَرْبَعَاتِنَا فَتَجْعَلُهُ فِي قِدْرِ لَهَا، فَتَجْعَلُ فِيهِ حَبَاتٍ مِنْ شَعِيرٍ - لَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ: لَيْسَ فِيهِ شَحْمٌ وَلَا وَدَكٌ - فَإِذَا صَلَّيْنَا الْجُمُعَةَ زُرْنَاهَا فَفَرَّيْتُهُ الْبَيْتَا، فَكُنَّا نَفْرُحُ بِيَوْمِ الْجُمُعَةِ مِنْ أَجْلِ ذَلِكَ وَمَا كُنَّا تَتَعَدَّى وَلَا نَقِيلُ إِلَّا بَعْدَ الْجُمُعَةِ. [راجع: ٩٣٨]

2350. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people say that Abū Hurairah narrates too many narrations. In fact Allāh knows whether I say the truth or not. They also say: "Why do the emigrants and the *Anṣār* not narrate as he does?" In fact, my emigrant brethren were busy trading in the markets, and my *Anṣār* brethren were busy with their properties. I was a poor man keeping the company of Allāh's Messenger ﷺ and was satisfied with what filled my stomach. So, I used to be present while they (i.e., the emigrants and the *Anṣār*) were absent, and I used to remember while they forgot (the *Hadīth*). One day the Prophet ﷺ said, "Whoever spreads his sheet till I finish this statement of mine and then gathers it over his chest, will never forget anything of my statement." So, I spread my covering sheet which was the only garment I had, till the Prophet ﷺ finished his statement and then I gathered it over my chest. By Him Who had sent him (i.e., Allāh's Messenger ﷺ) with the truth, since then I did not forget even a

٢٣٥٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: يَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ، وَاللَّهُ الْمَوْعِدُ، وَيَقُولُونَ: مَا لِلْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يُحَدِّثُونَ مِثْلَ أَحَادِيثِهِ؟ وَإِنَّ إِخْوَتِي مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ، وَإِنَّ إِخْوَتِي مِنَ الْأَنْصَارِ كَانَ يَشْغَلُهُمْ عَمَلُ أَمْوَالِهِمْ، وَكُنْتُ امْرَأً مَسْكِينًا أَلْزَمَ رَسُولَ اللَّهِ ﷺ عَلَى مِلءِ بَطْنِي. فَأَحْضَرُ حِينَ يَغِيبُونَ، وَأَعِي حِينَ يَنْسَوْنَ. وَقَالَ النَّبِيُّ ﷺ يَوْمًا: «لَنْ يَبْسُطَ أَحَدٌ مِنْكُمْ نُوْبَهُ حَتَّى أَفْضِيَ مَقَالَتِي هَذِهِ ثُمَّ يَجْمَعَهُ إِلَى صَدْرِهِ

single word of that statement of his, till this day of mine. By Allāh, but for two Verses in Allāh's Book, I would never have related any narration (from the Prophet ﷺ).” (These two Verses are): “Verily, those who conceal the clear proofs, evidences and the guidance, which we have sent down... (up to)... the Most Merciful.” (V.2:159, 160)

فَيَنْسَى مِنْ مَقَالَتِي شَيْئاً أَبَداً .
فَبَسَطْتُ نَوْرَةَ لَيْسَ عَلَيَّ تَوْبٌ غَيْرُهَا
حَتَّى قَضَى النَّبِيُّ ﷺ مَقَالَتَهُ ثُمَّ
جَمَعْتُهَا إِلَى صَدْرِي ، قَوْلَ الَّذِي بَعَثَهُ
بِالْحَقِّ مَا نَسِيتُ مِنْ مَقَالَتِهِ تِلْكَ إِلَى
يَوْمِي هَذَا . وَاللَّهِ لَوْ لَا آيَاتَانِ فِي كِتَابِ
اللَّهِ مَا حَدَّثْتُكُمْ شَيْئاً أَبَداً ﴿ إِنَّ الَّذِينَ
يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْمُهْدَى
إِلَى قَوْلِهِ : ﴿ الرَّجِيمُ ﴾ [البقرة: ١٥٩ -

[١٦٠] . [راجع: ١١٨]

42 - THE BOOK OF WATERING

٤٢ - كتاب المساقاة

CHAPTER. The Statement of Allāh تعالى: "... And We have made from water every living thing. Will they not then believe." (V.21:30)

And His Statement: "Then tell me about the water that you drink. Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down? If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allāh)?" (V.56:68-70).

(1) CHAPTER. Whoever thinks that giving water in charity, or as a gift or by way of a testament is permissible, whether it is divided or not.⁽¹⁾

Narrated 'Uthmān رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Who will buy the well of Rūmah (a well-known well in Al-Madīna) (and endow it for the good of Muslims) so that he may use it as the other Muslims do without any privilege?" 'Uthmān رَضِيَ اللهُ عَنْهُ bought it.

2351. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: A tumbler (full of milk or water) was brought to the Prophet ﷺ who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present, and on his left side there were old men. The Prophet ﷺ asked, "O boy, will you allow me to give it (i.e., the rest of the drink) to the old men?" The boy said, "O Allāh's Messenger! I will not give preference to anyone over me to drink the rest of it from which you have

باب في الشرب وقول الله تعالى: ﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾ [الأنبياء: ٣٠] وقوله جَلَّ ذِكْرُهُ: ﴿أَوَلَيْسَ الْمَاءُ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ أَمْ أَنْزَلْنَاهُ مِنَ السَّمَاءِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾﴾ [الواقعة: ٦٨-٧٠]

﴿أُجَاجًا﴾: مُنْتَصَبًا ﴿الْمُرْنُ﴾: السحاب ﴿مُرْنَا﴾: عَذْبًا.

(١) باب من رأى صدقة الماء وهبته ووصيته جائزة، مفسوماً كان أو غير مفسوم

وقال عثمان: قال النبي ﷺ: «مَنْ يَشْتَرِي بِئْرَ رُومَةَ فَيَكُونُ ذَلُوهُ فِيهَا كِدْلَاءَ الْمُسْلِمِينَ؟ فَاشْتَرَاهَا عُثْمَانُ رَضِيَ اللهُ عَنْهُ».

٢٣٥١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ. عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتِ النَّبِيَّ ﷺ بِقَدَحٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ أَصْغَرُ الْقَوْمِ وَالْأَشْيَاحُ عَنْ يَسَارِهِ، فَقَالَ: «يَا غُلَامُ، أَتَأْذَنُ لِي أَنْ أُعْطِيَهُ الْأَشْيَاحُ؟» قَالَ: مَا كُنْتُ لِأَوْثَرِ

(1) (Ch. 1) *Al-Bukhārī* wants to refute the opinions of those who think that water cannot be possessed. (*Fath Al-Bārī*).

drunk.” So, the Prophet ﷺ gave it to him.

2352. Narrated Az-Zuhrī : Anas bin Mālik رضي الله عنه said that once a domestic sheep was milked for Allāh’s Messenger ﷺ while he was in the house of Anas bin Mālik. The milk was mixed with water drawn from the well in Anas’ house. A tumbler of it was presented to Allāh’s Messenger ﷺ who drank from it. Then Abū Bakr was sitting on his left side and a bedouin on his right side. When the Prophet ﷺ removed the tumbler from his mouth, ‘Umar was afraid that the Prophet ﷺ might give it to the bedouin, so he said, “O Allāh’s Messenger! Give it to Abū Bakr who is sitting by your side.” But the Prophet ﷺ gave it to the bedouin, who was to his right and said, “You should start with the one on your right side.”

(2) CHAPTER. Whoever said, “The owner of the water has the right to drink till he is satisfied, as the Prophet ﷺ said, ‘Superfluous water should not be withheld from others.’”

2353. Narrated Abū Hurairah رضي الله عنه : Allāh’s Messenger ﷺ said, “Do not withhold the superfluous water, for that will prevent people from grazing their cattle.”⁽¹⁾

بِفَضْلِي مِنْكَ أَحَدًا يَا رَسُولَ اللَّهِ، فَأَعْطَاهُ إِيَّاهُ. [انظر: ٢٣٦٦، ٢٤٥١، ٢٦٠٢، ٢٦٠٥، ٥٦٢٠]

٢٣٥٢ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ حُلِبَتْ لِرَسُولِ اللَّهِ ﷺ شَاءَةٌ دَاجِنٌ وَهِيَ فِي دَارِ أَنَسِ بْنِ مَالِكٍ . وَشِيبَ لَبَنُهَا بِمَاءٍ مِنَ الْبَيْتِ الَّتِي فِي دَارِ أَنَسٍ ، فَأَعْطَى رَسُولُ اللَّهِ ﷺ الْقَدَحَ فَشَرِبَ مِنْهُ حَتَّى إِذَا نَزَعَ الْقَدَحَ عَنْ فِيهِ وَعَلَى بَسَارِهِ أَبُو بَكْرٍ ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ . فَقَالَ عُمَرُ وَخَافَ أَنْ يُعْطِيَهُ الْأَعْرَابِيُّ : أَعْطِ أَبَا بَكْرٍ يَا رَسُولَ اللَّهِ عِنْدَكَ ، فَأَعْطَاهُ الْأَعْرَابِيُّ الَّذِي عَنْ يَمِينِهِ ، ثُمَّ قَالَ : «الْأَيْمَنَ قَالُوا يَمَنَ» . [انظر: ٢٥٧١ ، ٥٦١٢ ، ٥٦١٩]

(٢) بَابٌ مِنْ قَالَ : إِنْ صَاحَبَ الْمَاءِ أَحَقُّ بِالْمَاءِ حَتَّى يَرَوَى لِقَوْلِ النَّبِيِّ ﷺ : لَا يُمْنَعُ فَضْلُ الْمَاءِ

٢٣٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ أَبِي الزُّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ

(1) (H. 2353) This *Hadīth* means that if one has a well near which there is a pasture and there is no other source of water in the area, one should not withhold the water from the sheep grazing there, for that would make it impossible for the sheep to graze there as they would be in great need of water after grazing. So, to withhold the water means to prevent sheep from grazing as well. (*Fath Al-Bārī*).

قَالَ: «لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ
الْكَلَاءُ» . [انظر: ٢٣٥٤، ٦٩٦٢]

2354. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ said, "Do not withhold the superfluous water in order to withhold the superfluous grass."

٢٣٥٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلِ، عَنْ ابْنِ
شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ
رَسُولَ اللهِ ﷺ قَالَ: «لَا تَمْنَعُوا فَضْلَ
الْمَاءِ لِتَمْنَعُوا بِهِ فَضْلَ الْكَلَاءِ» .
[راجع: ٢٣٥٣]

(3) CHAPTER. If one digs a well in his own land and somebody falls in it and dies, the owner is not responsible.

2355. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No blood-money will be charged if somebody dies in a mine, or in a well, or is killed by an animal; and if somebody finds a treasure in his land he has to give one-fifth of it to the government."⁽¹⁾

(٣) بَابٌ مَنْ حَفَرَ بُئْرًا فِي مِلْكِهِ لَمْ
يَضْمَنْ

٢٣٥٥ - حَدَّثَنِي مَحْمُودٌ:
أَخْبَرَنِي عُيَيْدُ اللهِ، عَنْ إِسْرَائِيلَ، عَنْ
أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ
رَسُولُ اللهِ ﷺ: «الْمَعْدِنُ جُبَارٌ،
وَالْبُئْرُ جُبَارٌ، وَالْعَجْمَاءُ جُبَارٌ، وَفِي
الرِّكَازِ الْخُمْسُ» . [راجع: ١٤٩٩]

(4) CHAPTER. Disputes and controversies about wells and the settlement of such disputes and controversies.

2356, 2357. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever takes a false oath to deprive somebody of his property will meet Allāh while He will be angry with him."

Allāh revealed: "Verily, those who

(٤) بَابُ الْخُصُومَةِ فِي الْبُئْرِ
وَالْقَضَاءِ فِيهَا

٢٣٥٦، ٢٣٥٧ - حَدَّثَنَا عَبْدَانُ،
عَنْ أَبِي حَمْرَةَ، عَنِ الْأَعْمَشِ، عَنْ
شَقِيقِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى

(1) (H. 2355) The owner of the well is not responsible if somebody falls and dies in it, if the well is in his land or in uncultivated land belonging to nobody. (This is true concerning mines also.) But if the well is dug on the way of the Muslims or in the land of somebody else without his permission and somebody falls and dies in it, then the person who has dug the well has to pay blood-money.

If an animal has untied itself and kills somebody or spoils his property, the owner of the animal is not responsible unless he is present at the time of the accident. (*Al-Qasṭalān*)

purchase a small gain at the cost of Allāh's Covenant, and their oaths..." (V.3:77)

Al-Ash'ath came (to the place where 'Abdullāh was narrating) and said, "What has Abū 'Abdur-Raḥmān (i.e., 'Abdullāh) been telling you? This Verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet ﷺ asked me to bring witnesses (to confirm my claim). I said, 'I do not have witnesses.' He said, 'Let the defendant take an oath then.' I said, 'O Allāh's Messenger! He will take a (false) oath immediately.' Then the Prophet ﷺ mentioned the above narration and Allāh revealed the Verse to confirm what he had said." (See *Ḥadīth* No.2515, 2516)

يَمِينٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ هُوَ عَلَيْهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ»، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ الْآيَةَ [آل عمران: ٧٧]. فَجَاءَ الْأَشْعَثُ فَقَالَ: مَا حَدَّثَكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ فِي أَنْزَلْتَ هَذِهِ الْآيَةَ. كَانَتْ لِي بئرٌ فِي أَرْضِ ابْنِ عَمِّ لِي، فَقَالَ لِي: «شُهُودُكَ» قُلْتُ: مَا لِي شُهُودٌ، قَالَ: «فَيَمِينُهُ»، قُلْتُ: يَا رَسُولَ اللَّهِ إِذَا يَحْلِفُ، فَذَكَرَ النَّبِيَّ ﷺ هَذَا الْحَدِيثَ، فَأَنْزَلَ اللَّهُ ذَلِكَ تَصْدِيقًا لَهُ». [الحديث: ٢٣٥٦، انظر: ٢٤١٦،

٢٥١٥، ٢٦٦٦، ٢٦٦٩، ٢٦٧٣، ٢٦٧٦،

٤٥٤٩، ٤٥٤٩، ٦٦٥٩، ٦٦٧٦، ٧١٨٣، ٧٤٤٥]

[الحديث: ٢٣٥٧، انظر: ٢٤١٧، ٢٥١٦،

٢٦٦٧، ٢٦٧٠، ٢٦٧٧، ٤٥٥٠، ٦٦٦٠

[٧١٨٤، ٦٦٧٧]

(5) CHAPTER. The sin of him who withholds water from wayfarer and travellers.

2358. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "There are three types of people whom Allāh will neither look at them on the Day of Resurrection, nor will he purify them (from sins) and they shall have a painful torment. They are:

1. A man possessed superfluous water, on a way and he withheld it from travellers.
2. A man who gave a *Bai'a* (pledge) to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds

(٥) بَابُ إِثْمِ مَنْ مَنَعَ ابْنَ السَّبِيلِ مِنَ الْمَاءِ

٢٣٥٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ كَانَ لَهُ فَضْلٌ مَاءٍ بِالطَّرِيقِ فَمَنَعَهُ

something from him, he gets dissatisfied.

3. And a man displayed his goods for sale after the *Asr* prayer (and took a false oath by) saying, 'By Allāh, except Whom none has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them)."

The Prophet ﷺ then recited: "Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

(6) CHAPTER. The dams of rivers.

2359, 2360. Narrated 'Abdullāh bin Az-Zubair رضي الله عنهما: An *Anṣārī* man quarrelled with Az-Zubair in the presence of the Prophet ﷺ about the *Harra* canals which were used for irrigating the date-palms. The *Anṣārī* man said to Az-Zubair, "Let the water pass", but Az-Zubair refused to do so. So, the case was brought before the Prophet ﷺ who said to Az-Zubair, "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the *Anṣārī* got angry and said to the Prophet ﷺ, "Is it because he (i.e., Zubair) is your aunt's son?" On that the colour of the face of Allāh's Messenger ﷺ changed (because of anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said, "By Allāh, I think that the following Verse was revealed on this occasion:

'But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them'." (V.4:65)

مِنْ ابْنِ السَّبِيلِ، وَرَجُلٌ بَاعَ إِمَامَهُ لَا يُبَاعُهُ إِلَّا لِدُنْيَا فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخَطَ، وَرَجُلٌ أَقَامَ سِلْعَتَهُ بَعْدَ الْعَصْرِ فَقَالَ: وَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ لَقَدْ أَعْطَيْتُ بِهَا كَذَا وَكَذَا فَصَدَّقَهُ رَجُلٌ، ثُمَّ قَرَأَ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا﴾ [آل عمران: ٧٧]. [انظر: ٢٣٦٩،

٢٦٧٢، ٧٢١٢، ٧٤٤٦]

(٦) بَابُ سَكْرِ الْأَنْهَارِ

٢٣٥٩، ٢٣٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ: عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ حَدَّثَهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ النَّبِيِّ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرْ فَأَبَى عَلَيْهِ، فَاحْتَصَمَا عِنْدَ النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ»، فَغَضِبَ الْأَنْصَارِيُّ فَقَالَ: أَنْ كَانَ ابْنُ عَمَّتِكَ؟ فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «اسْقِ يَا زُبَيْرُ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ». فَقَالَ الزُّبَيْرُ: وَاللَّهِ إِنِّي لَأَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَٰلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ

بَيْنَهُمْ ﴿ [النساء: 65] قَالَ مُحَمَّدُ ابْنُ
الْعَبَّاسِ: قَالَ أَبُو عَبْدِ اللَّهِ: لَيْسَ أَحَدٌ
يَذْكُرُ عُرْوَةَ عَنْ عَبْدِ اللَّهِ إِلَّا اللَّيْثُ
فَقَطَّ. [انظر: 2361، 2362، 2708،
[٤٥٨٥

(7) CHAPTER. The land nearer to the source of water has the right to be irrigated before the one that is farther.

2361. Narrated 'Urwa رَضِيَ اللهُ عَنْهُ: When a man from the *Anṣār* quarrelled with Az-Zubair, the Prophet ﷺ said, "O Zubair! Irrigate (your land) first and then let the water flow (to the land of the others)." On that the *Anṣārī* said (to the Prophet ﷺ), "Is it because he is your aunt's son?" On that the Prophet ﷺ said, "O Zubair! Irrigate till the water reaches the walls between the pits around the trees and then stop (i.e., let the water go to the other's land)." I think the following Verse was revealed concerning this event:

'But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them.' (V.4:65)

(8) CHAPTER. The land nearer to the source of water has the right to be covered with water up to the ankles.

2362. Narrated 'Urwa bin Az-Zubair رَضِيَ اللهُ عَنْهُ: An *Anṣārī* man quarrelled with Az-Zubair about a canal in the *Harra* which was used for irrigating date-palms. Allāh's Messenger ﷺ, ordering Az-Zubair to moderate, said, "O Zubair! Irrigate (your land) first and then leave the water for your neighbour." The *Anṣārī* said, "Is it because he is your aunt's son?" On that the colour of the face of Allāh's Messenger ﷺ changed (because of anger) and he said, "O Zubair!

(٧) بَابُ شُرْبِ الْأَعْلَى قَبْلَ الْأَسْفَلِ

٢٣٦١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ
الرُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: خَاصَمَ
الرُّزْبَيْرُ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ النَّبِيُّ
ﷺ: «يَا زُبَيْرُ، اسْقِ ثُمَّ أَرْسِلْ».
فَقَالَ الْأَنْصَارِيُّ: إِنَّهُ ابْنُ عَمَّتِكَ؟
فَقَالَ عَلَيْهِ السَّلَامُ: «اسْقِ يَا زُبَيْرُ
حَتَّى يَبْلُغَ الْجَدْرَ ثُمَّ أَمْسِكْ». قَالَ
الرُّزْبَيْرُ: فَأَخْبِسْ هَذِهِ الْآيَةَ نَزَلَتْ فِي
ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى
يُحْكِمُواكَ بِمَا سَجَرَ بَيْنَهُمْ﴾
[النساء: 65]. [راجع: 2359]

(٨) بَابُ شُرْبِ الْأَعْلَى إِلَى الْكَعْبَيْنِ

٢٣٦٢ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا
مُحَمَّدُ بْنُ يَزِيدَ الْحَرَانِيُّ قَالَ: أَخْبَرَنِي
ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ،
عَنْ عُرْوَةَ بْنِ الرُّزْبَيْرِ أَنَّهُ حَدَّثَهُ: أَنَّ
رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الرُّزْبَيْرَ فِي
شِرَاجٍ مِنَ الْحَرَّةِ لِيَسْقِيَهَا بِهَا النَّخْلَ.
فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْقِ يَا زُبَيْرُ -

Irrigate (your land) and withhold the water till it reaches the walls that are between the pits around the trees." So, Allāh's Messenger ﷺ gave Az-Zubair his full right. Az-Zubair said, "By Allāh, the following Verse was revealed in that connection :

'But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them'." (V.4:65)

(The subnarrator), Ibn Shihāb said to Juraij (another subnarrator), "The *Anṣār* and the other people interpreted the saying of the Prophet ﷺ: 'Irrigate (your land) and withhold the water till it reaches the walls between the pits around the trees,' as meaning up to the ankles."

فَأَمَرَهُ بِالْمَعْرُوفِ - ثُمَّ أَرْسَلَهُ إِلَى جَارِكٍ. فَقَالَ الْأَنْصَارِيُّ: أَنْ كَانَ ابْنُ عُمَيْكٍ؟ فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «اسْقِ ثُمَّ احْبِسْ حَتَّى يَرْجِعَ الْمَاءُ إِلَى الْجَدْرِ»، وَاسْتَوْعَى لَهُ حَقَّهُ. فَقَالَ الرَّبِيُّ: وَاللَّهِ إِنَّ هَذِهِ الْآيَةَ أَنْزَلْتَ فِي ذَلِكَ: ﴿فَلَا وَرَيْكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ﴾ فَقَالَ لِي ابْنُ شِهَابٍ: فَقَدَرْتَ الْأَنْصَارُ وَالنَّاسُ قَوْلَ النَّبِيِّ ﷺ: «اسْقِ ثُمَّ احْبِسْ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» وَكَانَ ذَلِكَ إِلَى الْكَعْبَيْنِ.

[راجع: ٢٣٥٩]

(9) CHAPTER. The superiority of providing water (to those who need it).

(٩) بَابُ فَضْلِ سَقْيِ الْمَاءِ

2363. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allāh thanked him for his (good) deed and forgave him.'" The people asked, "O Allāh's Messenger! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate (living being)."

٢٣٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَا رَجُلٌ يَمْشِي فَاشْتَدَّ عَلَيْهِ الْعَطَشُ فَنَزَلَ بِئْرًا فَسَرَبَ مِنْهَا، ثُمَّ خَرَجَ فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ، يَأْكُلُ التُّرَى مِنْ الْعَطَشِ. فَقَالَ: لَقَدْ بَلَغَ هَذَا مِثْلَ الَّذِي بَلَغَ بَيْنِي فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِيَدِهِ، ثُمَّ رَفَى فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَعَفَّرَ لَهُ». قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ: «فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ». تَابَعَهُ حَمَادُ بْنُ

سَلَمَةَ وَالرَّبِيعُ بْنُ مُسْلِمٍ، عَنِ مُحَمَّدِ بْنِ زَيْدٍ. [راجع: ١٧٣]

2364. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ offered the eclipse *Ṣalāt* (prayer), and then said, "Hell was displayed so close that I said, 'O my Lord! Am I going to be one of its inhabitants?' " Suddenly he saw a woman. I think he said, "...who was being scratched by a cat." He said, "What is wrong with her?" He was told, "She had imprisoned it (i.e., the cat) till it died of hunger."

٢٣٦٤ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الْكُسُوفِ فَقَالَ: «دَتَّتْ مِنِّي النَّارُ حَتَّى قُلْتُ: أَيُّ رَبِّ وَأَنَا مَعَهُمْ. فَإِذَا امْرَأَةٌ - حَبَسَتْ أَنَّهُ قَالَ: - تَحْدِشُهَا هِرَّةٌ قَالَ: مَا شَأْنُ هَذِهِ؟ قَالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً.» [راجع: ٧٤٥]

2365. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "A woman was tortured and was put in (Hell) Fire because of a cat which she had kept locked till it died of hunger." Allāh's Messenger ﷺ further said, "Allāh knows better. Allāh said (to the woman), 'You neither fed it nor watered it when you locked it up, nor did you set it free to eat the vermin of the earth.'"

٢٣٦٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ نَافِعٍ، عَنِ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عَذَّبْتُ امْرَأَةً فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً فَدَخَلْتُ فِيهَا النَّارَ، قَالَ: فَقَالَ - وَاللهُ أَعْلَمُ - : لَا أَنْتِ أَطْعَمْتِيهَا وَلَا سَقَيْتِيهَا حِينَ حَبَسْتِيهَا، وَلَا أَنْتِ أَرْسَلْتِيهَا فَأَكَلْتُ مِنْ حَشَاشِ الْأَرْضِ.» [انظر: ٣٣١٨، ٣٤٨٢]

(10) CHAPTER. Whoever thinks that the owner of a tank, or of a leather water-container has more right to use the water than any other person.

(١٠) بَابٌ مَنْ رَأَى أَنْ صَاحِبَ الْحَوْضِ أَوْ الْقِرْبَةِ أَحَقُّ بِمَائِهِ

2366. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Once a tumbler (full of milk or water) was brought to Allāh's Messenger ﷺ who drank from it, while on his right side there was sitting a boy who was the youngest of those

٢٣٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنِ أَبِي حَازِمٍ، عَنِ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى رَسُولَ

who were present, and on his left side there were old men. The Prophet ﷺ asked, "O boy! Do you allow me to give (the drink) to the elder people (first)?" The boy said, "I will not give preference to anybody over me to have my share from you, O Allāh's Messenger!" So, he gave it to the boy.

الله ﷺ بَدَحَ فَسَرِبَ وَعَنْ يَمِينِهِ غُلَامٌ هُوَ أَحَدُ الْقَوْمِ، وَالْأَشْيَاحُ عَنْ يَسَارِهِ، قَالَ: «يَا غُلَامُ، أَتَأْذَنُ لِي أَنْ أُعْطِيَ الْأَشْيَاحُ؟» فَقَالَ: مَا كُنْتُ لِأُوَثِّرَ بِنَصِيْبِي مِنْكَ أَحَدًا يَا رَسُولَ اللهِ، فَأَعْطَاهُ إِيَّاهُ.

[راجع: ٢٣٥١]

2367. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "By Him in Whose Hands my soul is, some people will be driven away from my Tank [*Haud (Al-Kauthar)*] on the Day of Resurrection as strange camels are driven away from a private tank (trough)."

٢٣٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَأُدْوَدَنَّ رَجُلًا عَنْ حَوْضِي كَمَا تُدَادُ الْغَرَبِيَّةُ مِنَ الْإِبِلِ عَنِ الْحَوْضِ».

2368. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "May Allāh be Merciful to the mother of Isma'il (Ishmael)! If she had left the water of Zamzam (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream. Jurhum (an Arab tribe) came and asked her, 'May we settle at your dwelling?' She said, 'Yes, but you have no right to possess the water.' They agreed."

٢٣٦٨ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ وَكَثِيرِ بْنِ كَثِيرٍ، يَزِيدُ أَحَدُهُمَا عَلَى الْآخَرَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: قَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكْتَ زَمْزَمَ - أَوْ قَالَ: لَوْ لَمْ تَعْرِفِ مِنَ الْمَاءِ - لَكَانَتْ عَيْنًا مَعِينًا. وَأَقْبَلَ جُرْهُمُ فَقَالُوا: أَتَأْذِينِ أَنْ نَنْزَلَ عِنْدَكَ؟ قَالَتْ: نَعَمْ وَلَا حَقَّ لَكُمْ فِي الْمَاءِ، قَالُوا: نَعَمْ». [انظر: ٣٣٦٢، ٣٣٦٣،

[٣٣٦٥، ٣٣٦٤]

2369. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There are three types

٢٣٦٩ - حَدَّثَنِي عَبْدُ اللهِ بْنُ

of people whom Allāh will neither speak to them, nor look at them, on the Day of Resurrection. (They are):

1. A man who takes an oath falsely that he has been offered for his goods so much more than what he is given,
2. A man who takes a false oath after the *Aṣr* (prayer) in order to grab a Muslim's property, and
3. A man who withholds his superfluous water. Allāh will say to him, "Today I will withhold My Grace from you as you withheld the superfluity of what you had not created."

مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُنْظَرُ إِلَيْهِمْ: رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ لَقَدْ أَعْطَى بِهَا أَكْثَرَ مِمَّا أَعْطَى وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مَائِهِ فَيَقُولُ اللَّهُ: الْيَوْمَ أَمْنَعُكَ فَضْلِي كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ يَدَاكَ». قَالَ عَلِيُّ: حَدَّثَنَا سُفْيَانٌ غَيْرَ مَرَّةٍ، عَنْ عَمْرٍو: سَمِعَ أَبَا صَالِحٍ يُبَلِّغُ بِهِ النَّبِيَّ ﷺ. [راجع: ٢٣٥٨]

(11) CHAPTER. No *Himā* (private pasture) except according to what Allāh and His Messenger ﷺ did.⁽¹⁾

2370. Narrated As-Sa'b bin Jaththāma: Allāh's Messenger ﷺ said, "No *Himā*⁽²⁾ except for Allāh and His Messenger ﷺ⁽³⁾. We have been told that Allāh's Messenger ﷺ made a place called An-Naqī' as *Himā*, and 'Umar made *Ash-Sharaf* and *Ar-Rabadha Himā* (for grazing the animals of *Zakāt*).

(١١) بَابُ: لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ ﷺ

٢٣٧٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ الصَّعْبَ بْنَ جَثَمَةَ قَالَ:

(1) (Ch. 11) This means that the *Imām* has the right to assign certain pastures for certain purposes (e.g., for grazing the animals of the *Zakāt*). Nobody would then have the right to use the pastures for other purposes. (*Fath Al-Bārī*)
 (2) (H. 2370) The origin of this word is that when an Arab chief came to a certain place suitable for pasturing, he would let his dog bark at a high place. The area across which the sound of the dog spread would be a private pasture for the chief's cattle, and nobody else would have the right to graze his cattle in it. So *Himā* means a private pasture, originally belonging to nobody, and nobody is allowed to cultivate it, but it is kept for grazing private animals. (*Fath Al-Bārī*)
 (3) (H. 2370) Allāh's Messenger ﷺ and the Muslim leaders only have the right to keep pastures of this sort; no individual has the right to keep *Himā* for his personal good as the Arabs used to do in the Pre-Islāmic Period of Ignorance. (Ibid.)

إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ». وَقَالَ: بَلَّغْنَا أَنَّ النَّبِيَّ ﷺ حَمَى النَّقْمِ وَأَنَّ عُمَرَ حَمَى الشَّرَفَ وَالرَّبْدَةَ. [انظر: ٣٠١٣]

(12) CHAPTER. Drinking water by people and watering animals from the rivers.

(١٢) بَابُ شُرْبِ النَّاسِ وَسَقْيِ الدَّوَابِّ مِنَ الْأَنْهَارِ

2371. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Keeping horses may be a source of reward to some (men), a shelter to another (i.e., means of earning one's living), or a burden to a third⁽¹⁾. He, to whom the horse will be a source of reward is the one who keeps it in Allāh's Cause (prepare it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its foot-steps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allāh's Right (i.e., *Zakāt*) (from the wealth he earns through using them in trading etc.), and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him."

When Allāh's Messenger ﷺ was asked

٢٣٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ؛ عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحَيْلُ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَرْزٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهُ انْقَطَعَ طِيلُهَا فَاسْتَنْتَّ شَرَفًا أَوْ شَرْقِينَ كَانَتْ آثَارُهَا وَأَزْوَانُهَا حَسَنَاتٍ لَهُ. وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، فِيهِ لِذَلِكَ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَعْنِيًا وَتَعَفُّفًا ثُمَّ لَمْ يَسَسْ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظَهْرِهَا فِيهِ لِذَلِكَ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنَوَاءً لِأَهْلِ

(1) (H. 2371) Horses are kept as a means of conveyance or for commercial purposes. One may use them in the way that pleases Allāh and gets a reward for his obedience, another may use them in disobeying Allāh and is consequently punished, and still another may use them just for earning his living. (*Qasṭalānī*)

about donkeys, he replied, "Nothing particular was revealed to me regarding them except this general unique Verse which is applicable to everything :

'So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it'."⁽¹⁾

2372. Narrated Zaid bin Khālid رضي الله عنه : A man came to Allāh's Messenger ﷺ and asked about *Al-Luqaṭa* (a fallen thing). The Prophet ﷺ said, "Recognise its container and its tying material and then make public announcement about it for one year and if its owner shows up, give it to him ; otherwise use it as you like." The man said, "What about a lost sheep?" The Prophet ﷺ said, "It is for you, your brother or the wolf."⁽²⁾ The man asked "What about a lost camel?" The Prophet ﷺ said, "Why should you take it as it has got its water-container (its stomach) and its hooves and it can reach the places of water and can eat the trees till its owner finds it?"⁽³⁾

(13) CHAPTER. The selling of wood and grass.

2373. Narrated Az-Zubair bin Al-

الإسلام، فَمَهِيَ عَلَى ذَلِكَ وَزُرًّا. وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمْرِ، فَقَالَ: «مَا أَنْزَلَ عَلَيَّ فِيهَا شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَادَةُ: ﴿مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (٨)».

[انظر: ٢٨٦٠، ٣٦٤٦، ٤٩٦٢، ٤٩٦٣،

[٧٣٥٦

٢٣٧٢ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكٌ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى الْمُتَّبِعِثِ، عَنْ زَيْدِ بْنِ خَالِدِ الْمُجَنَّبِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ عَنِ اللَّقْطَةِ فَقَالَ: «اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَسَأْنِكَ بِهَا». قَالَ: فَصَالَةَ الْعَنَمِ؟ قَالَ: «هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذُّئْبِ»، قَالَ: فَصَالَةَ الْإِبِلِ؟ قَالَ: «مَا لَكَ وَلَهَا؟» مَعَهَا سِقَاؤُهَا وَجِذَاؤُهَا، تَرُدُّ الْمَاءَ وَتَأْكُلُ الشَّجَرَ حَتَّى يَلْقَاهَا رَبُّهَا». [راجع: ٩١]

(١٣) بَابُ بَيْعِ الْحَطَبِ وَالْكَلَّاءِ

٢٣٧٣ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ:

- (1) (H. 2371) This means that if one treats his donkeys kindly and does not overburden them, he will be rewarded for that in the Hereafter, and if he does the opposite, he will gain the fruit of his ill-behaviour. (*Qaṣṭalānī*)
- (2) (H. 2372) It is for you if its owner does not show up, or for its owner if he shows up, or for the wolf to eat if you leave it and its owner does not find it.
- (3) (H. 2372) The Prophet ﷺ forbids the man from taking the lost camel because it can stay in the desert for a long period without any danger. It is like a well-provided traveller; it can reach its destination.

‘Awwām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “No doubt, one had better take a rope (and cut) and tie a bundle of wood and sell it whereby Allāh will keep his face away (from Hell-fire) rather than ask others who may give him or not.”

حَدَّثَنَا وَهَيْبٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ،
عَنِ الرَّبِيعِ بْنِ الْعَوَّامِ رَضِيَ اللهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ: «لَأَنْ يَأْخُذَ
أَحَدُكُمْ أَحْبَلًا فَيَأْخُذَ حُزْمَةً مِنْ حَطَبٍ
فَيَبِيعَ فَيُكْفَ اللهُ بِهَا وَجْهَهُ خَيْرٌ مِنْ
أَنْ يَسْأَلَ النَّاسَ أَعْطِيَهُ أَمْ مُنْعَهُ».

[راجع: ١٤٧١]

2374. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “No doubt, it is better for anyone of you to cut a bundle of wood and carry it over his back (and earn his living thereby) rather than to ask somebody who may or may not give him.” (See H. 2074).

٢٣٧٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ
شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ
الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ أَبَا
هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ
رَسُولُ اللهِ ﷺ: «لَأَنْ يَحْتَطَبَ أَحَدُكُمْ
حُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ
أَحَدًا فَيُعْطِيَهُ أَوْ يَمْنَعَهُ».

[راجع: ١٤٧٠]

2375. Narrated Husain bin ‘Alī رَضِيَ اللهُ عَنْهُ: ‘Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ said, “I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allāh’s Messenger ﷺ gave me another she-camel. I let both of them kneel at the door of one of the *Anṣār*, intending to carry *Idhkhīr* on them to sell it and use its price for my wedding banquet on marrying Fāṭima. A goldsmith from Banī Qainuqā’ was with me. Ḥamza bin ‘Abdul-Muṭṭalib was in that house drinking wine and a lady singer was reciting:

٢٣٧٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ
أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ،
عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ
حُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيٍّ ابْنِ
أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُمْ أَنَّهُ قَالَ:
أَصَبْتُ شَارِفًا مَعَ رَسُولِ اللهِ ﷺ فِي
مَعْنَمِ يَوْمِ بَدْرٍ، قَالَ: وَأَعْطَانِي رَسُولُ
اللهِ ﷺ شَارِفًا أُخْرَى فَأَنْحَنُهُمَا يَوْمًا
عِنْدَ بَابِ رَجُلٍ مِنَ الْأَنْصَارِ وَأَنَا أُرِيدُ
أَنْ أَحْمَلَ عَلَيْهِمَا إِذْجِرًا لِأَبِيئِهِ وَمَعِيَ
صَانِعٌ مِنْ بَنِي قَيْنِقَاعٍ فَاسْتَعِينَ بِهِ عَلَى

‘O Ḥamza! (Kill) the (two) fat old she-camels (and serve them to your guests).’

So Ḥamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers.” (I said to Ibn Shihāb,

“Did he take part of the humps?” He replied, “He cut off their humps and carried them away.”) ‘Alī رضي الله عنه said, “When I saw that dreadful sight, I went to the Prophet ﷺ and told him the news. The Prophet ﷺ came out in the company of Zaid bin Hāritha who was with him then, and I, too, went with them. He went to Ḥamza and spoke harshly to him. Ḥamza looked up and said, ‘Aren’t you only the slaves of my forefathers?’ The Prophet ﷺ retreated and went out. This incident happened before the prohibition of drinking (alcoholic drinks).”

وَلَيْمَةَ فاطمةَ، وَحَمْرَةَ ابنِ عَبْدِ الْمُطَّلِبِ يَسْرُبُ فِي ذَلِكَ الْبَيْتِ مَعَهُ قَيْنَةٌ، فَقَالَتْ: أَلَا يَا حَمْرُ لِلشُّرْفِ النَّوَاءِ، فَتَارَ إِلَيْهِمَا حَمْرَةَ بالسَّيْفِ فَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ حَوَاصِرَهُمَا ثُمَّ أَحَذَّ مِنْ أَجْبَادِهِمَا، فُلْتُ لِابْنِ شِهَابٍ: وَمِنَ السَّنَامِ؟ قَالَ: قَدْ جَبَّ أَسْنِمَتُهُمَا فَذَهَبَ بِهَا. قَالَ ابْنُ شِهَابٍ: قَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: فَنَظَرْتُ إِلَى مَنْظَرِ أَفْطَعَنِي فَأَتَيْتُ نَبِيَّ اللهُ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ فَأَخْبِرْتُهُ الْحَبْرَ، فَخَرَجَ وَمَعَهُ زَيْدٌ فَانْطَلَقْتُ مَعَهُ فَدَخَلْتُ عَلَى حَمْرَةَ فَتَغَيَّطَ عَلَيْهِ فَرَفَعَ حَمْرَةَ بَصْرَهُ وَقَالَ: هَلْ أَنْتُمْ إِلَّا عِبِيدُ لِأَبَائِي؟ فَرَجَعَ رَسُولُ اللهِ ﷺ يُقَهِّمُرُ حَتَّى خَرَجَ عَنْهُمْ وَذَلِكَ قَبْلَ تَحْرِيمِ الْحَمْرِ. [راجع: ٢٠٨٩]

(14) CHAPTER. The uncultivated pieces of land (granted by the ruler to some individuals).

2376. Narrated Anas رضي الله عنه: The Prophet ﷺ decided to grant a portion of (the uncultivated land of) Baḥrain to the *Anṣār*. The *Anṣār* said, “(We will not accept it) till you give a similar portion to our emigrant brothers (from Quraish).” He said, “(O *Anṣār*!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection).”⁽¹⁾

(١٤) بَابُ الْقَطَائِعِ

٢٣٧٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللهُ عَنْهُ قَالَ: أَرَادَ رَسُولُ اللهِ ﷺ أَنْ يُقْطَعَ مِنَ الْبَحْرَيْنِ فَقَالَتِ الْأَنْصَارُ: حَتَّى تُقْطَعَ لِإِخْوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَ الَّذِي تُقْطَعُ لَنَا،

(1) (H. 2376) This prophecy was a sign of the Prophethood of Allāh’s Messenger ﷺ. It came true that the Quraish kings had the source of wealth and power in their hands. The Prophet ﷺ tells the *Anṣār* to be patient and wait for a great reward in the Hereafter as a compensation for the pleasures they would miss in this life.

قَالَ: «سَتَرُونَ بَعْدِي أَثَرَةَ فَاضِرُوا حَتَّى تَلْقَوْنِي». [انظر: ٢٣٧٧، ٣١٦٣، ٣٧٩٤]

(15) CHAPTER. Documentation of the land grants.

2377. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ called the *Anṣār* so as to grant them a portion of (the land of) Baḥrain. They said, "O Allāh's Messenger! If you grant this to us, write a similar document to our Quraish (emigrant) brothers." But the Prophet ﷺ did not have enough grants and he said, "After me you will see the people giving preference (to others), so be patient till you meet me."⁽¹⁾

(١٥) بَابُ كِتَابَةِ الْقَطَائِعِ

٢٣٧٧ - وَقَالَ اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ: دَعَا النَّبِيُّ ﷺ الْأَنْصَارَ لِيُطِيعَ لَهُمْ بِالْبَحْرَيْنِ فَقَالُوا: يَا رَسُولَ اللهِ، إِنْ فَعَلْتَ فَانْكُتْ لِإِخْوَانِنَا مِنْ قُرَيْشٍ بِمِثْلِهَا. فَلَمْ يَكُنْ ذَلِكَ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: «سَتَرُونَ بَعْدِي أَثَرَةَ فَاضِرُوا حَتَّى تَلْقَوْنِي». [راجع: ٢٣٧٦]

(16) CHAPTER. Milking she-camels at water places.

2378. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "One of the rights of a she-camel is that it should be milked at a place of water."

(١٦) بَابُ حَلْبِ الْإِبِلِ عَلَى الْمَاءِ

٢٣٧٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ: حَدَّثَنِي أَبِي عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مِنْ حَقِّ الْإِبِلِ أَنْ تُحْلَبَ عَلَى الْمَاءِ». [راجع: ١٤٠٢]

(17) CHAPTER. One may have the right to pass through a garden or to have a share in date-palms.

The Prophet ﷺ said, "If somebody sells date-palms after pollinating them, their fruits will be for him and he has the right to enter

(١٧) بَابُ الرَّجُلِ يَكُونُ لَهُ مَمْرٌ أَوْ شِرْبٌ فِي حَائِطٍ أَوْ فِي نَخْلٍ؟
وَقَالَ النَّبِيُّ ﷺ: «مَنْ بَاعَ نَخْلًا بَعْدَ أَنْ تُؤَبَّرَ فَمَرَّتْهَا لِلْبَائِعِ، وَلِلْبَائِعِ

(1) (Ch. 2377) Perhaps the grants given to the *Anṣār* were land grants or money grants from the *Jizya* tax levied from that land. The Prophet ﷺ could not assign similar grants to the emigrants, perhaps because there were not many conquests then. (*Qastalāni*)

the garden and irrigate the date-palms till he reaps the fruits. The owner of 'Ariya has a similar right."

2379. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If somebody buys date-palms after they have been pollinated, the fruits will belong to the seller unless the buyer stipulates the contrary. If somebody buys a slave having some property, the property will belong to the seller unless the buyer stipulates that it should belong to him."

2380. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ permitted selling the dates of the 'Arāyā for ready dates by estimating the amount of the former (as they are still on the trees).

2381. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade the sales called *Al-Mukhābara*, *Al-Muhāqala* and *Al-Muzābana* and the selling of fruits till they are free from blights. He forbade the selling of the fruits except for money, except the 'Arāyā.

2382. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ allowed the sale of the dates

المَمْرُ والسَّقْيِي حَتَّى يَرْفَعَ وَكَذَلِكَ رَبُّ الْعَرِيَّةِ.

٢٣٧٩ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ابْتَاعَ نَخْلًا بَعْدَ أَنْ تَوَبَّرَ فَتَمَرَّتْهَا لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ، وَمَنْ ابْتَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلَّذِي بَاعَهُ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ». [راجع: ٢٢٠٣]

وَعَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ فِي الْعَبْدِ.

٢٣٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: رَخَّصَ النَّبِيُّ ﷺ أَنْ تُبَاعَ الْعَرَايَا بِحَرْصِهَا تَمْرًا. [راجع: ٢١٧٣]

٢٣٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: نَهَى النَّبِيُّ ﷺ عَنِ الْمُحَابَرَةِ وَالْمُحَاقَلَةِ، وَعَنِ الْمُرَابَنَةِ، وَعَنْ بَيْعِ التَّمْرِ حَتَّى يَبْدُوَ صَلاَحُهُ. وَأَنْ لَا تُبَاعَ إِلَّا بِالذِّينَارِ وَالذَّرْهِمِ إِلَّا الْعَرَايَا. [راجع: ١٤٨٧]

٢٣٨٢ - حَدَّثَنَا يَحْيَى بْنُ قَرْعَةَ:

of the 'Arāyā for ready dates by estimating the former which should be estimated as less than five *Awsuq* or five *Awsuq*. (Dawūd, the subnarrator is not sure as to the right amount.)⁽¹⁾

2383, 2384. Narrated Rāfi' bin K̄hadij and Sahl bin Abī Hathma رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade the sale of *Muzābana*, i.e., selling of fruits for fruits, except in the case of 'Arāyā; he allowed the owners of 'Arāyā such kind of sale.

حَدَّثَنَا مَالِكٌ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: رَخَّصَ النَّبِيُّ ﷺ فِي بَيْعِ الْعَرَايَا بِحَرْصِهَا مِنَ الثَّمَرِ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ - أَوْ فِي خَمْسَةِ أَوْسُقٍ، شَكَّ دَاوُدُ فِي ذَلِكَ - . [راجع: ٢١٩]

٢٣٨٣، ٢٣٨٤ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: أَخْبَرَنِي الْوَلِيدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ مَوْلَى بَنِي حَارِثَةَ: أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلَ بْنَ أَبِي حَنَمَةَ حَدَّثَاهُ: «أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُرَابَنَةِ: بَيْعِ الثَّمَرِ بِالثَّمَرِ، إِلَّا أَصْحَابَ الْعَرَايَا فَإِنَّهُ إِذْنٌ لَهُمْ». قَالَ: وَقَالَ ابْنُ إِسْحَاقَ: حَدَّثَنِي بُشَيْرٌ مِثْلَهُ. [راجع: ٢١٩١]

(1) (H. 2382) Since there is doubt about the limits of estimation, less than five *Awsuq* is regarded as the legal amount; five *Awsuq* or more is regarded as illegal. (*Qasṭalānī*).

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٤٣ - كتاب الاستقراض وأداء الديون والحجر والتفليس

(1) CHAPTER. Whoever buys a thing on credit and does not have its price or has it, but not at the place of the transaction.

2385. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: While I was in the company of the Prophet ﷺ in one of his *Ghazawāt*, he asked, "What is wrong with your camel? Will you sell it?" I replied in the affirmative and sold it to him. When he reached Al-Madīna, I took the camel to him in the morning and he paid me its price.

2386. Narrated Al-A'mash: When we were with Ibrāhīm, we talked about mortgaging in deals of *Salam*. Ibrāhīm narrated from Aswad that 'Āishah رَضِيَ اللهُ عَنْهَا had said, "The Prophet ﷺ bought some foodstuff on credit from a Jew and mortgaged an iron armour to him."

(2) CHAPTER. Whoever takes the money of the people intending to repay it or to destroy it or to spoil it.

2387. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever takes the money of the people with the intention of repaying it, Allāh will repay it on his behalf, and whoever takes it in order to destroy it, then Allāh will destroy him."

(١) بَابٌ مَنِ اشْتَرَى بِالذَّيْنِ وَلَيْسَ عِنْدَهُ ثَمَنُهُ أَوْ لَيْسَ بِحَضْرَتِهِ

٢٣٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ هُوَ الْبَيْهَقِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنِ الْمُعْبِرَةِ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: عَزَوْتُ مَعَ النَّبِيِّ ﷺ فَقَالَ: «كَيْفَ تَرَى بَعِيرَكَ؟ أَتَبِعُهُ؟ قُلْتُ: نَعَمْ، فَبِعْتُهُ إِيَّاهُ فَلَمَّا قَدِمَ الْمَدِينَةَ غَدَوْتُ إِلَيْهِ بِالْبَعِيرِ فَأَعْطَانِي ثَمَنَهُ.

[راجع: ٤٤٣]

٢٣٨٦ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ قَالَ: تَذَاكُرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنِ فِي السَّلَامِ فَقَالَ: حَدَّثَنِي الْأَسْوَدُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ وَرَهْنَهُ دِرْعًا مِنْ حَدِيدٍ. [راجع: ٢٠٨٦]

(٢) بَابٌ مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا، أَوْ إِتْلَاقَهَا

٢٣٨٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ إِنْتِلَافَهَا أَنْتَلَفَهُ اللَّهُ».

(3) CHAPTER. Repayment of debts.

And the Statement of Allāh تعالى:

“Verily! Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.” (V.4 :58)

(۳) بَابُ أَدَاءِ الدُّيُونِ

وقول الله تعالى: ﴿۵۸﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمْتَنَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿۵۸﴾ [النساء: ۵۸].

2388. Narrated Abū Dharr رضي الله عنه: Once, while I was in the company of the Prophet ﷺ, he saw the mountain of Uḥud and said, “I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dīnār remains of it with me for more than three days (i.e., I will spend all of it in Allāh’s Cause), except that Dīnār which I will keep for repaying debts.” Then he said, “Those who are rich in this world would have little reward in the Hereafter, except those who spend their money here and there (in Allāh’s Cause), and they are few in number.” Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, “Stay at your place till I return.” On his return I asked, “O Allāh’s Messenger! (What was that noise which I heard?” He said, “Did you hear anything?” I said, “Yes.” He said, “Jibrīl [Gabriel (عليه السلام)] came to me and said, ‘Whoever amongst your followers dies, worshipping none along with Allāh, will enter Paradise.’” I said, “Even if he did such and such things (i.e., even if he stole or committed illegal sexual intercourse)”

۲۳۸۸ - حَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَلَمَّا أَبْصَرَ -يَعْنِي أُحُدًا- قَالَ: «مَا أَحِبُّ أَنَّهُ يُحَوَّلَ لِي ذَهَبًا يَمْكُتُ عِنْدِي مِنْهُ دِينَارٌ فَوْقَ ثَلَاثِ إِلَّا دِينَارًا أُرْصَدُهُ لِذَيْنِ»، ثُمَّ قَالَ: «إِنَّ الْأَكْثَرِينَ هُمُ الْأَقْلَوْنَ، إِلَّا مَنْ قَالَ بِالْمَالِ هَكَذَا وَهَكَذَا، وَأَشَارَ أَبُو شِهَابٍ بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ «وَقَلِيلٌ مَا هُمْ». وَقَالَ: «مَكَانَكَ» وَتَقَدَّمَ غَيْرَ بَعِيدٍ فَسَمِعْتُ صَوْتًا فَارْذْتُ أَنْ آتِيَهُ. ثُمَّ ذَكَرْتُ قَوْلَهُ: «مَكَانَكَ حَتَّى آتِيَكَ». فَلَمَّا جَاءَ قُلْتُ: يَا رَسُولَ اللَّهِ، الَّذِي سَمِعْتُ - أَوْ قَالَ: الصَّوْتُ الَّذِي سَمِعْتُ -؟ قَالَ: «وَهَلْ سَمِعْتَ؟»

He (ﷺ) said, “Yes.”

قُلْتُ: نَعَمْ، قَالَ: «أَتَانِي جَبْرِيلُ عَلَيْهِ الصَّلَاةُ السَّلَامُ فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ»، قُلْتُ: وَمَنْ فَعَلَ كَذَا وَكَذَا؟ قَالَ: «نَعَمْ». [راجع: ١٢٣٧]

2389. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, “If I had gold equal to the mountain of Uḥud, it would not please me that it should remain with me for more than three days, except an amount which I would keep for repaying debts.”

٢٣٨٩ - حَدَّثَنِي أَحْمَدُ بْنُ شَيْبِ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ، قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا مَا يَسُرُّنِي أَنْ لَا يُمَرَّ عَلَيَّ ثَلَاثَ وَعِنْدِي مِنْهُ شَيْءٌ إِلَّا شَيْءٌ أَرْصِدُهُ لِدَيْنٍ». رَوَاهُ صَالِحٌ وَعُقَيْلٌ عَنِ الرَّهْرِيِّ. [انظر: ٧٢٢٨، ٦٤٤٥]

(4) CHAPTER. To buy camels on credit.

2390. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man demanded his debts from Allāh's Messenger ﷺ in such a rude manner that the companions of the Prophet ﷺ intended to harm him, but the Prophet ﷺ said, “Leave him, no doubt, for he (the creditor) has a right to demand it (harshly). Buy a camel and give it to him.” They said, “The camel that is available is older and better than the camel he demands.” The Prophet ﷺ said, “Buy it and give it to him, for the best among you are those who repay their debts handsomely.”

(٤) بَابُ اسْتِقْرَاضِ الْإِبِلِ
٢٣٩٠ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا سَلْمَةُ بْنُ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا سَلْمَةَ بِنِي يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا تَقَاضَى رَسُولُ اللَّهِ ﷺ فَأَغْلَظَ لَهُ بِهِ فَهَمَّ أَصْحَابُهُ فَقَالَ: «دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا وَاشْتَرَوْا لَهُ بَعِيرًا فَأَغْطَوْهُ إِيَّاهُ»، وَقَالُوا: لَا نَجِدُ إِلَّا أَفْضَلَ مِنْ سِنِّهِ قَالَ: «اشْتَرَوْهُ فَأَغْطَوْهُ إِيَّاهُ فَإِنَّ خَيْرَكُمْ أَحْسَنَكُمْ قَضَاءً». [راجع: ٢٣٠٥]

(5) CHAPTER. Demanding debts handsomely.

(٥) بَابُ حُسْنِ التَّقَاضِي

2391. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Once a man died and was asked, 'What did you use to say (or do) (in your lifetime)?' He replied, 'I was a businessman and used to give time to the rich to repay his debt and (used to) deduct part of the debt of the poor.' So he was forgiven (his sins.)"

Abū Mas'ūd said, "I heard the same (Hadīth) from the Prophet ﷺ."

٢٣٩١ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رَبِيعِي، عَنْ حَدِيثَةِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَاتَ رَجُلٌ فَقِيلَ لَهُ: مَا كُنْتَ تَقُولُ؟ قَالَ: كُنْتُ أُبَايِعُ النَّاسَ فَاتَّجَوَّزُ عَنِ الْمُوسِرِ، وَأُحْفَفُ عَنِ الْمُعْسِرِ، فَغُفِرَ لَهُ». قَالَ أَبُو مَسْعُودٍ: سَمِعْتُهُ عَنِ النَّبِيِّ ﷺ.

[راجع: ٢٠٧٧]

(6) CHAPTER. Can one give an older (camel) than that he owes?

(٦) بَابُ هَلْ يُعْطَى أَكْبَرَ مِنْ سِنَّةٍ؟

2392. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and demanded a camel (the Prophet ﷺ owed him). Allāh's Messenger ﷺ told his companions to give him (a camel). They said, "We do not find except an older and better camel (than what he demands)."

(The Prophet ﷺ ordered them to give him that camel).

The man said, "You have paid me in full and may Allāh also pay you in full." Allāh's Messenger ﷺ said, "Give him, for the best amongst the people is he who repays his debts in the most handsome manner."

٢٣٩٢ - حَدَّثَنَا مُسَدَّدٌ؛ عَنْ يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي سَلَمَةُ بْنُ كَهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ يَتَقَاضَاهُ بَعِيرًا، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَعْطُوهُ». فَقَالُوا: لَا نَجِدُ إِلَّا سِنًا أَفْضَلَ مِنْ سِنَّةِ، فَقَالَ الرَّجُلُ: أَوْفَيْتَنِي أَوْفَاكَ اللهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَعْطُوهُ فَإِنَّ مِنْ خِيَارِ النَّاسِ مَنْ أَحْسَنَهُمْ قَضَاءً».

[راجع: ٢٣٠٥]

(7) CHAPTER. Repaying debts handsomely.

(٧) بَابُ حُسْنِ الْقَضَاءِ

2393. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ owed a camel of a certain age to a man who came to demand it back. The Prophet ﷺ ordered his companions to give him. They looked for a camel of the same age

٢٣٩٣ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:

but found nothing but a camel one year older. The Prophet ﷺ told them to give it to him. The man said, "You have paid me in full, and may Allāh pay you in full." The Prophet ﷺ said, "The best amongst you is he who pays his debts in the most handsome manner."

2394. Narrated Jābir bin 'Abdullāh رضي الله عنه: I went to the Prophet ﷺ while he was in the mosque. (Mis'ar thinks, that Jābir went in the forenoon.) The Prophet ﷺ told me to offer two *Rak'at* prayer, and then he repayed me the debt he owed me and gave me an extra amount.

(8) CHAPTER. If somebody repays less than what he owes, (and the creditor accepts it) or if the creditor exempts the debtor from paying (there is no objection).

2395. Narrated Jābir bin 'Abdullāh رضي الله عنه: My father was martyred on the day (of the battle) of Uḥud, and he was in debt. His creditors demanded their rights persistently. I went to the Prophet ﷺ (and informed him about it). He told them to take the fruits of my garden and exempt my father from the debts, but they refused to do so. So, the Prophet ﷺ did not give them my garden and told me that he would come to me the next morning. He came to us early in the morning and wandered among the date-palms and invoked Allāh to bless their fruits. I then plucked the dates and paid the creditors, and there remained some of the dates for us.

كَانَ لِرَجُلٍ عَلَى النَّبِيِّ ﷺ سِنٌَّ مِنْ الْإِبِلِ فَجَاءَهُ يَتَقَضَّاهُ فَقَالَ ﷺ: «أَعْطَوْهُ»، فَظَلَبُوا سِنَّهُ فَلَمْ يَجِدُوا لَهُ إِلَّا سِنًا فَوْقَهَا، فَقَالَ: «أَعْطَوْهُ»، فَقَالَ: أَوْفَيْتَنِي أَوْفَى اللَّهِ بِكَ. قَالَ النَّبِيُّ ﷺ: «إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً». [راجع: ٢٣٠٥]

٢٣٩٤ - حَدَّثَنَا خَلَّادٌ: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنَا مُحَارِبُ بْنُ دِنَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ - قَالَ مِسْعَرٌ: أَرَاهُ قَالَ: ضُحَى - فَقَالَ: «صَلِّ رُكْعَتَيْنِ» وَكَانَ لِي عَلَيْهِ دَيْنٌ فَقَضَانِي وَزَادَنِي. [راجع: ٤٤٣]

(٨) بَابُ إِذَا قَضَى دُونَ حَقِّهِ أَوْ حَلَّلَهُ فَهُوَ جَائِزٌ

٢٣٩٥ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي ابْنُ كَعْبٍ بْنُ مَالِكٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ أَبَاهُ قُتِلَ يَوْمَ أُحُدٍ شَهِيدًا وَعَلَيْهِ دَيْنٌ فَاشْتَدَّ الْغُرَمَاءُ. فِي حَقْوِقِهِمْ، فَأَتَيْتُ النَّبِيَّ ﷺ فَسَأَلْتُهُمْ أَنْ يَقْبَلُوا تَمْرَ حَائِطِي وَيُحَلِّلُوا أَبِي فَاذْبُوا، فَلَمْ يُعْطِهِمُ النَّبِيُّ ﷺ حَائِطِي وَقَالَ: «سَتَعْدُو عَلَيَّ»، فَغَدَا عَلَيْنَا

حِينَ أَصْبَحَ فَطَافَ فِي النَّخْلِ وَدَعَا
فِي ثَمَرِهَا بِالْبَرَكَهَ فَجَدَّتْهَا فَقَضَيْتُهُمْ
وَبَقِيَ لَنَا مِنْ ثَمَرِهَا . [راجع: ٢١٢٧]

(9) CHAPTER. It is permissible for one to settle one's accounts by repaying for the dates one owes, dates or other things, and one can repay them without weighing or measuring them (if the creditor agrees).

(٩) بَابُ إِذَا قَاصَّ أَوْ جَاوَزَهُ فِي
الدَّيْنِ ثَمَرًا بِتَمَرٍ أَوْ غَيْرِهِ

2396. Narrated Jābir bin ‘Abdullāh رضي الله عنه: When my father died he owed a Jew thirty *Awsuq* (of dates). I requested him to give me respite for repaying but he refused. I requested Allāh’s Messenger ﷺ to intercede with the Jew. Allāh’s Messenger ﷺ went to the Jew and asked him to accept the fruits of my trees in place of the debt but the Jew refused. Allāh’s Messenger ﷺ entered the garden of the date-palms, wandering among the trees and ordered me (saying), “Pluck (the fruits) and give him his due.” So, I plucked the fruits for him after the departure of Allāh’s Messenger ﷺ and gave his thirty *Awsuq*, and still had seventeen *Awsuq* extra for myself. Jābir said: I went to Allāh’s Messenger ﷺ to inform of what had happened, but found him offering the *Aṣr* prayer. After the *Ṣalāt* (prayer) I told him about the extra fruits which remained. Allāh’s Messenger ﷺ told me to inform (‘Umar) Ibn Al-Khaṭṭāb about it. When I went to ‘Umar and told him about it, ‘Umar said, “When Allāh’s Messenger ﷺ walked in your garden, I was sure that Allāh would definitely bless it.”

٢٣٩٦ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا أَنَسٌ، عَنْ هِشَامٍ، عَنْ
وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ
تُوْفِيَ وَتَرَكَ عَلَيْهِ ثَلَاثِينَ وَسَقًا لِرَجُلٍ
مِنَ الْيَهُودِ، فَاسْتَنْظَرَهُ جَابِرٌ فَأَبَى أَنْ
يُنْظَرَهُ، فَكَلَّمَ جَابِرٌ رَسُولَ اللَّهِ ﷺ
لِيَسْمَعَ لَهُ إِلَيْهِ فَجَاءَ رَسُولُ اللَّهِ ﷺ
وَكَلَّمَ الْيَهُودِيَّ لِيَأْخُذَ ثَمَرَ نَخْلِهِ بِأَلْتِي
لَهُ فَأَبَى فَدَخَلَ رَسُولُ اللَّهِ ﷺ النَّخْلَ
فَمَسَى فِيهَا ثُمَّ قَالَ لِجَابِرٍ: «جِدْ لَهُ
فَأَوْفِ لَهُ الَّذِي لَهُ»، فَجَدَّهُ بَعْدَ مَا
رَجَعَ رَسُولُ اللَّهِ ﷺ فَأَوْفَاهُ ثَلَاثِينَ
وَسَقًا وَقَضَلَتْ لَهُ سَبْعَةَ عَشَرَ وَسَقًا،
فَجَاءَ جَابِرٌ رَسُولَ اللَّهِ ﷺ لِيُخْبِرَهُ
بِالَّذِي كَانَ فَوَجَدَهُ يُصَلِّي الْعَصْرَ،
فَلَمَّا انْصَرَفَ أَخْبَرَهُ بِالْفَضْلِ فَقَالَ:
«أَخْبِرْ ذَلِكَ ابْنَ الْخَطَّابِ»، فَذَهَبَ
جَابِرٌ إِلَى عُمَرَ فَأَخْبَرَهُ، فَقَالَ لَهُ عُمَرُ:
لَقَدْ عَلِمْتُ حِينَ مَسَى فِيهَا رَسُولُ اللَّهِ
ﷺ لِيُبَارِكَ فِيهَا . [راجع: ٢١٢٧]

(10) CHAPTER. Whoever seeks refuge with Allāh from being in debt.

2397. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ used to invoke Allāh in the *Ṣalāt* (prayer) saying, "O Allāh, I seek refuge with you from all sins, and from being in debt." Someone said, "O Allāh's Messenger! (I see) very often you seek refuge with Allāh from being in debt." He replied, "If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises."

(١٠) بَابُ مَنْ اسْتَعَاذَ مِنَ الدَّيْنِ

٢٣٩٧ - حَدَّثَنَا أَبُو الِیْمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ وَيَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ». فَقَالَ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيذُ يَا رَسُولَ اللَّهِ مِنَ الْمَغْرَمِ! قَالَ: إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ.

[راجع: ٨٣٢]

(11) CHAPTER. The funeral *Ṣalāt* (prayer) for a dead person in debt.

2398. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "If someone leaves some property, it will be for the inheritors, and if he leaves some weak offspring, it will be for us to support them."

(١١) بَابُ الصَّلَاةِ عَلَى مَنْ تَرَكَ دَيْنًا

٢٣٩٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ، وَمَنْ تَرَكَ كَلًّا فَلِإِنَّا».

[راجع: ٢٢٩٨]

2399. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "I am closer to the believers than their ownselves in this world and in the Hereafter, and if you like, you can read Allāh's Statement:

٢٣٩٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ

'The Prophet is closer to the believers than their ownselves...' (V.33:6)

So, if a true believer dies and leaves

behind some property, it will be for his inheritors (from the father's side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased."

(12) CHAPTER. Procrastination (delay) in repaying debts by a wealthy person is injustice.

2400. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allah's Messenger ﷺ said, "Procrastination (delay) in repaying debts by a wealthy person is injustice."

(13) CHAPTER. The owner of the right has the permission to demand his right.

The Prophet ﷺ said, "The delay in the payment of debt by one who can afford to pay, justifies his defamation and torture by the lender." Defamation means that the lender tells him in public that he has delayed the payment. Torture means legal imprisonment.

2401. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and demanded his debts and used harsh words. The companions of the Prophet ﷺ wanted to harm him, but the Prophet ﷺ said, "Leave him, as the (creditor) (one who has a right) has the full right to demand it (or to speak harshly)."

قَالَ: «مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَىٰ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، أَقْرُوا وَإِنْ شِئْتُمْ: ﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾ [الأحزاب: ٦] فَأَيُّمَا مُؤْمِنٍ مَاتَ وَتَرَكَ مَالًا فَلْيَرْتُهُ عَصَبَتُهُ مَنْ كَانُوا، وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ». [راجع: ٢٢٩٨]

(١٢) بَابُ مَظْلِ الْغَنِيِّ ظَلْمٌ

٢٤٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ أَخِي وَهَبِ ابْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَظْلُ الْغَنِيِّ ظَلْمٌ». [إرجاع: ٢٢٨٧]

(١٣) بَابُ لِصَاحِبِ الْحَقِّ مَقَالٌ،

وَيُذَكَّرُ عَنِ النَّبِيِّ ﷺ: «لِيِ الْوَاجِدِ يُحِلُّ عَرْضَهُ وَعُقُوبَتَهُ». قَالَ سُفْيَانُ: «عَرْضُهُ» يَقُولُ: مَظَلْتَنِي، «وَعُقُوبَتُهُ»: الْحَبْسُ.

٢٤٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ يَتَقَاضَاهُ فَأَغْلَظَ لَهُ فَهَمَّ بِهِ أَصْحَابُهُ فَقَالَ: «دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا». [راجع: ٢٣٠٥]

(14) CHAPTER. If somebody lends something or sells it on credit or deposits it as a trust, and the new possessor gets bankrupt, the former owner has more right than the other creditors to restore that thing if he finds it with the bankrupt.

Al-Ḥasan said, "If somebody becomes bankrupt and he is judged to be so, he is not permitted to free his slave or sell or buy things."

Sa'id bin Al-Musaiyab said " 'Uthmān gave a verdict that if a creditor took something from the debtor before the latter was declared bankrupt, it would belong to him (i.e., the other creditors would have no right to take it), and if the creditor recognized his things, he had more right to restore them (than any other creditor)."

2402. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else."

(15) CHAPTER. Whoever delayed the repayment of debts for a day or so and did not regard it as procrastination.

Jābir said, "When the creditors of my father demanded their rights persistently, the Prophet ﷺ requested them to take the fruits of my garden instead of the debt, but they refused. So, the Prophet ﷺ neither gave

(١٤) بَابُ إِذَا وَجَدَ مَالَهُ عِنْدَ مُفْلِسٍ فِي الْبَيْعِ وَالْقَرْضِ وَالْوَدِيْعَةِ فَهُوَ أَحَقُّ بِهِ،

وَقَالَ الْحَسَنُ: إِذَا أَفْلَسَ وَتَبَيَّنَ لَمْ يَجُزْ عَقْفُهُ وَلَا بَيْعُهُ وَلَا شِرَاؤُهُ. وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: قَضَى عُثْمَانُ: مَنْ أَقْتَضَى مِنْ حَقِّهِ قَبْلَ أَنْ يُفْلِسَ فَهُوَ لَهُ، وَمَنْ عَرَفَ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ.

٢٤٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ أَنَّ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ ابْنَ هِشَامٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ - أَوْ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَدْرَكَ مَالَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ أَوْ إِنْسَانٍ قَدْ أَفْلَسَ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ».

(١٥) بَابُ مَنْ أَخَّرَ الْغَرِيمَ إِلَيَّ الْغَدِ أَوْ نَحْوِهِ وَلَمْ يَرِ ذَلِكَ مَطْلًا

وَقَالَ جَابِرٌ: اشْتَدَّ الْغُرَمَاءُ فِي حُقُوقِهِمْ فِي دَيْنِ أَبِي فَسَأَلَهُمُ النَّبِيُّ ﷺ أَنْ يَقْبَلُوا نَمْرَ حَائِطِي فَأَبَوْا فَلَمْ

them the fruits nor had the fruits plucked for them, but said, 'I will come to you tomorrow.' He came to us early in the morning and invoked Allāh to bless the garden's fruits, and so I paid the creditors their rights."

(16) CHAPTER. Whoever sold the property of a bankrupt or a poor man and divided the money amongst the creditors or gave it (piecemeal) to the man to spend it on his affairs.

2403. Narrated Jābir bin 'Abdullāh رضي الله عنه: A man pledged that his slave would be manumitted after his death. The Prophet ﷺ asked, "Who will buy the slave from me?"⁽¹⁾ Nu'aim bin 'Abdullāh bought the slave and the Prophet ﷺ took its price and gave it to the owner.

(17) CHAPTER. It is permissible to lend money for a fixed time or sell on credit for a fixed time.

Ibn 'Umar said concerning loans for a fixed time, "There is no objection to it, even if the debtor gives more than he owes if the creditor has not stipulated it."

'Aṭā' and 'Amr bin Dinār said, "The lender has no right to demand his money before the due time of payment."

2404. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ mentioned an Israeli man who asked another Israeli to lend him money, and the latter gave it to him for a fixed period. (Abū Hurairah mentioned the rest of the narration.)

[See chapter: *Kafāla* in loans and

يُعْطِيهِمُ الْحَائِظُ وَلَمْ يَكْثِرْهُ لَهُمْ، وَقَالَ: «سَاعِدُوا عَلَيَّكُمْ غَدًا»، فَعَدَا عَلَيْنَا حِينَ أَصْبَحَ قَدَعَا فِي ثَمَرِهَا بِالْبَرَكَهَةِ فَقَضَيْتُهُمْ.

(١٦) بَابٌ مِنْ بَاعِ مَالِ الْمُفْلِسِ أَوْ الْمُعْدِمِ فَقَسَمَهُ بَيْنَ الْفُرَمَاءِ أَوْ أَعْطَاهُ حَتَّى يُنْفِقَ عَلَى نَفْسِهِ

٢٤٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رِبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَعْتَقَ رَجُلٌ غُلَامًا لَهُ عَنْ دُبْرٍ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ فَأَخَذَ ثَمَنَهُ فَدَفَعَهُ إِلَيْهِ. [راجع: ٢١٤١]

(١٧) بَابٌ إِذَا أَقْرَضَهُ إِلَى أَجَلٍ مُسَمًّى أَوْ أَجَلَهُ فِي الْبَيْعِ

وقال ابن عمر في القرض إلى أجل: لا بأس به، وإن أُعطي أفضل من ذراهيمه ما لم يشترط. وقال عطاء وعمرو بن دينار: هو إلى أجله في القرض.

٢٤٠٤ - وقال الليث: حدثني جعفر بن ربيعة، عن عبد الرحمن بن هرمز، عن أبي هريرة رضي الله عنه عن رسول الله ﷺ: أنه ذكر رجلاً من بني إسرائيل سأل بعض بني إسرائيل

(1) (H. 2403) The man became in need or in debt, so the Prophet ﷺ sold the slave for him although he had promised that he would be manumitted after his death.

debts. *Hadīth* 2291].

(18) CHAPTER. Intercession for the reduction of debts.

2405. Narrated Jābir رضي الله عنه: When 'Abdullāh (my father) died, he left behind children and debts. I asked the lenders to put down some of his debt, but they refused, so I went to the Prophet ﷺ to intercede with them, yet they refused. The Prophet ﷺ said (to me), "Classify your dates into their different kinds: *F'dhq Ibn Zaid*, *Lean* and *'Ajwa*, each kind separately and call all the creditors and wait till I come to you." I did so, and the Prophet ﷺ came and sat beside the dates and started measuring to each his due till he paid them fully, and the amount of dates remained as it was before, as if he had not touched them.

2406. (On another occasion) I took part in one of *Ghazawāt* along with the Prophet ﷺ and I was riding one of our camels. The camel got tired and was lagging behind the others. The Prophet ﷺ hit it on its back. He said, "Sell it to me, and you have the right to ride it till Al-Madīna." When we approached Al-Madīna, I took the permission from the Prophet ﷺ to go to my house, saying, "O Allāh's Messenger! I am married recently." The Prophet ﷺ asked, "Have you married a virgin or a matron (a widow or divorcee)?" I said, "I have married a matron, as 'Abdullāh (my father) died and left behind daughters small in their ages, so I married a matron

أَنْ يُسْلِفَهُ فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُّسَمًّى، فَذَكَرَ الْحَدِيثَ. [راجع: ١٤٩٨] (١٨) بَابُ الشَّمَاعَةِ فِي وَضْعِ الدَّيْنِ

٢٤٠٥ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغْبِرَةَ، عَنْ عَامِرٍ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُصِيبَ عَبْدُ اللَّهِ وَتَرَكَ عِيَالًا وَدَيْنًا، فَطَلَبْتُ إِلَى أَصْحَابِ الدَّيْنِ أَنْ يَصْغُوا بَعْضًا فَأَبَوْا، فَأَتَيْتُ النَّبِيَّ ﷺ فَاسْتَشْفَعْتُ بِهِ عَلَيْهِمْ فَأَبَوْا، فَقَالَ: «صَنَّفْ تَمْرَكَ كُلَّ شَيْءٍ مِنْهُ عَلَى حِدَةٍ، عَذَقَ ابْنَ زَيْدٍ عَلَى حِدَةٍ، وَاللَّيْنِ عَلَى حِدَةٍ، وَالْعَجْوَةَ عَلَى حِدَةٍ ثُمَّ أَحْضَرَهُمْ حَتَّى آتَيْكَ»، فَفَعَلْتُ. ثُمَّ جَاءَ عَلَيْهِ السَّلَامُ فَفَعَدَ عَلَيْهِ وَكَالَ لِكُلِّ رَجُلٍ حَتَّى اسْتَوْفَى وَبَقِيَ التَّمْرُ كَمَا هُوَ كَأَنَّهُ لَمْ يَمَسَّ. [راجع: ٢١٢٧]

٢٤٠٦ - وَعَزَوْتُ مَعَ النَّبِيِّ ﷺ عَلَى نَاصِحٍ لَنَا فَازْحَفَ الْجَمَلُ فَتَحَلَّفَ عَلَيَّ فَوَكَرَهُ النَّبِيُّ ﷺ مِنْ حَلْفِهِ، قَالَ: «بِعِينِهِ وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ»، فَلَمَّا دَوْنَا اسْتَأْذَنْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ. قَالَ ﷺ: «فَمَا تَزَوَّجْتَ؟ بِكْرًا أَمْ نَيْبًا؟» قُلْتُ: نَيْبًا. أُصِيبَ عَبْدُ اللَّهِ وَتَرَكَ جَوَارِيَ صِغَارًا، فَتَزَوَّجْتُ نَيْبًا تُعْلَمُهُنَّ وَتُؤَدَّبُهُنَّ، ثُمَّ

who may teach them and bring them up with good manners." The Prophet ﷺ then said (to me), "Go to your family." When I went there and told my maternal uncle about the selling of the camel, he admonished me for it. On that I told him about its slowness and exhaustion and about what the Prophet ﷺ had done to the camel and his hitting it. When the Prophet ﷺ arrived, I went to him with the camel in the morning and he gave me the price of the camel and the camel itself, and also my share from the war booty as he gave the other people.

قَالَ: «إِنَّتِ أَهْلَكَ»، فَقَدِمْتُ فَأُخْبِرْتُ خَالِي بِبَيْعِ الْجَمَلِ فَلَامَنِي. فَأُخْبِرْتُهُ بِأَعْيَاءِ الْجَمَلِ، وَبِاللَّذِي كَانَ مِنَ النَّبِيِّ ﷺ وَوَكْرَهُ إِيَّاهُ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ عَدَوْتُ إِلَيْهِ بِالْجَمَلِ فَأَعْطَانِي نَمْنَ الْجَمَلِ وَالْجَمَلَ وَسَهَجِي مَعَ الْقَوْمِ.

[راجع: ٤٤٣]

(19) CHAPTER. What is forbidden as regards wasting money.

(١٩) بَابُ مَا يُنْهَى عَنِ إِضَاعَةِ الْمَالِ

And the Statement of Allāh تعالى:

"... And Allāh likes not mischief..." (V.2:205).

"... Verily Allāh does not set right the work of *Al-Mufsidūn* (the evil-doers, corrupters)..." (V.10:81)

And the Statement of Allāh تعالى:

"Does your *Ṣalāt* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property?..." (V.11:87)

Allāh تعالى also said:

"And give not unto the foolish your property..." (V.4:5)

And to keep away from all these (things), and (also) what is forbidden as regards deceit.

وَقَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿وَاللَّهُ

لَا يُحِبُّ الْفُسَادَ﴾ [البقرة: ٢٠٥] و﴿لَا

يُصْلِحُ عَمَلَ الْمُفْسِدِينَ﴾ [يونس: ٨١]

وَقَالَ فِي قَوْلِهِ تَعَالَى: ﴿أَسْأَلُكَ

تَأْمُرُكَ أَنْ تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ

تَفْعَلَ فِي أَمْوَالِنَا مَا نَشْتَوُ﴾ [هود: ٨٧]

وَقَالَ تَعَالَى: ﴿وَلَا تُؤْتُوا السُّفَهَاءَ

أَمْوَالَكُمُ﴾ [النساء: ٥] وَالْحَجَرِ فِي ذَلِكَ

وَمَا يُنْهَى عَنِ الْخِدَاعِ.

2407. Narrated Ibn 'Umar رضي الله عنهما: A

man came to the Prophet ﷺ and said, "I am often betrayed in bargaining." The Prophet ﷺ advised him, "When you buy something, say (to the seller), 'No deception'." The man used to say so afterwards.

٢٤٠٧ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ: سَمِعْتُ

ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ

رَجُلٌ لِلنَّبِيِّ ﷺ: إِنِّي أُخْدَعُ فِي الْبَيْعِ،

فَقَالَ: «إِذَا بَايَعْتَ فَقُلْ: لَا خِلَابَةَ»،

فَكَانَ الرَّجُلُ يَقُولُهُ. [راجع: ٢١١٧]

2408. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh has forbidden for you (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the poor and others (e.g. charity) and (4) to beg of men (i.e., begging). And Allāh hates for you (1) *Qīl* and *Qāl* (sinful and useless talk like backbiting or that you talk too much about others), (2) to ask too many questions, (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)."

(20) CHAPTER. A slave is a guardian of the property of his master and he should not use it except with the master's permission.

2409. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: I heard Allāh's Messenger ﷺ saying, "Everyone of you is a guardian and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." I heard that from Allāh's Messenger ﷺ and I think that the Prophet ﷺ also said, "A man is a guardian of his father's property and is responsible for it; so all of you are guardians and responsible for your wards and things under your care."

٢٤٠٨ - حَدَّثَنِي عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ وَرَادِ مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُفُوقَ الْأُمَمَاتِ، وَوَادَ الْبَنَاتِ، وَمَنْعَ وَهَاتِ. وَكَرِهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ».

[راجع: ٨٤٤]

(٢٠) بَابُ الْعَبْدِ رَاعٍ فِي مَالِ سَيِّدِهِ وَلَا يَعْمَلُ إِلَّا بِإِذْنِهِ

٢٤٠٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ. قَالَ: فَسَمِعْتُ هَؤُلَاءِ مِنْ رَسُولِ اللَّهِ ﷺ وَأُخْسِبُ النَّسِيَّ ﷺ قَالَ: «وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

[راجع: ٨٩٣]

44 - THE BOOK OF QUARRELS

٤٤ - كتاب الخصومات

(1) CHAPTER. What is mentioned about the people, and quarrels between the Jews and the Muslims.

2410. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: I heard a man reciting a Verse (of the Qur'an) but I had heard the Prophet ﷺ reciting it differently. So, I caught hold of the man by the hand and took him to Allāh's Messenger ﷺ who said, "Both of you are right." Shu'ba, the subnarrator said, "I think he said to them, "Don't differ, for the nations before you differed and perished (because of their differences)."

2411. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two persons, a Muslim and a Jew, quarrelled. The Muslim said, "By Him Who gave Muḥammad (ﷺ) superiority over all the people!" The Jew said, "By Him Who gave Mūsa [Moses (عليه السلام)] superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet ﷺ and informed him of what had happened between him and the Muslim. The Prophet ﷺ sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet ﷺ said, "Do not give me superiority over Mūsa, for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to regain consciousness, and will see Mūsa standing and holding the side of the Throne (of Allāh). I will not know whether (Mūsa) has also fallen unconscious and got up before

(١) بَابُ مَا يُذَكَّرُ فِي الْإِشْخَاعِ

وَالْخُصُومَةِ بَيْنَ الْمُسْلِمِ وَالْيَهُودِ

٢٤١٠ - حَدَّثَنَا أَبُو الْوَلِيدِ:

حَدَّثَنَا شُعْبَةُ، قَالَ: عَبْدُ الْمَلِكِ بْنُ

مَيْسَرَةَ أَخْبَرَنِي، قَالَ: سَمِعْتُ النَّزَّالَ

بْنَ سَبْرَةَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ:

سَمِعْتُ رَجُلًا قَرَأَ آيَةً، سَمِعْتُ مِنَ

النَّبِيِّ ﷺ خِلَافَهَا فَأَخَذْتُ بِيَدِهِ فَأَتَيْتُ

بِهِ رَسُولَ اللَّهِ ﷺ فَقَالَ: «كِلَاكُمَا

مُحْسِنٌ»، قَالَ شُعْبَةُ: أَظَنُّهُ قَالَ: «لَا

تَخْتَلَفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا

فَهَلَكُوا». [انظر: ٣٤٧٦، ٥٠٦٢]

٢٤١١ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ

شِهَابٍ: عَنْ أَبِي سَلَمَةَ وَعَبْدِ الرَّحْمَنِ

الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ

عَنْهُ قَالَ: اسْتَبَّ رَجُلَانِ، رَجُلٌ مِنَ

الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ، فَقَالَ

الْمُسْلِمُ: وَالَّذِي اضْطَفَى مُحَمَّدًا عَلَى

الْعَالَمِينَ. فَقَالَ الْيَهُودِيُّ: وَالَّذِي

اضْطَفَى مُوسَى عَلَى الْعَالَمِينَ، فَرَفَعَ

الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَطَمَ وَجْهَ

الْيَهُودِيِّ. فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ

ﷺ فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ

الْمُسْلِمِ، فَذَعَا النَّبِيُّ ﷺ الْمُسْلِمَ

فَسَأَلَهُ عَنْ ذَلِكَ فَأَخْبَرَهُ. فَقَالَ النَّبِيُّ

me, or Allāh has exempted him from that stroke.”

﴿لَا تُخَيِّرُونِي عَلَى مُوسَى﴾، فَإِنَّ
النَّاسَ يَضَعُقُونَ يَوْمَ الْقِيَامَةِ فَأَضَعُقُ
مَعَهُمْ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ فَإِذَا مُوسَى
بِاطْشُ جَانِبِ الْعَرْشِ فَلَا أُدْرِي أَكَانَ
فِيْمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ كَانَ مِمَّنْ
اسْتَسْنَى اللَّهَ. [انظر: ٣٤٠٨، ٣٤١٤،

[٧٤٢٨، ٦٥١٨، ٦٥١٧، ٤٨١٣

2412. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: While Allāh's Messenger ﷺ was sitting, a Jew came and said, "O Abūl Qāsim! One of your companions has slapped me on my face." The Prophet ﷺ asked who that was. He replied that he was one of the *Anṣār*. The Prophet ﷺ sent for him, and on his arrival, he asked him whether he had beaten the Jew. He (replied in the affirmative and) said, "I heard him taking an oath in the market saying, 'By Him Who gave Mūsa (Moses) superiority over all the human beings.' I said, 'O wicked man! (Has Allāh given Mūsa superiority) even over Muḥammad ﷺ.?' I became furious and slapped him over his face." The Prophet ﷺ said, "Do not give a Prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious; and I will be the first to emerge from the earth, and will see Mūsa standing and holding one of the pillars of the Throne. I will not know whether Mūsa has fallen unconscious or the first unconsciousness was sufficient for him."⁽¹⁾

٢٤١٢ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا
عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
بَيْنَا رَسُولُ اللَّهِ ﷺ جَالِسٌ جَاءَ يَهُودِيٌّ
فَقَالَ: يَا أَبَا الْقَاسِمِ، ضَرَبَ وَجْهِي
رَجُلٌ مِنْ أَصْحَابِكَ. فَقَالَ: «مَنْ؟»
قَالَ رَجُلٌ مِنْ الْأَنْصَارِ. قَالَ:
«ادْعُوهُ»، فَقَالَ: «أَضْرَبْتَهُ؟» قَالَ:
سَمِعْتُهُ بِالسُّوقِ يَحْلِفُ وَالَّذِي اضْطَلَقَى
مُوسَى عَلَى الْبَشَرِ؛ قُلْتُ: أَيَّ حَيْثُ
عَلَى مُحَمَّدٍ ﷺ؟ فَأَخَذَنِي غَضَبَةٌ
ضَرَبْتُ وَجْهَهُ. فَقَالَ النَّبِيُّ ﷺ: «لَا
تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ
يَضَعُقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ
تَشْفِقُ عَنْهُ الْأَرْضُ فَإِذَا أَنَا بِمُوسَى
أَخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا
أُدْرِي أَكَانَ فِيمَنْ صَعِقَ، أَمْ حُوسِبَ
بِضَعْفَةِ الْأُولَى». [انظر: ٣٣٩٨،

[٧٤٢٧، ٦٩١٧، ٦٩١٦، ٤٦٣٨

(1) (H. 2412) This is an allusion to the event where Mūsa (Moses) fell unconscious on wishing to see Allāh when he was beside the mountain. (See the Qur'an V. 7:143)

2413. Narrated Anas رضي الله عنه: A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was caught and when he confessed, the Prophet ﷺ ordered that his head be crushed between two stones.

٢٤١٣ - حَدَّثَنَا مُوسَى: حَدَّثَنَا هَمَّامٌ، عَنْ قَنَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ يَهُودِيًّا رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجْرَيْنِ، قِيلَ: مَنْ فَعَلَ هَذَا بِكَ؟ أَفْلَانٌ أَفْلَانٌ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ فَأَوْمَأَتْ بِرَأْسِهَا، فَأَخَذَ الْيَهُودِيُّ فَأَعْتَرَفَ فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرَضَّ رَأْسَهُ بَيْنَ حَجْرَيْنِ. [انظر: ٢٧٤٦، ٥٢٩٥، ٦٨٧٦، ٦٨٧٧، ٦٨٧٩، ٦٨٨٤،

[٦٨٨٥]

(2) CHAPTER. Whoever cancelled the deals done by a weak-minded or an extravagant person even if the ruler had not assumed control over his wealth.

(٢) بَابٌ مَنْ رَدَّ أَمْرَ السَّفِيهِ وَالضَّعِيفِ الْعَقْلِ، وَإِنْ لَمْ يَكُنْ حَجَرَ عَلَيْهِ الْإِمَامُ

Jābir رضي الله عنه narrated that the Prophet ﷺ rejected the gift of charity (given by a poor man) before he prohibited him (from giving in charity).

وَيُذَكَّرُ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ رَدَّ عَلَى الْمُتَصَدِّقِ قَبْلَ النَّهْيِ، ثُمَّ نَهَاهُ. وَقَالَ مَالِكٌ: إِذَا كَانَ لِرَجُلٍ عَلَى رَجُلٍ مَالٌ وَلَهُ عَبْدٌ وَلَا شَيْءَ لَهُ غَيْرُهُ فَأَعْتَقَهُ لَمْ يَجْزُ عِتْقُهُ.

Mālik said, "If a person is in debt and he has nothing except a slave, it is not permissible for him to manumit the slave."

(3) CHAPTER. If somebody sells a thing for a weak-minded person and pays him the price, and advised him to utilize it in a proper way and not to spoil it, and he spoils it, he can stop him from doing so, for the Prophet ﷺ had forbidden the wasting of the property. The Prophet ﷺ ordered the person who said that he had always been cheated in buying, to say, at the time of the deal, "No cheating!" The Prophet ﷺ did not take his money (of the person who sold his slave, because he had not proved foolish).

(٣) بَابٌ مَنْ بَاعَ عَلَى الضَّعِيفِ وَنَحْوِهِ فَدَفَعَ ثَمَنَهُ إِلَيْهِ وَأَمَرَهُ بِالِإِصْلَاحِ وَالْقِيَامِ بِشَأْنِهِ فَإِنْ أَفْسَدَ بَعْدَ مَنَعِهِ لِأَنَّ النَّبِيَّ ﷺ نَهَى عَنِ إِضَاعَةِ الْمَالِ، وَقَالَ لِلَّذِي يُحَدِّثُ فِي الْبَيْعِ: «إِذَا بَعْتَ فَقُلْ: لَا خِلَابَةَ»، وَلَمْ يَأْخُذْ بِالنَّبِيِّ ﷺ مَالَهُ.

2414. Narrated Ibn 'Umar رضي الله عنهما: A man was often cheated in buying. The

٢٤١٤ - حَدَّثَنَا مُوسَى بْنُ

Prophet ﷺ said to him, "When you buy something, say (to the seller), 'No cheating'." The man used to say so thenceforward.

إِسْمَاعِيلَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَجُلٌ يُخَدِّعُ فِي الْبَيْعِ فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِذَا بَايَعْتَ فَقُلْ: لَا خِلَابَةَ»، فَكَانَ يَقُولُهُ. [راجع: ٢١١٧]

2415. Narrated Jābir عنه رضي الله عنه: A man manumitted a slave and he had no other property than that, so the Prophet ﷺ cancelled the manumission (and sold the slave for him). Nu'aim bin An-Nahham bought the slave from him.

٢٤١٥ - حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي ذئْبٍ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِدِرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَعْتَقَ عَبْدًا لَهُ لَيْسَ لَهُ مَالٌ غَيْرُهُ فَرَدَّهُ النَّبِيُّ ﷺ فَايْتَأَعَهُ مِنْهُ نُعَيْمُ بْنُ النَّحَّامِ. [راجع: ٢١٤١]

(4) CHAPTER. The talk of opponents against each other.

(٤) بَابُ كَلَامِ الْخُصُومِ بَعْضِهِمْ فِي بَعْضٍ

2416, 2417. Narrated 'Abdullah bin Mas'ud رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allāh while He will be angry with him."

٢٤١٦، ٢٤١٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لِيَقْطَعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ». قَالَ: فَقَالَ الْأَشْعَثُ: فِيَّ وَاللَّهِ كَانِ ذَلِكَ، كَانِ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَيْكَ بَيِّنَةٌ؟» قُلْتُ: لَا، قَالَ: فَقَالَ لِلْيَهُودِيِّ: «اخْلِفْ»، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِذَا يَخْلِفُ وَيَذْهَبُ بِمَالِي، فَأَنْزَلَ اللَّهُ

Al-Ash'ath said: By Allāh, that saying concerned me. I had common land with a Jew, and the Jew later on denied my ownership, so I took him to the Prophet ﷺ who asked me whether I had a proof of my ownership. When I replied in the negative, the Prophet ﷺ asked the Jew to take an oath. I said, "O Allāh's Messenger! He will take an oath and deprive me of my property." So, Allāh تبارك revealed the following Verse:

"Verily: those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

تَعَالَى: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ
وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ [آل
عمران: ٧٧]. [راجع: ٢٣٥٦، ٢٣٥٧]

2418. Narrated 'Abdullāh bin Ka'b bin Mālik: Ka'b رَضِيَ اللَّهُ عَنْهُ demanded his debt back from Ibn Abi Ḥadrad in the mosque and their voices grew louder till Allāh's Messenger ﷺ heard them while he was in his house. He came out to them raising the curtain of his room and addressed Ka'b, "O Ka'b!" Ka'b replied, "*Labbaik*, O Allāh's Messenger." (He said to him), "Reduce your debt to half," gesturing with his hand. Ka'b said, "I have done so, O Allāh's Messenger!" On that the Prophet ﷺ said to Ibn Abi Ḥadrad, "Get up and repay the debt to him."

٢٤١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: حَدَّثَنَا يُونُسُ، عَنِ الرَّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ فَخَرَجَ إِلَيْهِمَا حَتَّى كَسَفَ سِجْفَ حُجْرَتِهِ فَنَادَى: «يَا كَعْبُ»، قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: «ضَعْ مِنْ دَيْنِكَ هَذَا»، وَأَوْمَأَ إِلَيْهِ أَيْ الشُّطْرَ، قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ، قَالَ: «فَمُ فَاقْضِهِ». [راجع: ٤٧٥]

2419. Narrated 'Umar bin Al-Khattāb رَضِيَ اللَّهُ عَنْهُ: I heard Hishām bin Ḥakīm bin Hizām reciting *Sūrat Al-Furqān* in a way different to that of mine. Allāh's Messenger ﷺ had taught it to me (in a different way). So, I was about to quarrel with him [during the *Ṣalāt* (prayer)] but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allāh's Messenger ﷺ and said, "I have heard him reciting *Sūrat Al-Furqān* in a way different to the way you taught it to me." The Prophet ﷺ ordered me to release him and asked Hishām to recite it. When he recited it, Allāh's Messenger ﷺ said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'ān has been

٢٤١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّهُ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأَهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأُهَا وَكَذْتُ أَنْ أَعْجَلَ عَلَيْهِ ثُمَّ أَمَهَلْتُهُ حَتَّى انْصَرَفَ ثُمَّ لَبَّيْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ عَلَى غَيْرِ مَا

custody as he was his son." 'Abd bin Zam'a said, "He is my brother and the son of the slave-girl of my father, and was born on my father's bed." The Prophet ﷺ noticed a resemblance between 'Utba and the boy but he said, "O 'Abd bin Zam'a! You will get this boy, as the son goes to the owner of the bed. You, Sauda, screen yourself from the boy."

أَوْصَانِي أُخِي: إِذَا قَدِمْتُ أَنْ أَنْظَرَ
ابْنَ أُمِّةٍ زَمَعَةَ فَأَقْبِضْهُ فَإِنَّهُ ابْنِي. وَقَالَ
عَبْدُ بْنُ زَمَعَةَ: أُخِي وَابْنُ أُمِّةٍ أَبِي،
وُلِدَ عَلَيَّ فِرَاشِ أَبِي. فَرَأَى النَّبِيُّ ﷺ
شَبَهًا بَيْنًا بَعْتَبَةَ، فَقَالَ: «هُوَ لَكَ يَا
عَبْدُ ابْنَ زَمَعَةَ، الْوَلَدُ لِلْفِرَاشِ.
وَاحْتَجِبِي مِنْهُ يَا سَوْدَةَ». [راجع:

[٢٠٥٣

(7) CHAPTER. Tying the person who is liable to do mischievous things.

Ibn 'Abbās chained 'Ikrima to teach him the Qur'ān, the Prophet's *Ṣunna* (legal ways), and the knowledge of *Farā'id* (laws of inheritance).

(٧) بَابُ التَّوْتِئِ مِمَّنْ تُخْشَى مَعْرَتُهُ

وَقَيْدَ ابْنِ عَبَّاسٍ عِكْرِمَةَ عَلَى تَعْلِيمِ
الْقُرْآنِ وَالسُّنَنِ وَالْفَرَائِضِ.

2422. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent horsemen to Najd and they arrested and brought a man called Thumāma bin Uthāl, the chief of Yamāma, and they fastened him to one of the pillars of the mosque. When Allāh's Messenger ﷺ came up to him; he asked, "What have you to say, O Thumāma?" He replied "I have good news, O Muḥammad!" Abū Hurairah narrated the whole narration which ended with the order of the Prophet ﷺ, "Release him!" (See H. 4372)

٢٤٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
اللَيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ: أَنَّهُ
سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ:
بَعَثَ رَسُولُ اللهِ ﷺ خَيْلًا قَبِلَ نَجْدَ
فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ
لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، سَيِّدُ أَهْلِ الْيَمَامَةِ
فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ
فَخَرَجَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَقَالَ: «مَا
عِنْدَكَ يَا ثُمَامَةُ؟» قَالَ: عِنْدِي يَا
مُحَمَّدُ خَيْرٌ، فَذَكَرَ الْحَدِيثَ فَقَالَ:
«أُظْلِفُوا ثُمَامَةَ». [راجع: ٤٦٢]

(8) CHAPTER. Fastening and imprisoning in the *Haram*.

Nāfi' bin Al-Ḥārith bought a house from Ṣafwān bin Umayyā for using it as a prison on the condition that the deal would be

(٨) بَابُ الرِّبْطِ وَالْحَبْسِ فِي الْحَرَمِ

وَأَشْتَرَى نَافِعُ بْنُ عَبْدِ الْحَارِثِ
دَارًا لِلسُّجْنِ بِمَكَّةَ مِنْ صَفْوَانَ بْنِ أُمَيَّةَ

confirmed if 'Umar agreed to it, and if 'Umar did not agree to it, Şafwān would take four hundred (Dīnār). Ibn Az-Zubair imprisoned (the culprits) in Makkah."

2423. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent some horsemen to Najd and they arrested and brought a man called Thumāma bin Uthāl from the tribe of Banī Ḥanīfa, and they fastened him to one of the pillars of the mosque.

عَلَىٰ إِنْ عُمَرُ رَضِيَ فَاَلْبَيْعُ بِيَعُهُ، وَإِنْ لَمْ يَرْضَ عُمَرُ فَلْيَصْفَوَانِ أَرْبَعِمِائَةَ دِينَارٍ. وَسَجَنَ ابْنُ الزُّبَيْرِ بِمَكَّةَ.

٢٤٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ: سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلًا قَبْلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ.

[راجع: ٤٦٢]

(9) CHAPTER. (The creditor's) pursuit (after his debtors).

(٩) بَابُ فِي الْمَلَازِمَةِ

2424. Narrated 'Abdullāh bin Ka'b bin Mālik Al-Anṣārī on the authority of Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ that 'Abdullāh bin Abī Ḥadrad Al-Aslamī owed him some debt. Ka'b met him and caught hold of him and they started talking and their voices grew louder. The Prophet ﷺ passed by them and addressed Ka'b, pointing out to him to reduce the debt to half. So, Ka'b got half of the debt and exempted the debtor from the other half.

٢٤٢٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، وَقَالَ غَيْرُهُ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي جَعْفَرُ ابْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكِ الْأَنْصَارِيِّ، عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَانَ لَهُ عَلَى عَبْدِ اللَّهِ ابْنِ حَدْرَدِ الْأَسْلَمِيِّ دَيْنٌ، فَلَقِيَهُ فَلَزِمَهُ، فَتَكَلَّمَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا فَمَرَّ بِهِمَا النَّبِيُّ ﷺ فَقَالَ: «يَا كَعْبُ»، وَأَشَارَ بِيَدِهِ كَأَنَّهُ يَقُولُ: النِّصْفَ، فَأَخَذَ نِصْفَ مَا عَلَيْهِ وَتَرَكَ نِصْفًا. [راجع: ٤٥٧]

(10) CHAPTER. Demanding one's debts.

(١٠) بَابُ التَّقَاضِي

2425. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: I was a blacksmith in the Pre-Islāmic Period of

٢٤٢٥ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا

Ignorance, and 'Āṣ bin Wā'il owed me some money. I went to him to demand it, but he said to me, "I will not pay you unless you reject faith in Muḥammad." I replied, "By Allāh, I will never disbelieve Muḥammad ﷺ till Allāh let you die and then resurrect you." He said, "Then wait till I die and come to life again, for then I will be given property and offspring and will pay your right." So, this revelation came :

"Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said, 'I shall certainly be given wealth and children [if I will be alive (again)].'" (V.19:77)

وَهُبُّ بْنُ جَرِيرٍ بْنِ حَازِمٍ: أَخْبَرَنَا
شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنِ أَبِي
الضُّحَى، عَنِ مَسْرُوقٍ، عَنِ خَبَّابٍ،
قَالَ: «كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ وَكَانَ
لِي عَلَى الْعَاصِ بْنِ وَايِلٍ دَرَاهِمٌ فَأَتَيْتُهُ
أَتَقَاضَاهُ فَقَالَ: لَا أَفْضِيكَ حَتَّى تَكْفُرَ
بِمُحَمَّدٍ، فَقُلْتُ: لَا وَاللَّهِ، لَا أَكْفُرُ
بِمُحَمَّدٍ ﷺ حَتَّى يُمِيتَكَ اللَّهُ ثُمَّ
يَبْعَثَكَ. قَالَ: فَدَعْنِي حَتَّى أَمُوتَ،
ثُمَّ أَبْعَثْ فَأُوْتَى مَالًا وَوَلَدًا ثُمَّ
أَفْضِيكَ. فَنَزَلَتْ: ﴿أَفْرَيْتَ الَّذِي
كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا
وَوَلَدًا﴾ ﴿٧٧﴾ الآية [مریم: ٧٧]. [راجع:

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٤٥ - كتاب في اللقطة

(A well-tied pouch or purse or lost things picked up by somebody).

(1) CHAPTER. When the owner of the *Luqaṭa* informs its description exactly (proves that it belongs to him) it should be returned to him.

2426. Narrated Ubaī bin Ka'b رَضِيَ اللهُ عَنْهُ: I found a purse containing one hundred Dīnār. So I went to the Prophet ﷺ (and informed him about it), he said, "Make public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to the Prophet ﷺ who said, "Make public announcement for another year." I did, but none turned up to claim it. I went to him for the third time and he said, "Keep the container and the string which is used for its tying and count the money it contains, and if its owner comes, give it to him; otherwise, utilize it."

The subnarrator Salama said, "I met him (Suwaid, another subnarrator) in Makkah and he said, 'I don't know whether Ubaī made the announcement for three years or just one year.'"

(2) CHAPTER. Lost camels.

2427. Narrated Zaid bin Khālid Al-Juhani رَضِيَ اللهُ عَنْهُ: A bedouin went to the Prophet ﷺ and asked him about picking up a lost thing. The Prophet ﷺ said, "Make public announcement about it for one year. Remember the description of its container and the string with which it is tied; and if somebody comes and claims it and describes it correctly (give it to him); otherwise, utilize

(١) بَابُ إِذَا أَخْبَرَهُ رَبُّ اللَّقْطَةِ بِالْعَلَامَةِ دَفَعَ إِلَيْهِ

٢٤٢٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ. وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ: سَمِعْتُ سُوَيْدَ ابْنَ عَقْلَةَ قَالَ: لَقِيتُ أَبِيَّ بْنَ كَعْبٍ رَضِيَ اللهُ عَنْهُ فَقَالَ: أَصِيبْتُ صُرَّةً فِيهَا مِائَةٌ دِينَارٍ فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «عَرَفْهَا حَوْلًا». فَعَرَفْتُهَا، فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرَفْهَا حَوْلًا»، فَعَرَفْتُهَا فَلَمْ أَجِدْ، ثُمَّ أَتَيْتُهُ ثَلَاثًا، فَقَالَ: «احْفَظْ وَعَاءَهَا وَعَدَدَهَا وَوِكَاءَهَا: فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَاسْتَمْتِعْ بِهَا»، فَاسْتَمْتَعْتُ فَلَقِيتُهُ بَعْدَ بِمَكَّةَ فَقَالَ: لَا أَذْرِي ثَلَاثَةَ أَحْوَالٍ أَوْ حَوْلًا وَاحِدًا. [انظر: ٢٤٣٧]

(٢) بَابُ ضَالَّةِ الْإِبِلِ

٢٤٢٧ - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ: عَنْ رَبِيعَةَ: حَدَّثَنِي يَزِيدُ مَوْلَى الْمُتَّبِعِثِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَمَّا يَلْتَقِطُهُ فَقَالَ:

it.” He said, “O Allāh’s Messenger! What about a lost sheep?” The Prophet ﷺ said, “It is for you, for your brother (i.e., its owner), or for the wolf.” He further asked, “What about a lost camel?” On that the face of the Prophet ﷺ became red (with anger) and said, “You have nothing to do with it, as it has its feet, its water reserve and can reach places of water and drink, and eat trees.”

(3) CHAPTER. Lost sheep.

2428. Narrated Yaḥyā: Yazīd Maulā Al-Munba’ith heard Zaid bin Khālīd al-Juhānī heard Zaid bin Khālīd al-Juhānī saying, “The Prophet ﷺ was asked about *Luqaṭa*. He said, ‘Remember the description of its container and the string it is tied with, and announce it publicly for one year.’” Yazīd added, “If nobody claims then the person who has found it can spend it, and it is regarded as a trust entrusted to him.” Yaḥyā said, “I do not know whether the last sentence were said by the Prophet ﷺ or by Yazīd.” Zaid further said, “The Prophet ﷺ was asked, ‘What about a lost sheep?’ The Prophet ﷺ said, ‘Take it, for it is for you or for your brother (i.e., its owner) or for the wolf.’” Yazīd added that it should also be announced publicly. The man then asked the Prophet ﷺ about a lost camel. The Prophet ﷺ said, “Leave it, as it has its feet, water-container (reservoir), and it will reach a place of water and eat trees till its owner finds it.”

«عَرَفَهَا سَنَةً ثُمَّ اعْرِفْ عِفَاصَهَا
وَوِكَاءَهَا، فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِهَا
وَالْأُفَا سَتَنْفِقُهَا». قَالَ: يَا رَسُولَ اللَّهِ،
فَصَالَةَ الْعَنَمِ؟ قَالَ: «لَكَ أَوْ لِأَخِيكَ
أَوْ لِلذُّبِّ»، قَالَ: صَالَةَ الْإِبِلِ؟ فَتَمَعَّرَ
وَجْهَ النَّبِيِّ ﷺ فَقَالَ: «مَا لَكَ وَلَهَا؟
مَعَهَا جِذَاؤُهَا وَسِقَاؤُهَا، تَرُدُّ الْمَاءَ
وَتَأْكُلُ الشَّجَرَ». [راجع: ٩١]

(٣) بَابُ صَالَةِ الْعَنَمِ

٢٤٢٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللَّهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ،
عَنْ يَحْيَى، عَنْ زَيْدِ مَوْلَى الْمُتَّبِعِ:
أَنَّهُ سَمِعَ زَيْدَ بْنَ خَالِدِ رَضِيَ اللَّهُ عَنْهُ
يَقُولُ: سُئِلَ النَّبِيُّ ﷺ عَنِ اللَّقْطَةِ
فَرَعِمَ أَنَّهُ قَالَ: «اعْرِفْ عِفَاصَهَا
وَوِكَاءَهَا، ثُمَّ عَرَفَهَا سَنَةً»، (يَقُولُ
زَيْدٌ: إِنْ لَمْ تُعْرِفْ اسْتَنْفَقْ بِهَا
صَاحِبُهَا وَكَانَتْ وَدِيعَةً عِنْدَهُ. قَالَ
يَحْيَى: هَذَا الَّذِي لَا أَدْرِي أَهْوَى فِي
الْحَدِيثِ أَمْ شَيْءٌ مِنْ عِنْدِهِ؟) ثُمَّ
قَالَ: كَيْفَ تَرَى فِي صَالَةِ الْعَنَمِ؟ قَالَ
النَّبِيُّ ﷺ: «حُذَّهَا فَإِنَّمَا هِيَ لَكَ أَوْ
لِأَخِيكَ أَوْ لِلذُّبِّ». (قَالَ زَيْدٌ:
وَهِيَ تُعْرِفُ أَيْضاً) ثُمَّ قَالَ: كَيْفَ
تَرَى فِي صَالَةِ الْإِبِلِ؟ قَالَ: فَقَالَ:
«دَعَهَا فَإِنَّ مَعَهَا جِذَاءَهَا وَسِقَاؤَهَا تَرُدُّ
الْمَاءَ وَتَأْكُلُ الشَّجَرَ حَتَّى يَجِدَهَا
رَبُّهَا». [راجع: ٩١]

(4) CHAPTER. If the owner of a lost thing is not found for one year, then the thing is for the one who has found it.

2429. Narrated Zaid bin K̄hālīd رَضِيَ اللهُ عَنْهُ: A man came and asked Allāh's Messenger ﷺ about picking a lost thing. The Prophet ﷺ said, "Remember the description of its container and the string it is tied with, and make public announcement about it for one year. If the owner shows up, give it to him; otherwise, do whatever you like with it." He then asked, "What about a lost sheep?" The Prophet ﷺ said, "It is for you, for your brother (i.e., its owner), or for the wolf." He further asked, "What about a lost camel?" The Prophet ﷺ said, "It is none of your concern. It has its water-container (reservoir) and its feet, and it will reach water and drink it and eat the trees till its owner finds it."

(5) CHAPTER. If someone finds a piece of wood or a lash or similar things in the sea.

2430. Narrated 'Abdur-Raḥmān bin Hurmuz: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ mentioned an Israeli man." Abū Hurairah then told the whole narration. (At the end of the narration it was mentioned that the creditor) went out to the sea, hoping that a boat might have brought his money. Suddenly he saw a piece of wood and he took it to his house to use as firewood. When he sawed it, he found his money and a letter in it.

[See *Hadīth* No. 2291 for details].

(6) CHAPTER. If somebody finds a date on the way.

(٤) بَابٌ إِذَا لَمْ يُوجَدِ صَاحِبُ
اللُّقْطَةِ بَعْدَ سَنَةٍ فَهِيَ لِمَنْ وَجَدَهَا

٢٤٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ رَبِيعَةَ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى
الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدِ رَضِيَ اللهُ
عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ
ﷺ فَسَأَلَهُ عَنِ اللُّقْطَةِ، فَقَالَ: «اعْرِفْ
عِفَاصَهَا وَوِكَاءَهَا، ثُمَّ عَرِّفْهَا سَنَةً فَإِنْ
جَاءَ صَاحِبُهَا وَإِلَّا شَأْنُكَ بِهَا». قَالَ:
فَضَالَّةُ الغَنَمِ؟ قَالَ: «هِيَ لَكَ أَوْ
لِأَخِيكَ أَوْ لِلذُّئْبِ». قَالَ: فَضَالَّةُ
الإِبِلِ؟ قَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا
سِقَاؤُهَا وَجِذَاؤُهَا، تَرُدُّ المَاءَ وَتَأْكُلُ
الشَّجَرَ حَتَّى يَلْقَاهَا رَبُّهَا».

[راجع: ٩١]

(٥) بَابٌ إِذَا وَجَدَ خَشَبَةً فِي الْبَحْرِ
أَوْ سَوَاطِئَ أَوْ نَحْوَهُ

٢٤٣٠ - وَقَالَ اللَّيْثُ: حَدَّثَنِي
جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ
بِْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ
عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ ذَكَرَ
رَجُلًا مِنْ بَنِي إِسْرَائِيلَ. وَسَأَلَ
الْحَدِيثَ: «فَخَرَجَ يَنْظُرُ لَعَلَّ مَرْكَبًا قَدْ
جَاءَ بِمَالِهِ فَإِذَا هُوَ بِالْخَشَبَةِ فَأَخَذَهَا
لِأَهْلِهِ حَطْبًا فَلَمَّا نَشَرَهَا وَجَدَ المَالَ

وَالصَّحِيفَةَ». [راجع: ١٤٩٨]

(٦) بَابٌ إِذَا وَجَدَ تَمْرَةً فِي الطَّرِيقِ

2431. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by a date fallen on the way and said, "Were I not afraid that it may be from a *Ṣadaqa* (charity), I would have eaten it."

٢٤٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِتَمْرَةٍ فِي الطَّرِيقِ قَالَ: «لَوْلَا أَنِّي أَخَافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا». [راجع: ٢٠٥٥]

2432. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a *Ṣadaqa* (charity), so I throw it."

٢٤٣٢ - وَقَالَ يَحْيَى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي مَنْصُورٌ، وَقَالَ زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ: حَدَّثَنَا أَنَسٌ.

وَحَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي لَأَنْقَلِبُ إِلَى أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي فَأَرْفَعُهَا لِأَكْلِهَا ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَأَلْقِيهَا».

(7) CHAPTER. How the *Luqata* at Makkah is to be announced.

(٧) بَابُ كَيْفَ تُعْرَفُ لُقَطَةُ أَهْلِ مَكَّةَ؟

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Nobody should pick up the *Luqata* (lost things) (of Makkah) except the one who makes public announcement for it." Ibn 'Abbās said (in another narration): The Prophet ﷺ said, "None should pick up the fallen things of Makkah except that who announces it publicly."

وَقَالَ طَاوُسٌ: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَلْتَقِطُ لُقَطَتَهَا إِلَّا مَنْ عَرَفَهَا». وَقَالَ خَالِدٌ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَلْتَقِطُ لُقَطَتَهَا إِلَّا مَنْ عَرَفَهَا».

2433. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ also said, "It (i.e., Makkah's) thorny bushes should not be uprooted and its game should not be chased, and picking up its fallen things is

٢٤٣٣ - وَقَالَ أَحْمَدُ بْنُ سَعِيدٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ

illegal except by him who makes public announcement about it, and its grass should not be cut." 'Abbās said, "O Allāh's Messenger! Except *Idhkhkir* (a kind of grass)." The Prophet ﷺ said, "Except *Idhkhkir*."

2434. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh gave victory to His Messenger ﷺ over the people of Makkah, Allāh's Messenger ﷺ stood up among the people and after glorifying Allāh, said, "Allāh has prohibited fighting in Makkah and has given authority to His Messenger and the believers over it, so fighting was illegal for anyone before me, and was made legal for me for a part of a day, and it will not be legal for anyone after me. Its game should not be chased, its thorny bushes should not be uprooted, and picking up its fallen things is not allowed except for one who makes public announcement for it, and he whose relative is murdered has the option either to accept a compensation for it or to retaliate." Al-'Abbās said, "Except *Al-Idhkhkir*, for we use it in our graves and houses." Allāh's Messenger ﷺ said, "Except *Al-Idhkhkir*." Abū Shāh, a Yemenite, stood up and said, "O Allāh's Messenger! Get it written for me." Allāh's Messenger ﷺ said, "Write it for Abū Shāh." (The sub-narrator asked Al-Auzā'i): What did he mean by saying, "Get it written, O Allāh's Messenger?" He replied, "The speech which he had heard from Allāh's Messenger ﷺ."

ابن عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُعْضَدُ عِضَاهُهَا، وَلَا يُنْقَرُ صَيْدُهَا، وَلَا تَحِلُّ لِقَطْعَتِهَا إِلَّا لِمُنْشِدٍ، وَلَا يُحْتَلَى خِلَاهَا». فَقَالَ عَبَّاسٌ: يَا رَسُولَ اللهِ إِلَّا الْإِدْخِرَ، فَقَالَ: «إِلَّا الْإِدْخِرَ».

[راجع: ١٣٤٩]

٢٤٣٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا فَتَحَ اللهُ عَلَى رَسُولِهِ ﷺ مَكَّةَ قَامَ فِي النَّاسِ فَحَمِدَ اللهُ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ اللهَ حَبَسَ عَنِ مَكَّةَ الْفَيْلَ وَسَلَطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ فَإِنَّهَا لَا تَحِلُّ لِأَحَدٍ كَانَ قَبْلِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّمَا لَنْ تَحِلَّ لِأَحَدٍ مِنْ بَعْدِي فَلَا يُنْقَرُ صَيْدُهَا وَلَا يُحْتَلَى شَوْكُهَا وَلَا تَحِلُّ سَاقِطَتُهَا إِلَّا لِمُنْشِدٍ. وَمَنْ قُتِلَ لَهُ قَبِيلٌ فَهَوَّ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُنْدَى وَإِمَّا أَنْ يُقِيدَ». فَقَالَ الْعَبَّاسُ: «إِلَّا الْإِدْخِرَ فَإِنَّا نَجْعَلُهُ لِقُبُورِنَا وَيُوتِنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «إِلَّا الْإِدْخِرَ». فَقَامَ أَبُو شَاهٍ - رَجُلٌ مِنْ أَهْلِ الْيَمَنِ - فَقَالَ: اكْتُبُوا لِي يَا رَسُولَ اللهِ، فَقَالَ رَسُولُ اللهِ ﷺ:

«اَكْتُبُوا لِأَبِي شَاهٍ». قُلْتُ لِلأَوْزَاعِيِّ:
مَا قَوْلُهُ: اَكْتُبُوا لِي يَا رَسُولَ اللَّهِ؟
قَالَ: هَذِهِ الحُطْبَةُ الَّتِي سَمِعَهَا مِنْ
رَسُولِ اللَّهِ ﷺ. [راجع: ١١٢]

(8) CHAPTER. No animal may be milked without the permission of its owner.

(٨) بَابٌ لَا تُحْتَلَبُ مَاشِيَةٌ أَحَدٍ بِغَيْرِ
إِذْنِهِ

2435. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ said, “An animal should not be milked without the permission of its owner. Does any of you like that somebody comes to his store and breaks his container and takes away his food? The udders of the animals are the stores of their owners where their provision is kept, so nobody should milk the animals of somebody else, without the permission of its owner.”

٢٤٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمَرَ رَضِيَ اللهُ
عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا
يَحْتَلَبُ أَحَدٌ مَاشِيَةَ امْرِئٍ بِغَيْرِ إِذْنِهِ،
أَيُّحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرِبَتُهُ فَتُكْسَرَ
خِزَانَتُهُ فَيَنْتَقِلَ طَعَامُهُ؟ فَإِنَّمَا تَحْزَنُ
لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَاتِهِمْ، فَلَا
يَحْتَلَبُ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلَّا بِإِذْنِهِ»

(9) CHAPTER. If the owner of lost property comes back after a year, it should be returned to him as it is a trust with the one who has found it.

(٩) بَابٌ إِذَا جَاءَ صَاحِبُ اللُّقْطَةِ
بَعْدَ سَنَةٍ رَدَّهَا عَلَيْهِ لِأَنَّهَا وَدِيعَةٌ عِنْدَهُ

2436. Narrated Zaid bin Khālid Al-Juhani رَضِيَ اللهُ عَنْهُ: A man asked Allāh’s Messenger ﷺ about the Luqaṭa. He said, “Make public announcement of it for one year, then remember the description of its container and the string it is tied with; utilize the money, and if its owner comes back after that, give it to him.” The people asked, “O Allāh’s Messenger! What about a lost sheep?” Allāh’s Messenger ﷺ said, “Take it, for it is for you, for your brother, or for the wolf.” The man asked, “O Allāh’s Messenger! What about a lost camel?” Allāh’s Messenger ﷺ got angry and his cheeks or face became red, and said, “You

٢٤٣٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رِبِيعَةَ
بْنِ عَبْدِ الرَّحْمَنِ عَنْ يَزِيدَ مَوْلَى
الْمُنْبِغِيِّ، عَنْ زَيْدِ بْنِ خَالِدِ الجُهَنِيِّ
رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا سَأَلَ رَسُولَ
اللهِ ﷺ عَنِ اللُّقْطَةِ، قَالَ: «عَرَفَهَا
سَنَةً ثُمَّ اعْرِفْ وَكَاءَهَا وَعِفَاصَهَا، ثُمَّ
اسْتَنْفِقْ بِهَا فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ».
فَقَالَ: يَا رَسُولَ اللهِ، فَصَالَةَ العَنَمِ؟
قَالَ: «حُدِّهَا فَإِنَّمَا هِيَ لَكَ أَوْ

have no concern with it as it has its feet, and its water-container, till its owner finds it.”

(10) CHAPTER. Should one pick up a fallen thing, lest it should be spoilt or taken by somebody who does not deserve it?

2437. Narrated Suwaid bin Ghafala: While I was in the company of Salmān bin Rabi'a and Zaid bin Sūhān, in one of the holy battles, I found a whip. One of them told me to drop it, but I refused to do so and said that I would give it to its owner if I found him, otherwise I would utilize it. On our return we performed *Hajj* and on passing by Al-Madīna, I asked Ubāi bin Ka'b رَضِيَ اللهُ عَنْهُ about it. He said, “I found a bag containing a hundred Dīnār in the lifetime of the Prophet ﷺ and took it to the Prophet ﷺ who said to me, ‘Make public announcement about it for one year.’ So, I announced it for one year and went to the Prophet ﷺ who said, ‘Announce it publicly for another year.’ So, I announced it for another year. I went to him again and he said, “Announce for another year.” So I announced for still another year. I went to the Prophet ﷺ for the fourth time, and he said, ‘Remember the amount of money, the description of its container and the string it is tied with, and if its owner comes, give it to him; otherwise, utilize it.’”

Salama narrated the above narration from Ubāi bin Ka'b, adding, “I met the subnarrator at Makkah later on, but he did not remember whether Ka'b had announced

لَا خِيكَ أَوْ اللَّذْئِبِ». قَالَ: يَا رَسُولَ اللَّهِ، فَصَالَةَ الْإِيلِ؟ قَالَ: فَعَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّتْ وَجْتَاهُ - أَوْ احْمَرَ وَجْهَهُ - ثُمَّ قَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّى يَلْقَاهَا رَبُّهَا». [راجع: ٩١]

(١٠) بَابُ هَلْ يَأْخُذُ اللَّقْطَةَ وَلَا يَدْعُهَا تَضِيْعٌ حَتَّى لَا يَأْخُذَهَا مَنْ لَا يَسْتَحِقُّ؟

٢٤٣٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ سُؤَيْدَ بْنَ غَفَلَةَ قَالَ: كُنْتُ مَعَ سَلْمَانَ بْنِ رَبِيعَةَ وَزَيْدِ بْنِ صُوحَانَ فِي غَزَاةٍ، فَوَجَدْتُ سَوْطًا فَقَالَ لِي: أَلْقِهِ، قُلْتُ: لَا، وَلَكِنْ إِنْ وَجَدْتُ صَاحِبَهُ وَإِلَّا اسْتَمْتَعْتُ بِهِ. فَلَمَّا رَجَعْنَا حَجَجْنَا فَمَرَرْتُ بِالْمَدِينَةِ فَسَأَلْتُ أَبِي بِنَ كَعْبٍ رَضِيَ اللهُ عَنْهُ فَقَالَ: وَجَدْتُ صُرَّةً عَلَى عَهْدِ النَّبِيِّ ﷺ فِيهَا مِائَةُ دِينَارٍ فَأَتَيْتُ بِهَا النَّبِيَّ ﷺ فَقَالَ: «عَرَّفْهَا حَوْلًا، فَعَرَّفْتُهَا حَوْلًا». ثُمَّ أَتَيْتُ فَقَالَ: «عَرَّفْهَا حَوْلًا»، فَعَرَّفْتُهَا حَوْلًا ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرَّفْهَا حَوْلًا»، فَعَرَّفْتُهَا حَوْلًا، ثُمَّ أَتَيْتُهُ الرَّابِعَةَ فَقَالَ: «اعْرِفْ عِدَّتَهَا وَوِكَاءَهَا وَوِعَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا اسْتَمْتَعْ بِهَا». [راجع: ٢٤٢٦]

حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي

what he had found for one year or three years.”

(11) CHAPTER. Whoever announced the *Luqaṭa* in public and did not hand it over to the ruler.

2438. Narrated Zaid bin K̄hālīd رضي الله عنه: A bedouin asked the Prophet ﷺ about the *Luqaṭa*. The Prophet ﷺ said, “Make public announcement about it for one year and if then somebody comes and describes the container of the *Luqaṭa* and the string it was tied with, (give it to him); otherwise, spend it.” He then asked the Prophet ﷺ about a lost camel. The face of the Prophet ﷺ become red and he said, “You have no concern with it as it has its water reservoir and feet and it will reach water and drink and eat trees. Leave it till its owner finds it.” He then asked the Prophet ﷺ about a lost sheep. The Prophet ﷺ said, “It is for you, for your brother, or for the wolf.”

(12) CHAPTER:

2439. Narrated Abū Bakr رضي الله عنه: While I was on my way, all of a sudden I saw a shepherd driving his sheep, I asked him whose servant he was. He replied that he was the servant of a man from Quraish, and then he mentioned his name and I recognized him. I asked, “Do your sheep have some milk?” He replied in the affirmative. I said, “Are you going to milk for me?” He replied in the affirmative. I ordered him and he tied the legs of one of the sheep. Then I told him to clean the udder (teats) of dust and to remove dust off his hands. He removed the dust off his hands by clapping his hands. He

عَنْ شُعْبَةَ، عَنْ سَلَمَةَ بِهَذَا قَالَ: فَلَقِيْتُهُ بَعْدُ بِمَكَّةَ، فَقَالَ: لَا أَذْرِي أَثَلَاثَةَ أَحْوَالٍ أَوْ حَوْلًا وَاحِدًا.

(١١) بَابٌ مَنْ عَرَفَ اللَّقْطَةَ وَلَمْ يَدْفَعْهَا إِلَى السُّلْطَانِ

٢٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ رَبِيعَةَ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَعْرَابِيًّا سَأَلَ النَّبِيَّ ﷺ عَنِ اللَّقْطَةِ قَالَ: «عَرَفَهَا سَنَةً فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِعِمَاقِصِهَا وَوِكَائِهَا وَإِلَّا فَاسْتَنْفِقْ بِهَا». وَسَأَلَهُ عَنْ ضَالَّةِ الْإِبِلِ فَمَعَّرَ وَجْهَهُ وَقَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا سِقَاؤُهَا وَحِدَاؤُهَا، تَرُدُّ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، دَعَهَا حَتَّى يَجِدَهَا رَبُّهَا». وَسَأَلَهُ عَنْ ضَالَّةِ الْغَنَمِ فَقَالَ: «هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذُّبِّ». [راجع: ٩١]

(١٢) بَابٌ:

٢٤٣٩ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ قَالَ: أَخْبَرَنِي الْبَرَاءُ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، ح. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «انْطَلَقْتُ فِإِذَا أَنَا بِرَاعِيٍ عَنِ يَسُوقِ عَتَمَةَ فَقُلْتُ:

then milked a little milk. I put the milk for Allāh's Messenger ﷺ in a pot and closed its mouth with a piece of cloth and poured water over it till it became cold. I took it to the Prophet ﷺ and said, "Drink, O Allāh's Messenger!" He drank it till I was pleased.

مِمَّنْ أَنْتَ؟ قَالَ: لِرَجُلٍ مِنْ قُرَيْشٍ، فَسَمَاهُ فَعَرَفْتُهُ، فَقُلْتُ: هَلْ فِي عَنَمِكَ مِنْ لَبَنٍ؟ فَقَالَ: نَعَمْ، فَقُلْتُ: هَلْ أَنْتَ حَالِبٌ لِي؟ قَالَ: نَعَمْ، فَأَمَرْتُهُ فَأَعْتَقَلَ شَاءَ مِنْ عَنَمِهِ ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ صَرْعَهَا مِنَ الْعُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفِّهِ فَقَالَ هَكَذَا، صَرَبَ إِحْدَى كَفِّهِ بِالْأُخْرَى فَحَلَبَ كُتْبَةً مِنْ لَبَنٍ وَقَدْ جَعَلْتُ لِرَسُولِ اللَّهِ ﷺ إِدَاوَةً عَلَى فِيهَا خِرْقَةٌ فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَأَنْتَهَيْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ، فَشَرِبَ حَتَّى رَضِيتُ. [انظر: ٣٦١٥،

[٣٦٥٢، ٣٩٠٨، ٣٩١٧، ٥٦٠٧]

46 - THE BOOK OF AL-MAZĀLIM (THE OPPRESSIONS)

Concerning oppressions and unlawful
taking (of something) by violence.

٤٦ - كتاب المظالم

في المظالم والمغصب،

And the Statement of Allāh تعالى:

"Consider not that Allāh is unaware of that which the *Zālimūn* (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). And warn (O Muḥammad ﷺ) mankind of the Day when the torment will come unto them; then the wrong-doers will say: 'Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!' (It will be said): 'Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.' Indeed, they planned their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains (real mountains or the Islāmic laws) from their places (as it is of no importance)⁽¹⁾. So think not that Allāh will fail to keep His Promise to His Messengers. Certainly Allāh is All-Mighty, All-Able of Retribution." (V.14:42-47)

وقول الله تعالى: ﴿وَلَا تَحْسَبَنَّ
الله غفلاً عما يعمل الظالمون إنما يؤخّرهم ليومٍ تشخص فيه الأبصار﴾^(٤٦)
مُهْطِعِينَ مُقْنِبِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ
طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٧﴾ رَافِعِي
رُءُوسِهِمْ. الْمُقْبِعُ وَالْمُقْمِعُ وَاحِدٌ.
قَالَ مُجَاهِدٌ: مُهْطِعِينَ: مُدْبِئِي
النَّظَرِ. وَقَالَ غَيْرُهُ: مُسْرِعِينَ ﴿لَا يَرْتَدُّ
إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ﴾ يَعْنِي جَوْفًا
لَا عَقُولَ لَهُمْ ﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ
الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا
إِلَىٰ أَجَلٍ قَرِيبٍ نُبِئْ دَعْوَتَكَ وَتَسْبِحِ
الرُّسُلَ أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ مِن قَبْلُ
مَا لَكُمْ مِّن زَوَالٍ﴾^(٤٨) وَسَكَنْتُمْ فِي
مَسْكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ
لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ
الْأَمْثَالَ ﴿٤٩﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ
الله مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ
لَيَرْزُقُ مِنْهُ أَلْبَابًا ﴿٥٠﴾ فَلَا تَحْسَبَنَّ اللهُ
مُخَلَّفًا وَعَدُوَّهُ رُسُلَهُ إِنَّ اللهُ عَزِيزٌ ذُو
انْتِقَامٍ ﴿٥١﴾ [إبراهيم: ٤٢ - ٤٧].

(1) CHAPTER. Retaliation (on the Day of
Judgement) in cases of oppressions.

(١) بَابُ قِصَاصِ الْمَظَالِمِ

(1) (Ch. 1) It is said in *Tafsir Ibn Kathir* as regarding this Verse that the Quraish pagans plotted against Prophet Muḥammad ﷺ to kill him but they failed and were unable to carry out their plot which they plotted.

2440. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: "When the believers pass safely over (the bridge across) Hell, they will be stopped at an arched bridge in between Hell and Paradise, where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the soul of Muḥammad (ﷺ) is, everybody will (recognize) his dwelling in Paradise better than he recognizes his dwelling in this world."

٢٤٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُسِبُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَتَقَاصُونَ مِظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا نَقَوْا وَهَدَّبُوا أُذُنَ لَهُمْ بِدُخُولِ الْجَنَّةِ. فَوَالَّذِي نَفْسُ مُحَمَّدٍ ﷺ بِيَدِهِ، لَأَحَدُهُمْ بِمَسْكِنِهِ فِي الْجَنَّةِ أَدَلُّ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا».

وَقَالَ يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ. [انظر: ٦٥٣٥]

(2) CHAPTER. The Statement of Allāh تعالى: "... No doubt! The curse of Allāh is on the Zālīmūn (polytheists, oppressors, and the wrong-doers) (V.11:18)

(٢) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ [هود: ١٨]

2441. Narrated Ṣafwān bin Muḥriz Al-Māzini: While I was walking with Ibn 'Umar رضي الله عنهما holding his hand, a man came in front of us and asked, "What have you heard from Allāh's Messenger ﷺ about *An-Najwa*?"⁽¹⁾ Ibn 'Umar رضي الله عنهما said, "I heard Allāh's Messenger ﷺ saying, 'Allāh will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such and such sins? He will say: Yes, my Lord. Allāh will keep on asking him till he will confess all his sins and will think

٢٤٤١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنِي قَتَادَةُ، عَنْ صَفْوَانَ بْنِ مُحْرِزِ الْمَازِنِيِّ قَالَ: بَيْنَمَا أَنَا أَمْشِي مَعَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا آخِذٌ بِيَدِهِ، إِذْ عَرَضَ رَجُلٌ فَقَالَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ فِي النَّجْوَى؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُدْنِي

(1) (Ch. 2441) *An-Najwa* is confidential talk between Allāh and his devotee on the Day of judgement. It is a favour from Allāh upon His devotee. The *Hadīth* explains the word clearly.

that he is ruined. Allāh will say: I did screen your sins in the world and I forgive them for you today. And then he will be given the book (record) of his good deeds. Regarding disbelievers and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: These are the ones who lied against their Lord. No doubt! The curse of Allāh is on the *Zālimūn* (polytheists, oppressors and the wrong-doers).” (V.11:18)

الْمُؤْمِنِ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتَرُهُ
فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ
ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أَيُّ رَبِّ،
حَتَّى قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ
هَلَكَ قَالَ: سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا،
وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ. فَيُعْطَى كِتَابَ
حَسَنَاتِهِ. وَأَمَّا الْكَافِرُ وَالْمُنَافِقُونَ
فَيَقُولُ الْأَشْهَادُ: ﴿هَؤُلَاءِ الَّذِينَ
كَذَّبُوا عَلَىٰ رَبِّهِمْ آلَا لَعْنَةُ اللَّهِ عَلَى
الظَّالِمِينَ﴾ [هود: ١٨]. [انظر: ٤٦٨٥،

٦٠٧٠، ٧٥١٤]

(3) CHAPTER. A Muslim should not oppress another Muslim, nor should he hand him over to an oppressor.

(٣) بَابٌ لَا يَظْلِمُ الْمُسْلِمَ الْمُسْلِمَ
وَلَا يُسْلِمُهُ

2442. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ said, “A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allāh will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allāh will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allāh will screen him on the Day of Resurrection.”

٢٤٤٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ
شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ
بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو
الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ
كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللَّهُ فِي
حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً
فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ
الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ
يَوْمَ الْقِيَامَةِ.» [انظر: ٦٩٥١]

(4) CHAPTER. Help your brother whether he is an oppressor or he is an oppressed one. (See *Ḥadīth* 2444 below).

(٤) بَابٌ أَعْنِ أَخَاكَ ظَالِمًا أَوْ
مَظْلُومًا

2443. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Help your brother, whether he is an oppressor or he is

٢٤٤٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ

an oppressed one.”

2444. Narrated Anas رضي الله عنه: Allāh's Messenger ﷺ said, “Help your brother, whether he is an oppressor or he is an oppressed one. People asked, “O Allāh's Messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet ﷺ said, “By preventing him from oppressing others.”

(5) CHAPTER. To help the oppressed.

2445. Narrated Mu'āwīya bin Suwaid: I heard Al-Barā' bin 'Azib رضي الله عنهما saying, “The Prophet ﷺ ordered us to do seven things and prohibited us from doing seven other things.” Then Al-Barā' mentioned: (He ﷺ ordered us the following):

1. To pay a visit to the sick (enquiring about his health),
2. to follow funeral procession,
3. to say to a sneezer, “May Allāh be Merciful to you” (if he says, ‘Praise be to Allāh!’),
4. to return greetings,
5. to help the oppressed,
6. to accept invitations,
7. to help others to fulfill their oaths.

[See *Ḥadīth* 5863 and H. 1239]

2446. Narrated Abū Mūsā رضي الله عنه: The Prophet ﷺ said, “A believer to another believer is like a building whose different parts reinforce each other.” The Prophet ﷺ then clasped his hands, with the fingers interlaced (while saying that).

بُن أَبِي بَكْرٍ بْنِ أَنَسٍ، وَحُمَيْدٍ سَمِعَا أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا». [انظر: ٢٤٤٤، ٦٩٥٢]

٢٤٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا». قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا نَنْصُرُهُ مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ ظَالِمًا؟ فَقَالَ: «تَأْخُذُ فَوْقَ يَدَيْهِ». [راجع: ٢٤٤٣]

(٥) بَابُ نَصْرِ الْمَظْلُومِ

٢٤٤٥ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُؤَيْدٍ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: فَذَكَرَ عِبَادَةَ الْمَرِيضِ، وَاتِّبَاعَ الْجَنَائِزِ، وَتَسْمِيَةَ الْعَاطِسِ، وَرَدَّ السَّلَامِ، وَنَصْرَ الْمَظْلُومِ، وَإِجَابَةَ الدَّاعِي، وَإِبْرَارَ الْمُقْسِمِ». [راجع: ١٢٣٩]

٢٤٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤْمِنُ

(6) CHAPTER. To retaliate upon an oppressor (by invoking Allāh to punish him).

As is referred to in this Statement of Allāh :

"Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower." (V.4:148)

"And those who, when an oppressive wrong is done to them, take revenge." (V.42:39)

Ibrāhīm said, "They disliked to be humiliated, and when they were powerful, they would forgive (their oppressors)."

(7) CHAPTER. Forgiveness granted by the oppressed person.

As is referred to by the Statement of Allāh تعالى :

"Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil... verily, Allāh is Ever Oft-Pardoning, All-Powerful." (V.4:149)

"The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is with Allāh; Verily, He likes not the Zālimūn (polytheists, oppressors and wrong-doers). And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

The way (of blame) is only against those who oppress men and wrongly rebel in the earth without justification; for such there will be a painful torment.

And verily, whosoever shows patience and forgives, that would truly be from the things

لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا،

وَشَبَّكَ بَيْنَ أَصَابِعِهِ. [راجع: ٤٨١]

(٦) بَابُ الْإِنْتِصَارِ مِنَ الظَّالِمِ،

لِقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿لَا يُحِبُّ اللَّهُ

الْجَهْرَ بِالسُّوَى مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ،

وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ [النساء: ١٤٨]

﴿وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصَرُونَ﴾

[الشورى: ٣٩] قَالَ إِبْرَاهِيمُ: كَانُوا

يَكْرَهُونَ أَنْ يُسْتَذَلُّوا، فَإِذَا قَدَرُوا

عَفَا.

(٧) بَابُ عَفْوِ الْمَظْلُومِ،

لِقَوْلِهِ تَعَالَى: ﴿إِنْ بُدُوا خَيْرًا أَوْ

تُخْفَوُا أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ

عَفْوًا قَدِيرًا﴾ [النساء: ١٤٩] ﴿وَحَزْرًا

سَيِّئَةً سَيِّئَةٌ يَنْهَاهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ

عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ [٤٠] وَلَمَنْ

أَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ

سَبِيلٍ﴾ [٤١] إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ

النَّاسَ وَيَبْعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾ [٤٢] وَلَمَنْ صَدَرَ

وَعَفَرَ لَيْنَ ذَلِكَ لَيْنَ عَزْمِ الْأُمُورِ﴾ [٤٣] وَمَنْ

يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى

الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ

إِلَى مَرَرٍ مِنْ سَبِيلِ﴾ [٤٤] [الشورى: ٤٠]

recommended by Allāh.

And whomsoever Allāh sends astray, for him there is no *Wali* (protector, helper, guardian) after Him. And you will see the *Zālimūn* (polytheists, wrong-doers, oppressors) when they behold the torment, they will say: Is there any way of return (to the world).” (V.42:40-44)

(8) CHAPTER. *Az-Zulm* (oppression) will be a darkness on the Day of Resurrection.

2447. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “*Az-Zulm* (oppression) will be a darkness on the Day of Resurrection.”

(9) CHAPTER. One should save oneself from the curse of the oppressed.

2448. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ sent Mu‘adh to Yemen and said, “Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allāh.”⁽¹⁾

(10) CHAPTER. If the oppressed one forgives the oppressor, is it necessary to describe his oppression?

2449. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said,

(٨) بَابُ الظُّلْمِ ظُلَمَاتٌ يَوْمَ الْقِيَامَةِ

٢٤٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:

حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الظُّلْمُ ظُلَمَاتٌ يَوْمَ الْقِيَامَةِ».

(٩) بَابُ الْإِتْقَاءِ وَالْحَذَرِ مِنْ دَعْوَةِ الْمَظْلُومِ

٢٤٤٨ - حَدَّثَنَا يَحْيَى بْنُ

مُوسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ الْمَكِّيَّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ، فَقَالَ: «اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ». [راجع: ١٣٩٥]

(١٠) بَابُ مَنْ كَانَتْ لَهُ مَظْلَمَةٌ عِنْدَ الرَّجُلِ فَحَلَّلَهَا لَهُ، هَلْ يُبَيِّنُ مَظْلَمَتَهُ؟

٢٤٤٩ - حَدَّثَنَا آدَمُ بْنُ أَبِي

(1) (H. 2448) Allāh will respond to his invocation and punish the oppressor sooner or later. (*Qastalānt*).

Allāh's Messenger ﷺ said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."

إياس: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيِّ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عِرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ. وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتٍ صَاحِبِهِ فَحُمِلَ عَلَيْهِ».

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: إِنَّمَا سُمِّيَ الْمَقْبُرِيُّ لِأَنَّهُ كَانَ يَنْزِلُ نَاحِيَةَ الْمَقَابِرِ. قَالَ أَبُو عَبْدِ اللَّهِ: وَسَعِيدُ الْمَقْبُرِيُّ هُوَ مَوْلَى بَنِي لَيْثٍ، وَهُوَ سَعِيدُ بْنُ أَبِي سَعِيدٍ، وَاسْمُ أَبِي سَعِيدٍ كَيْسَانَ.

[انظر: ٦٥٣٤]

(11) CHAPTER. If the oppressed person forgives the oppressor, he has no right to back out (of his forgiveness).

(١١) بَابُ إِذَا حَلَّلَهُ مَنْ ظَلَمَهُ فَلَا رَجُوعَ فِيهِ

2450. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا regarding the explanation of the following Verse:

٢٤٥٠ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا

"And if a woman fears cruelty or desertion on her husband's part..." (V.4:128)

عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ

A man may dislike his wife and intend to divorce her, so she says to him, "I give up my rights, so do not divorce me." The above Verse was revealed concerning such a case.

أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا:

﴿وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا ضُورًا أَوْ

إِعْرَاصًا﴾ [النساء: ١٢٨] قَالَتْ: الرَّجُلُ

تَكُونُ عِنْدَهُ الْمَرْأَةُ لَيْسَ بِمُسْتَكْبِرٍ مِنْهَا

يُرِيدُ أَنْ يَفَارِقَهَا فَتَقُولُ: أَجْعَلْكَ مِنْ

شَأْنِي فِي حِلٍّ، فَتَزَلَّتْ هَذِهِ الْآيَةُ فِي

ذَلِكَ. [انظر: ٢٦٩٤، ٤٦٠١، ٥٢٠٦]

(12) CHAPTER. If a person allows another or permits him (the latter) to have

(١٢) بَابُ إِذَا أُذِنَ لَهُ أَوْ أَحَلَّهُ وَلَمْ

something of his right and does not clarify as to how much is that?

2451. Narrated Saḥl bin Sa'd As-Sā'idi رضي الله عنه: A drink (milk mixed with water) was brought to Allāh's Messenger ﷺ who drank some of it. A boy was sitting to his right, and some old men to his left. Allāh's Messenger ﷺ said to the boy, "Do you allow me to give the rest of the drink to these people?" The boy said, "O Allāh's Messenger! I will not give preference to anyone over me to have my share from you (i.e., to drink the rest of it from which you have drunk)." So Allāh's Messenger ﷺ handed the bowl (of drink) to the boy.

[See *Ḥadīth* No.2351].

(13) CHAPTER. The sin of him who usurps the land of others.

2452. Narrated Sa'īd bin Zaid رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever usurps the land of somebody unjustly, his neck will be encircled with seven earths (on the Day of Resurrection)."

2453. Abū Salama narrated that there was a dispute between him and some people (about a piece of land). When he told 'Āishah رضي الله عنها about it, she said, "O Abū Salama! Avoid taking the land unjustly, for the Prophet ﷺ said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with seven earths (on the Day of Resurrection).'"

يُبَيِّنُ كَمْ هُوَ؟

٢٤٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِشَرَابٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ الْأَشْيَاحُ فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟» فَقَالَ الْغُلَامُ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ، لَا أُوْثِرُ بِنَصِيْبِي مِنْكَ أَحَدًا، قَالَ: فَتَلَّهُ رَسُولُ اللَّهِ ﷺ فِي يَدِهِ. [راجع: ٢٣٥١]

(١٣) بَابُ إِنْ مَن ظَلَمَ شَيْئًا مِنَ الْأَرْضِ

٢٤٥٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرٍو ابْنَ سَهْلٍ: أَخْبَرَهُ أَنَّ سَعِيدَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ظَلَمَ مِنَ الْأَرْضِ شَيْئًا، طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ». [انظر: ٣١٩٨]

٢٤٥٣ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا حُسَيْنٌ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ: أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ: أَنَّهُ كَانَتْ بَيْنَهُ وَبَيْنَ أَنَسِ خُصُومَةً فَذَكَرَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

فَقَالَتْ لَهُ: يَا أَبَا سَلَمَةَ اجْتَنِبِ
الْأَرْضَ فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ ظَلَمَ
قَيْدَ شِبْرٍ مِنَ الْأَرْضِ طُوَّقَهُ مِنْ سَبْعِ
أَرْضِينَ». [انظر: ٣١٩٥]

2454. Narrated Sālim's father (i.e., 'Abdullāh رضي الله عنه): The Prophet ﷺ said, "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection."

٢٤٥٤ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ:
حَدَّثَنَا مُوسَى ابْنُ عُقَّةَ، عَنْ سَالِمٍ،
عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ
النَّبِيُّ ﷺ: «مَنْ أَخَذَ مِنَ الْأَرْضِ
شَيْئًا يَغْيِرُ حَقَّهُ خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ
إِلَى سَبْعِ أَرْضِينَ». قَالَ الْفَرَبْرِيُّ:
قَالَ أَبُو جَعْفَرٍ بْنُ أَبِي حَاتِمٍ: قَالَ أَبُو
عَبْدِ اللَّهِ: هَذَا الْحَدِيثُ لَيْسَ بِخُرَاسَانَ
فِي كُتُبِ ابْنِ الْمُبَارَكِ، أَمَلَى عَلَيْهِمْ
بِالْبَصْرَةِ. [انظر: ٣١٩٦]

(14) CHAPTER. If somebody allows another to do something, the permission is valid.

(١٤) بَابُ إِذَا أُذِنَ لِإِنْسَانٍ لِأَخْرَجَ شَيْئًا
جَازًا

2455. Narrated Jabala: "We were in Al-Madīna with some of the Iraqī people, and we were struck with drought (famine) and Ibn Az-Zubair used to give us dates. Ibn 'Umar رضي الله عنهما used to pass by us and say, "The Prophet ﷺ forbade us to eat two dates at a time, unless one takes the permission of one's companions."

٢٤٥٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ: كُنَّا بِالْمَدِينَةِ
فِي بَعْضِ أَهْلِ الْعِرَاقِ فَأَصَابَنَا سَنَةٌ،
فَكَانَ ابْنُ الزُّبَيْرِ يَرْفُقُنَا التَّمْرَ، فَكَانَ
ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَمُرُّ بِنَا
فَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ
الْإِقْرَانِ إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ
أَخَاهُ. [انظر: ٢٤٨٩، ٢٤٩٠، ٥٤٤٦]

2456. Narrated Abū Mas'ūd رضي الله عنه: There was an *Anṣārī* man called Abū Shu'aib who had a slave butcher. Abū Shu'aib said to him, "Prepare a meal sufficient for five persons so that I might invite the Prophet

٢٤٥٦ - حَدَّثَنَا أَبُو التُّعْمَانِ:
حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ
أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ: أَنَّ

besides other four persons.” Abū Shu‘aib had seen the signs of hunger on the face of the Prophet ﷺ and so he invited him. Another man who was not invited followed the Prophet ﷺ. The Prophet ﷺ said to Abū Shu‘aib, “This man has followed us. Do you want him to share the meal?” Abū Shu‘aib said, “Yes.”

(15) CHAPTER. The Statement of Allāh ﷻ: “Yet he is the most quarrelsome of the opponents...” (V.2:204)

2457. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ said, “The most hated person to Allāh is the most quarrelsome person of the opponents.”

(16) CHAPTER. The sin of a man who quarrels unjustly over something while he knows that he is wrong.

2458. Narrated Umm Salama رضي الله عنها: the wife of the Prophet ﷺ: “Allāh’s Messenger ﷺ heard some people quarrelling at the door of his dwelling. He came out and said, “I am only a human being, and opponents come to me (to settle their problems); may be someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is only a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection).”

رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ: أَبُو شُعَيْبٍ، كَانَ لَهُ غُلَامٌ لَحَامٌ فَقَالَ لَهُ أَبُو شُعَيْبٍ: اصْنَعْ لِي طَعَامَ خَمْسَةِ لَعَلِّي أَدْعُو النَّبِيَّ ﷺ خَامِسَ خَمْسَةٍ، وَأَبْصُرَ فِي وَجْهِ النَّبِيِّ ﷺ الْجُوعَ فَدَعَاهُ فَتَعَهُمْ رَجُلٌ لَمْ يَدْعَ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا قَدْ اتَّبَعَنَا، أَتَأْتَانِ لَهُ؟»

قَالَ: نَعَمْ. [راجع: ٢٠٨١]

(١٥) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَهُوَ أَلَدُّ الْخِصَامِ﴾ [البقرة: ٢٠٤].

٢٤٥٧ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أْبْغَضَ الرَّجَالِ إِلَى اللَّهِ الْأَلْدُ الْخِصِمُ». [انظر: ٤٥٢٣،

[٧١٨٨]

(١٦) بَابُ إِمْرٍ مَنْ خَاصَمَ فِي بَاطِلٍ وَهُوَ يَعْلَمُهُ

٢٤٥٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ رَيْتَبَ بِنْتَ أُمِّ سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّهَا أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ ﷺ أَخْبَرْتُهَا عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سَمِعَ حُصُومَةَ بِيَابِ حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخِصْمُ فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ

أَبْلَغَ مِنْ بَعْضٍ فَأَحْسِبُ أَنَّهُ صَدَقَ
فَأَقْضِي لَهُ بِذَلِكَ، فَمَنْ قَضَيْتُ لَهُ
بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ
فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا». [انظر: ٢٦٨٠،

٦٩٦٧، ٧١٦٩، ٧١٨١، ٧١٨٥]

(17) CHAPTER. (The sin of) the person who, when quarrelling, behaves impudently (i.e., by using bad words or false accusation).

2459. Narrated 'Abdullah bin 'Amr رضي الله عنه: The Prophet ﷺ said, "Whoever has (the following) four (characteristics) will be a hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up. These are :

- (1) Whenever he speaks, he tells a lie ;
- (2) whenever he makes a promise, he breaks it ;
- (3) whenever he makes a covenant, he proves treacherous ;
- (4) and whenever he quarrels, he behaves impudently in an evil, insulting manner."

[See Vo. 1, *Hadith* No.33, 34).

(18) CHAPTER. The retaliation of the oppressed person if he finds the property of his oppressor.

Ibn Sirīn said, "The oppressed person can take what is equal to the amount taken by the oppressor." He then recited :

"And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted..." (V.16:126)

2460. Narrated 'A'ishah رضي الله عنها: Hind bint 'Utba (Abū Sufyān's wife) came and said, "O Allāh's Messenger! Abū Sufyān is a

(١٧) بَابُ إِذَا خَاصَمَ فَجَرَ

٢٤٥٩ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ:
أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ،
عَنْ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ،
عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ:
«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا، أَوْ
كَانَتْ فِيهِ خِصْلَةٌ مِنْ أَرْبَعٍ كَانَتْ فِيهِ
خِصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا
حَدَّثَ كَذَبًا، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا
عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

[راجع: ٣٤]

(١٨) بَابُ فِصَاصِ الْمَظْلُومِ إِذَا وَجَدَ
مَالَ ظَالِمِهِ

وقال ابن سيرين: يُقَاضُهُ، وَقَرَأَ:
﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ
بِهِ﴾ [النحل: ١٢٦].

٢٤٦٠ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:

miser. Is there any harm if I spend something from his property for our children?" He said, "There is no harm for you if you feed them from it justly and reasonably (with no extravagance)."

حَدَّثَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُثْبَةَ بْنِ رَبِيعَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مَسِيكٌ فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالُنَا؟ فَقَالَ: «لَا حَرَجٌ عَلَيْكَ أَنْ تُطْعِمِيهِمْ

بِالْمَعْرُوفِ». [راجع: ٢٢١١]

2461. Narrated 'Uqba bin 'Āmir رَضِيَ اللَّهُ عَنْهُ: We said to the Prophet ﷺ, "You send us out and it happens that we have to stay with such people who do not entertain us. What do you think about it?" He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don't do, take the right of the guest from them."

٢٤٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي بَزِيدٌ، عَنْ أَبِي الْحَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قُلْنَا لِلنَّبِيِّ ﷺ: إِنَّكَ تَبْعُنَا فَنَنْزِلُ بِقَوْمٍ لَا يَفْرُوتُنَا، فَمَا تَرَى فِيهِ؟ فَقَالَ لَنَا: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمِرٌ لَكُمْ بِمَا يَتَّبِعِي لِلصَّنِيفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الصَّنِيفِ».

[انظر: ٦١٣٧]

(19) CHAPTER. What is said about sheds.

And the Prophet ﷺ along with his companions, sat in the shed of Banī Sā'ida.

(١٩) بَابُ مَا جَاءَ فِي السَّقَائِفِ،

وَجَلَسَ النَّبِيُّ ﷺ وَأَصْحَابُهُ، فِي سَقِيفَةِ بَنِي سَاعِدَةَ.

2462. Narrated 'Umar رَضِيَ اللَّهُ عَنْهُ: When Allāh took away the soul of His Prophet ﷺ at his death, the *Anṣār* assembled in the shed of Banī Sā'ida. I said to Abū Bakr, "Let us go." So, we came to them (i.e., to *Anṣār*) at the shed of Banī Sā'ida.

٢٤٦٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهَبٍ قَالَ: حَدَّثَنِي مَالِكٌ ح. وَأَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: حِينَ تَوَفَّى اللَّهُ نَبِيَهُ ﷺ، إِنَّ الْأَنْصَارَ اجْتَمَعُوا فِي سَقِيفَةِ بَنِي سَاعِدَةَ فَقُلْتُ لِأَبِي بَكْرٍ: انْطَلِقْ بِنَا، فَجِئْنَاهُمْ فِي

[See Vol 5, *Hadith* No.3667, for details].

(20) CHAPTER. No one should prevent his neighbour from fixing a wooden peg in his wall.

2463. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No one should prevent his neighbour from fixing a wooden peg in his wall." Abū Hurairah رَضِيَ اللهُ عَنْهُ then said (to his companions), "Why do I find you averse to it? By Allāh, I certainly will narrate it to you."

سَقِيفَةَ بَنِي سَاعِدَةَ. [انظر: ٣٤٤٥،

٣٩٢٨، ٤٠٢١، ٦٨٢٩، ٦٨٣٠، ٧٣٢٣]

(٢٠) بَابُ لَا يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشْبَةً فِي جِدَارِهِ

٢٤٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشْبَةً فِي جِدَارِهِ»، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ؟ وَاللَّهِ لَأَرْمِيَنَّهَا بِهَا بَيْنَ أَكْتافِكُمْ. [انظر: ٥٦٢٧،

٥٦٢٨]

(21) CHAPTER. Spilling wine on the way.

2464. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was the butler of the people in the house of Abū Ṭalḥa, and in those days drinks were prepared from dates. Allāh's Messenger ﷺ ordered somebody to announce that alcoholic drinks had been prohibited. Abū Ṭalḥa ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madina. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came:

"Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." (V.5:93)

(٢١) بَابُ صَبَّ الْخَمْرِ فِي الطَّرِيقِ

٢٤٦٤ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى: أَخْبَرَنَا عَفَّانُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: كُنْتُ سَاقِي الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ، وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيحَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مُنَادِيًا يُنَادِي: أَلَا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، قَالَ: فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ فَأَهْرِقْهَا، فَحَرَجْتُ فَهَرَقْتُهَا فَجَرَّتْ فِي سِكَكِ الْمَدِينَةِ. فَقَالَ بَعْضُ الْقَوْمِ: قَدْ قُتِلَ قَوْمٌ وَهِيَ فِي بُطُونِهِمْ، فَأَنْزَلَ اللَّهُ: ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا﴾ الْآيَةَ [المائدة: ٩٣]. [انظر:

٤٦١٧ . ٤٦٢٠ . ٥٥٨٠ . ٥٥٨٢ . ٥٥٨٣

[٥٥٨٤ ، ٥٦٠٠ ، ٥٦٢٢ ، ٧٢٥٣]

(22) CHAPTER. What is said about the open courtyards of houses and sitting in them, and sitting on the ways.

Narrated *ʿĀishah* رَضِيَ اللهُ عَنْهَا: Abū Bakr got a mosque constructed in front of his house and used to offer *Ṣalāt* (prayer) and recite the Qurʾān there. The women and children of the *Mushrikun* used to encircle him and were astonished at his behaviour. The Prophet ﷺ was staying at Makkah during those days.

2465. Narrated Abū Saʿīd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet ﷺ said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining *Al-Maʿrūf* (i.e., Islāmic Monotheism and all that Islām orders one to do) and forbidding *Al-Munkar* (i.e., polytheism, disbelief, and all that Islām has forbidden)."

(23) CHAPTER. The digging of wells on the ways (is permissible) if they do not cause trouble to the people.

2466. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man felt very thirsty while he was on the way, there he came across a well. He went down the well, quenched his thirst and came out.

(٢٢) بَابُ أَفْيَةِ الدُّورِ وَالجُلُوسِ فِيهَا، وَالجُلُوسِ عَلَى الصُّعَدَاتِ وَقَالَتْ عَائِشَةُ: فَابْتَنَى أَبُو بَكْرٍ مَسْجِدًا بِفِنَاءِ دَارِهِ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ فَيَتَفَصَّصُ عَلَيْهِ نِسَاءَ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، يَعْجِبُونَ مِنْهُ وَالنَّبِيُّ ﷺ يَوْمَئِذٍ بِمَكَّةَ.

٢٤٦٥ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا أَبُو عُمَرَ حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ. عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ»، فَقَالُوا: مَا لَنَا بِذَلِكَ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ: «فَإِذَا أَتَيْتُمْ إِلَى الْمَجَالِسِ فَأَعْطُوا الطَّرِيقَ حَقَّهَا». قَالُوا: وَمَا حَقُّ الطَّرِيقِ؟ قَالَ: «عَضُّ الْبَصْرِ، وَكَفُّ الْأَذَى، وَرُدُّ السَّلَامِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ».

[انظر: ٦٢٢٩]

(٢٣) بَابُ الْأَبَارِ عَلَى الطَّرِيقِ إِذَا لَمْ يُتَأَذَّ بِهَا

٢٤٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ السَّمَانِ،

Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, 'This dog is suffering from thirst as I did.' So, he went down the well again and filled his shoe with water and watered the dog. Allāh thanked him for that deed and forgave him. The people said, "O Allāh's Messenger! Is there a reward for us in serving the animals?" He replied: "Yes, there is a reward for serving any animate (living being)."

[See *Hadīth* No.2363].

(24) CHAPTER. To remove harmful things from the roads.

Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "To remove harmful things from the roads is *Ṣadaqa* (a charitable act)."

(25) CHAPTER. (The permissibility of living on) higher places of a house, looking upon other houses or not looking upon other houses, whether these places are on roofs or not.

2467. Narrated Usāma bin Zaid رضي الله عنه: Once the Prophet ﷺ stood at the top of one of the castles (or higher buildings) of Al-Madīna and said, "Do you see what I see? No doubt I see the places or spots of *Al-Fitan* (trials and afflictions) amongst your houses as numerous as the spots where rain-drops fall (during a heavy rain).

[See *Hadīth* No.1878]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَطْرِبُ فَاشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بَرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التَّرَى مِنَ الْعَطَشِ. فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي، فَنَزَلَ الْبئرَ فَمَلَأَ حُفَّهُ مَاءً، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ». قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّا لَنَا فِي الْبَهَائِمِ لِأَجْرٍ؟ فَقَالَ: «فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٌ أَجْرٌ». [راجع: ١٧٣]

(٢٤) بَابُ إِطَاةِ الْأَدَى

وقال همام، عن أبي هريرة رضي الله عنه عن النبي ﷺ: «يُمِيطُ الْأَدَى عَنِ الطَّرِيقِ صَدَقَةٌ».

(٢٥) بَابُ الْغُرْفَةِ وَالْعَلِيَّةِ الْمُشْرِفَةِ وَغَيْرِ الْمُشْرِفَةِ فِي السُّطُوحِ وَغَيْرِهَا

٢٤٦٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أَطْمِ مِنْ أَطَامِ الْمَدِينَةِ ثُمَّ قَالَ: «هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي أَرَى مَوَاقِعَ الْفِتَنِ خِلَالَ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ». [راجع: ١٨٧٨]

2468. Narrated ‘Abdullāh bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا: I had been eager to ask ‘Umar رَضِيَ اللهُ عَنْهُ about the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh said (in the Qur’ān saying): “If you two (wives of the Prophet ﷺ namely ‘Āishah and Ḥafṣa رَضِيَ اللهُ عَنْهُمَا turn in repentance to Allāh (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)...” (V.66:4), till I performed the *Hajj* along with ‘Umar. (And on our way back from *Hajj*) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned, I poured water on his hands from the tumbler and he performed ablution. I said, “O chief of the believers!” Who were the two ladies from among the wives of the Prophet ﷺ to whom Allāh عزَّ وجلَّ said:

‘If you two (wives of the Prophet ﷺ namely ‘Āishah and Ḥafṣa رَضِيَ اللهُ عَنْهُمَا) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes) ...’” (V.66:4) He said, “I am astonished at your question, O Ibn ‘Abbās. They were ‘Āishah and Ḥafṣa رَضِيَ اللهُ عَنْهُمَا.” Then ‘Umar went on relating the narration and said, “I and an *Anṣārī* neighbour of mine from Banī Umayyā bin Zaid who used to live in *Awālī Al-Mādīna*, used to visit the Prophet ﷺ in turns. He used to go one day, and I another day. When I went, I would bring him the news of what had happened that day regarding the instructions and orders, and when he went, he used to do the same for me. We, the people of *Quraysh*, used to have authority over women, but when we came to live with the *Anṣār*, we noticed that the *Anṣārī* women had the upperhand over their men, so our women started acquiring the habits of the

٢٤٦٨ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ أَزَلْ حَرِيصًا عَلَى أَنْ أَسْأَلَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ الْمَرَاتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ لَهُمَا: ﴿إِنْ نَوَّيَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا﴾ [التحریم: ٤] فَحَجَّجْتُ مَعَهُ فَعَدَلْتُ وَمَعَهُ بِالْإِدَاوَةِ فَتَبَرَّرَ حَتَّى جَاءَ فَسَكَبْتُ عَلَى يَدَيْهِ مِنَ الْإِدَاوَةِ قَتَوَصًّا فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرَاتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُمَا: ﴿إِنْ نَوَّيَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا﴾؟ فَقَالَ: وَاعْجَبًا لَكَ يَا ابْنَ عَبَّاسٍ، عَائِشَةُ وَحَفْصَةُ. ثُمَّ اسْتَقْبَلَ عُمَرَ الْحَدِيثَ يَسُوقُهُ. فَقَالَ: إِنِّي كُنْتُ وَجَارًا لِي مِنَ الْأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهِيَ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَتَنَاوَبُ التَّرْوَلَ عَلَى النَّبِيِّ ﷺ، فَيَتَرَلُ هُوَ يَوْمًا وَأَنْزِلُ يَوْمًا. فَإِذَا نَزَلَتْ جِئْتُهُ مِنْ خَيْرِ ذَلِكَ الْيَوْمِ مِنَ الْأَمْرِ وَغَيْرِهِ وَإِذَا نَزَلَ فَعَلَ مِثْلَهُ، وَكُنَّا مَعَشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا عَلَى الْأَنْصَارِ إِذْ هُمْ قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَلَقَ نِسَاؤُنَا يَأْخُذْنَ مِنْ أَدَبِ نِسَاءِ الْأَنْصَارِ،

Anṣārī women. Once I shouted at my wife and she shouted back at me in return and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allāh, the wives of the Prophet ﷺ retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Ḥafṣa and asked her, 'Does any of you keep Allāh's Messenger angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allāh may get angry for the anger of Allāh's Messenger ﷺ and thus she will be ruined? Don't ask Allāh's Messenger ﷺ too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbour (i.e., 'Āishah) in her behavior towards the Prophet ﷺ, for she (i.e., 'Āishah) is more beautiful than you, and more beloved to Allāh's Messenger ﷺ'. In those days it was rumoured that Ghassān, (a tribe living in Shām) was getting prepared their horses to invade us. My companion went (to the Prophet ﷺ) on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: 'What is it? Have Ghassān come?' He replied that it was worse and more serious than that, and added that Allāh's Messenger ﷺ had divorced all his wives. I said, 'Ḥafṣa is a ruined loser! I expected that it would happen some day.' So I dressed myself and offered the *Fajr* (prayer) with the Prophet ﷺ. Then the Prophet ﷺ entered an upper room and

فَصَحَّتْ عَلَيَّ امْرَأَتِي فَرَاجَعْتَنِي فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي فَقَالَتْ: وَلَمْ تُنْكِرْ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُنَّهُ، وَإِنَّ إِحْدَاهُنَّ لَتَهْجُرُهُ الْيَوْمَ حَتَّى اللَّيْلِ، فَأَفْرَعْتَنِي فَقُلْتُ: خَابَتْ مَنْ فَعَلَتْ مِنْهُنَّ بِعَظِيمٍ، ثُمَّ جَمَعْتُ عَلَيَّ نِيَابِي فَدَخَلْتُ عَلَيَّ حَفْصَةَ، فَقُلْتُ: أَيَّ حَفْصَةَ، أَتُعَاضِبُ إِحْدَاكِنَّ رَسُولَ اللَّهِ ﷺ الْيَوْمَ حَتَّى اللَّيْلِ؟ فَقَالَتْ: نَعَمْ، فَقُلْتُ: خَابَتْ وَخَسِرَتْ، أَقْتَأَمُنْ أَنْ يَغْضَبَ اللَّهُ لِعِغْصِ رَسُولِهِ ﷺ فَتَهْلِكِينَ؟ لَا تَسْتَكْثِرِي عَلَيَّ رَسُولِ اللَّهِ ﷺ وَلَا تُرَاجِعِيهِ فِي شَيْءٍ وَلَا تَهْجُرِيهِ، وَسَلِّبِي مَا بَدَا لَكَ وَلَا يُعْرَنِكَ أَنْ كَانَتْ جَارَتِكَ هِيَ أَوْضَأَ مِنْكَ وَأَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ - بِرِيدُ عَائِشَةَ - وَكُنَّا تَحَدِّثُنَا أَنَّ عَسَانَ تُنْعَلُ النَّعَالُ لِعَزْوِنَا فَنَزَلَ صَاحِبِي يَوْمَ نَوْبِيهِ فَرَجَعَ عِشَاءً فَضْرَبَ بَابِي ضَرْبًا شَدِيدًا، وَقَالَ: أَأَمَّ هُوَ؟ فَفَرَعْتُ فَخَرَجْتُ إِلَيْهِ وَقَالَ: حَدَّثَ أَمْرٌ عَظِيمٌ، قُلْتُ: مَا هُوَ؟ أَجَاءَتْ عَسَانُ؟ قَالَ: لَا، بَلْ أَعْظَمُ مِنْهُ وَأَطْوَلُ، طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ. قَالَ: قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ، كُنْتُ أَظُنُّ أَنْ هَذَا يُوشِكُ أَنْ يَكُونَ فَجَمَعْتُ عَلَيَّ نِيَابِي فَصَلَّيْتُ صَلَاةَ

stayed there alone. I went to Ḥafṣa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have Allāh's Messenger ﷺ divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So, I went to the upper room where the Prophet ﷺ was and requested to a black slave of his: 'Will you get the permission of (Allāh's Messenger) for 'Umar (to enter)?' The slave went in, talked to the Prophet ﷺ about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: 'Will you get the permission for 'Umar?' He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, 'Allāh's Messenger ﷺ has granted you permission.' So, I entered upon the Prophet ﷺ and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet ﷺ, and he was leaning on a leather pillow stuffed with palm fibres. I greeted him and while still standing, I said: 'Have you divorced your wives?' He raised his eyes to me and replied in the negative. And then while still standing, I said chatingly: 'Will you heed what I say, O Allāh's Messenger! We, the people of Quraysh used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them,...' " 'Umar told the whole story (about his wife). "On that the Prophet ﷺ smiled." 'Umar further said, "I then said, 'I went to Ḥafṣa and said to her: Do not be tempted to imitate your

الفجر مع النبي ﷺ فدخل مشربة له فاعتزل فيها، فدخلت على حفصة، فإذا هي تبكي، قلت: ما يبكيك؟ أو لم أكن حذرتك؟ أطلقك رسول الله ﷺ؟ قالت: لا أدري، هو ذا في المشربة. فخرجت فجلت المنبر فإذا حوله رهط يبكي بعضهم فجلست معهم قليلاً، ثم غلبي ما أجد فجلت المشربة التي هو فيها فقلت لغلام أسود: استأذن لعمر. فدخل فكلم النبي ﷺ ثم خرج فقال: ذكرتك له فصمت. فانصرفت حتى جلست مع الرهط الذين عند المنبر. ثم غلبي ما أجد، فجلت للغلام - فذكر مثله - فجلست مع الرهط الذين عند المنبر. ثم غلبي ما أجد، فجلت الغلام فقلت: استأذن لعمر - فذكر مثله - فلما وليت منصرفاً فإذا الغلام يدعوني قال: إذن لك رسول الله ﷺ، فدخلت عليه، فإذا هو مضطجع على رمال حصير ليس بينه وبينه فراش، قد أثر الرمال بحنيه. متكى على وسادة من آدم حشوها ليف فسلمت عليه، ثم قلت وأنا قائم: طلقت نساءك؟ فرفع بصره إلي، فقال: لا، ثم قلت وأنا قائم أسأيس: يا رسول الله، لو رأيتي وكنا معشر قريش نغلب النساء، فلما

companion ('Āishah) for she is more beautiful than you and more beloved to the Prophet ﷺ.' The Prophet ﷺ smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allāh, I couldn't see anything of importance but three hides. I said (to Allāh's Messenger ﷺ) 'Invoke Allāh to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allāh?' The Prophet ﷺ was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khaṭṭāb! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet ﷺ, 'Please ask Allāh's Forgiveness for me.' The Prophet ﷺ did not go to his wives because of the secret which Ḥafṣa had disclosed to 'Āishah,⁽¹⁾ and he said that he would not go to his wives for one month as he was angry with them when Allāh admonished him (for his oath that he would not approach Māria). When twenty-nine days had passed, the Prophet ﷺ went to 'Āishah first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet ﷺ said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. 'Āishah said, 'When the Divine Revelation of "choice" was revealed, the Prophet ﷺ started with me, saying to me, 'I am telling you something, but you needn't hurry to give the reply till you consult your

قَدِمْنَا عَلَى قَوْمٍ تَعْلِيهِمْ نِسَاؤُهُمْ... فَذَكَرَهُ فَتَبَسَّمَ النَّبِيُّ ﷺ. ثُمَّ قُلْتُ: لَوْ رَأَيْتَنِي وَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ: لَا يَغُرَّتْكَ أَنْ كَانَتْ جَارَتِكَ هِيَ أَوْصَا مِنْكَ وَأَحَبَّ إِلَى النَّبِيِّ ﷺ - يُرِيدُ عَائِشَةَ - فَتَبَسَّمَ أُخْرَى. فَجَلَسْتُ حِينَ رَأَيْتُهُ تَبَسَّمَ ثُمَّ رَعَعْتُ بَصْرِي فِي بَيْتِهِ فَوَاللَّهِ مَا رَأَيْتُ فِيهِ شَيْئًا يَرُدُّ الْبَصَرَ غَيْرَ أَهْبِيَّةٍ ثَلَاثَ، فَقُلْتُ: ادْعُ اللَّهَ فَالْيُوسُفَ عَلَى أُمَّتِكَ، فَإِنَّ فَارِسَ وَالرُّومَ وَسَعَّ عَلَيْهِمْ وَأَعْطَوْا الدُّنْيَا وَهُمْ لَا يَعْبُدُونَ اللَّهَ. وَكَانَ مُتَكِنًا فَقَالَ: «أَوْ فِي شِكِّ أَنْتِ يَا ابْنَ الْخَطَّابِ؟ أَوْلَيْكَ قَوْمٌ عَجَلْتَ لَهُمْ طَيِّبَاتِهِمْ فِي الْحَيَاةِ الدُّنْيَا». فَقُلْتُ: يَا رَسُولَ اللَّهِ، اسْتَغْفِرْ لِي، فَاعْتَزَلَ النَّبِيُّ ﷺ مِنْ أَجْلِ ذَلِكَ الْحَدِيثِ حِينَ أَفْشَتْهُ حَفْصَةُ إِلَى عَائِشَةَ وَكَانَ قَدْ قَالَ: «مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا» مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ حِينَ عَابَهُ اللَّهُ، فَلَمَّا مَضَتْ تِسْعَ وَعِشْرُونَ دَخَلَ عَلَى عَائِشَةَ فَبَدَأَ بِهَا فَقَالَتْ لَهُ عَائِشَةُ: إِنَّكَ أَقْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا وَإِنَّا أَضْحِكُنَا بِتِسْعَ وَعِشْرِينَ لَيْلَةً أَعْدَهَا عَدَاً. فَقَالَ النَّبِيُّ

(1) (H. 2468) The Prophet ﷺ was alone with Māria on the day that was devoted to 'Āishah. When Ḥafsa learned that, the Prophet ﷺ told her to keep that as a secret and promised that he would not come near Māria. But Ḥafsa disclosed the secret to 'Āishah who got angry and then provoked the Prophet ﷺ who took an oath that he would desert her for one month.

parents.' 'Āishah knew that her parents would not advise her to part with the Prophet ﷺ. The Prophet ﷺ said that Allāh had said: 'O Prophet (Muḥammad ﷺ)! Say to your wives.. (up to).. an enormous reward.' (V.33:28) 'Āishah said, 'Am I to consult my parents about this? I indeed prefer Allāh, His Messenger ﷺ, and the home of the Hereafter.' After that the Prophet ﷺ gave the choice to his other wives and they also gave the same reply as 'Āishah did."

ﷺ: «الشَّهْرُ تِسْعَ وَعِشْرُونَ»، وَكَانَ ذَلِكَ الشَّهْرُ تِسْعَ وَعِشْرُونَ. قَالَتْ عَائِشَةُ: فَأَنْزَلَتْ آيَةَ التَّخْيِيرِ فَبَدَأَ بِي أَوَّلَ امْرَأَةٍ فَقَالَ: «إِنِّي ذَاكِرٌ لَكَ امْرَأًا وَلَا عَلَيَّ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبِيكَ». قَالَتْ: قَدْ أَغْلَمَ أَنْ أَبِي لَمْ يَكُونَا يَا مُرَانِي بِفِرَاقِكَ. ثُمَّ قَالَ: «إِنَّ اللَّهَ قَالَ: ﴿يَأْتِيهَا النَّبِيُّ قُلًا لِأَزْوَاجِكَ﴾ إِلَى قَوْلِهِ: ﴿عَظِيمًا﴾ [الأحزاب: ٢٨-٢٩]. قُلْتُ: أَفَبِي هَذَا اسْتَأْمِرُ أَبِي؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ. ثُمَّ حَيَّرَ نِسَاءَهُ فَقُلْنَ مِثْلَ مَا قَالَتْ عَائِشَةُ. [راجع: ٨٩]

2469. Narrated Anas عنه رضي الله عنه: Allāh's Messenger ﷺ took an oath that he would not go to his wives for one month as his foot had been sprained. He stayed in an upper room when 'Umar went to him and said, "Have you divorced your wives?" He said, "No, but I have taken an oath that I would not go to them for one month." The Prophet ﷺ stayed there for twenty-nine days, and then came down and went to his wives.

٢٤٦٩ - حَدَّثَنِي ابْنُ سَلَامٍ: أَخْبَرَنَا الْفَرَارِيُّ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلَى رَسُولِ اللَّهِ ﷺ مِنْ نِسَائِهِ شَهْرًا وَكَانَتْ انْفَكَّتْ قَدَمُهُ، فَجَلَسَ فِي عُلْيَةِ لَهُ، فَجَاءَ عُمَرُ فَقَالَ: أَطَلَقْتَ نِسَاءَكَ؟ فَقَالَ: «لا»، وَلَكِنِّي الْكَيْتُ مِنْهُنَّ شَهْرًا». فَمَكَتْ تِسْعًا وَعِشْرِينَ ثُمَّ نَزَلَ فَدَخَلَ عَلَى نِسَائِهِ. [راجع: ٣٧٨]

(26) CHAPTER. Whoever tied his camel at the pavement (of the mosque) or at the gate of the mosque.

(٢٦) بَابُ مَنْ عَقَلَ بِعَيْرِهِ عَلَى الْبَلَاطِ أَوْ بَابِ الْمَسْجِدِ

2470. Narrated Jābir عنه رضي الله عنه: The Prophet ﷺ entered the mosque, and I, too, went there after tying the camel at the pavement of the mosque. I said (to the Prophet ﷺ), "This is your camel." He came out and started examining the camel and

٢٤٧٠ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِي قَالَ: أَتَيْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلَ النَّبِيُّ ﷺ

said, “Both the camel and its price are for you.”

(27) CHAPTER. Standing and urinating at the dumps of some people.

2471. Narrated Ḥudhaifa عنه رضي الله عنه: I saw Allāh’s Messenger ﷺ coming (or the Prophet ﷺ came) to the dumps of some people and urinated there while standing.

(28) CHAPTER. (The reward of him) who removes a branch of a tree or any other thing which harms the people from the way.

2472. Narrated Abū Hurairah عنه رضي الله عنه: Allāh’s Messenger ﷺ said, “While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allāh thanked him for that deed and forgave him.”

(29) CHAPTER. When there is a dispute about a public way and the owner of the land wishes to build (something), he should leave seven cubits for the people to pass through.

2473. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ judged that seven cubits should be left as a public way when there was

المَسْجِدَ فَدَخَلْتُ إِلَيْهِ وَعَقَلْتُ الْجَمَلَ فِي نَاحِيَةِ الْبَلَاطِ فَقُلْتُ: هَذَا جَمَلُكَ، فَخَرَجَ فَجَعَلَ يُطِيفُ بِالْجَمَلِ، قَالَ: «الْتَمَنُ وَالْجَمَلَ لَكَ». [راجع: ٤٤٣]

(٢٧) بَابُ الْوُقُوفِ وَالْبَوْلِ عِنْدَ سُبَاطَةِ قَوْمٍ.

٢٤٧١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وائِلٍ، عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوْ قَالَ: لَقَدْ أَتَى النَّبِيَّ ﷺ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا. [راجع: ٢٢٤]

(٢٨) بَابُ مَنْ أَخَذَ الْمُضْنَ وَمَا يُؤْذِي النَّاسَ فِي الطَّرِيقِ فَرَمَى بِهِ

٢٤٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْبَغُ رَجُلٌ يَمْشِي بِطَرِيقِي وَجَدَ عُصْنَ شَوْكٍ فَأَخَذَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ».

[راجع: ٦٥٢]

(٢٩) بَابُ إِذَا اخْتَلَفُوا فِي الطَّرِيقِ الْمِيثَاءِ - وَهِيَ الرَّحْبَةُ تَكُونُ بَيْنَ الطَّرِيقِ - ثُمَّ يُرِيدُ أَهْلُهَا الْبِنْيَانَ فَتَرَكْ مِنْهَا لِلطَّرِيقِ سَبْعَةَ أَذْرُعٍ

٢٤٧٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ بْنُ حَازِمٍ،

a dispute about the land.

(30) CHAPTER. Robbing (taking away somebody's property publicly by force without his permission).

'Ubada said, "We gave the *Bai'a* (pledge) to the Prophet ﷺ that we would not commit robbery."

2474. Narrated 'Abdullāh bin Yazīd Al-Anṣārī: The Prophet ﷺ forbade robbery (taking away what belongs to others by force without their permission), and also forbade mutilation (or maiming) of bodies.

2475. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is committing it, and when a drinker of an alcoholic liquor drinks it, then he is not a believer at the time of drinking it, and when a thief steals, then he is not a believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a believer at the time of committing robbery.

عَنِ الرَّبْرِ بْنِ خَرِيْتِ، عَنِ عِكْرِمَةَ، سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: فَضَى النَّبِيُّ ﷺ إِذَا تَشَاجَرُوا فِي الطَّرِيقِ الْمَيْتَاءِ بِسَبْعَةِ أَذْرُعٍ.
(٣٠) بَابُ النَّهْيِ بِغَيْرِ إِذْنِ صَاحِبِهِ

وَقَالَ عُبادَةُ: بَايَعْنَا النَّبِيَّ ﷺ أَنْ لَا نَنْتَهَبَ.

٢٤٧٤ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِبَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ وَهُوَ جَدُّهُ أَبُو أُمِّهِ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّهْبِ وَالْمُتْلَةِ.
[راجع: ٥٥١٦]

٢٤٧٥ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنَا عَقِيلٌ، عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزْنِي الرَّأْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهَبُ نَهْبَهُ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ».

وَعَنْ سَعِيدِ وَأَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إِلَّا النَّهْبَةَ. قَالَ الْفَرَبْرِيُّ: وَجَدْتُ بِحَظِّ أَبِي

جَعْفَرٍ: قَالَ أَبُو عَبْدِ اللَّهِ: تَفْسِيرُهُ أَنْ يُنَزَعَ مِنْهُ، يُرِيدُ الْإِيمَانَ. [انظر: ٥٥٧٨، ٦٧٧٢، ٦٨١٠]

(31) CHAPTER. The breaking of the cross and the killing of the pigs.

2476. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established until the son of Mary [i.e., 'Iesa (Jesus) عليه السلام] descends amongst you and will judge mankind justly by the Law of the Qur'ān (as a just ruler); he will break the cross, kill the pigs, and abolish the *Jizya* tax⁽¹⁾. Money will be in abundance so that nobody will accept it (as charitable gifts)." (See H. 2222)

[See *Fath Al-Bārī*]

(32) CHAPTER. (Is it permissible) to break the pots containing wine, or tear the leather containers holding wine? If one breaks an idol, a cross, or a drum (for amusement), or any other thing, the wood of which is useless (should one give a compensation)?

A case of a drum broken by somebody was presented to Shuraiḥ who did not impose a compensation on the person who had broken it.

2477. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: On the day (the battle) of Khaibar the Prophet ﷺ saw fires being lighted. He asked, "Why are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He ﷺ said, "Break the pots and throw away their contents." The people

(٣١) بَابُ كَسْرِ الصَّلِيبِ وَقَتْلِ الْخِنْزِيرِ

٢٤٧٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيْبِ سَمَعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخِنْزِيرَ وَيَضَعَ الْجِزْيَةَ وَيَبْيِضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ». [راجع: ٢٢٢٢]

(٣٢) بَابُ هَلْ تُكْسَرُ الدَّنَانُ الَّتِي فِيهَا الْخَمْرُ أَوْ تُخَرَّقُ الرَّقَاقُ؟ فَإِنْ كَسَرَ صَنْمًا أَوْ صَلِيبًا أَوْ طُنْبُورًا أَوْ مَا لَا يَنْتَفِعُ بِحَشَبِهِ وَأَتَى شَرِيحًا فِي طُنْبُورٍ كُسِرَ فَلَمْ يَقْبَضْ فِيهِ بِشَيْءٍ.

٢٤٧٧ - حَدَّثَنَا أَبُو عَاصِمٍ الصَّحَّاحُ ابْنُ مَحَلَدٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى نِيرَانًا تُوقَدُ يَوْمَ خَيْبَرَ. قَالَ: «عَلَامَ تُوقَدُ هَذِهِ

(1) (H. 2476) The *Jizya* is a tax imposed on non-Muslims who would keep their own religion rather than embrace Islām, this will not be accepted by 'Iesa (Jesus) عليه السلام, but all people will be required to embrace Islām and there will be no other alternative.

said, "Shall we throw away their contents and wash the pots (rather than break them)?" He said, "Wash them."

الرَّيْرَانُ؟» قَالُوا: عَلَى الْحُمْرِ الْإِنْسِيَّةِ،
قَالَ: «اَكْسِرُوهَا وَهَرِّقُوهَا»، قَالُوا:
أَلَا نُهْرِيقُهَا وَنَغْسِلُهَا؟ قَالَ:
«اغْسِلُوهَا». قَالَ أَبُو عَبْدِ اللَّهِ: كَانَ
ابْنُ أَبِي أُوَيْسٍ يَقُولُ: الْحُمْرُ
الْأَنْسِيَّةُ. [انظر: ٤١٩٦، ٥٤٩٧،
٦١٤٨، ٦٣٣١، ٦٨٩١]

2478. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه: The Prophet ﷺ entered Makkah and (at that time) there were three hundred and sixty idols around the Ka'bah. He started stabbing the idols with a stick he had in his hand and reciting:

“And say Truth (i.e., Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Bātil (falsehood, i.e., Satan or polytheism) has vanished.” (V.17:81)

٢٤٧٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ أَبِي
نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ،
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ وَحَوْلَ
الْبَيْتِ ثَلَاثُمِائَةٍ وَسِتُّونَ نُسْبًا، فَجَعَلَ
يَطْعَنُهَا بِعُودٍ فِي يَدِهِ، وَجَعَلَ يَقُولُ:
﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ﴾ الْآيَةَ
[الإسراء: ٨١]. [انظر: ٤٢٨٧، ٤٧٢٠]

2479. Narrated Al-Qāsim: 'Āishah رضي الله عنها said that she hung a curtain decorated with pictures on a cupboard. The Prophet ﷺ tore that curtain and she turned it into two cushions which remained in the house for the Prophet ﷺ to sit on.

٢٤٧٩ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ
عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ الْقَاسِمِ، عَنْ أَبِيهِ الْقَاسِمِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا كَانَتْ
اتَّخَذَتْ عَلَى سَهْوَةٍ لَهَا سِتْرًا فِيهِ
تَمَاثِيلُ فَهَتَكَهُ النَّبِيُّ ﷺ فَاتَّخَذَتْ مِنْهُ
نُمْرُقَتَيْنِ فَكَانَتَا فِي الْبَيْتِ يَجْلِسُ
عَلَيْهِمَا. [انظر: ٥٩٥٤، ٥٩٥٥، ٦١٠٩]

(33) CHAPTER. (What is said about) one who fights to protect his property?

2480. Narrated 'Abdullāh bin 'Amr رضي الله عنهما: I heard the Prophet ﷺ saying,

٢٤٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

“Whoever is killed while protecting his property, then he is a martyr.”

(34) CHAPTER. If a person breaks a wooden bowl or something else belonging to somebody, (should he give a compensation)?

2481. Narrated Anas رضي الله عنه: While the Prophet ﷺ was with one of his wives, one of the Mothers of the believers (i.e., one of his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet ﷺ collected the shattered pieces and put the food back in it and said, “(Help yourselves and) eat.” He kept the servant and the bowl till he had eaten the food. Then the Prophet ﷺ gave another unbroken bowl to the servant and kept the broken one.

(35) CHAPTER. If one pulls down a wall, one should build a similar one in its place.

2482. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “There was an Israeli man called Juraij, while he was offering prayer, his mother came and called him, but he did not respond to her call. He said (to himself) whether he should continue the prayer or reply to his mother. She came to him the second time and called him and

يَرِيدُ: حَدَّثَنَا سَعِيدٌ - هُوَ ابْنُ أَبِي
أَيُّوبَ - قَالَ: حَدَّثَنِي أَبُو الْأَسْوَدِ،
عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ
ﷺ يَقُولُ: «مَنْ قَتَلَ دُونَ مَالِهِ فَهُوَ
شَهِيدٌ».

**(٣٤) بَابُ إِذَا كَسَرَ قِصْعَةً أَوْ شَيْئًا
لِغَيْرِهِ**

٢٤٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى ابْنُ سَعِيدٍ، عَنْ حُمَيْدٍ، عَنْ
أَنْسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ
كَانَ عِنْدَ بَعْضِ نِسَائِهِ، فَأَرْسَلَتْ
إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ مَعَ خَادِمٍ
بِقِصْعَةٍ فِيهَا طَعَامٌ فَصَرَبَتْ بِبَيْدِهَا
فَكَسَرَتِ الْقِصْعَةَ فَصَمَّمَهَا وَجَعَلَ فِيهَا
الطَّعَامَ. وَقَالَ: «كُلُوا»، وَحَبَسَ
الرَّسُولَ وَالْقِصْعَةَ حَتَّى فَرَعُوا فَدَفَعَ
الْقِصْعَةَ الصَّحِيحَةَ وَحَبَسَ الْمَكْسُورَةَ.
وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ
أَيُّوبَ: حَدَّثَنَا حُمَيْدٌ: حَدَّثَنَا أَنْسٌ عَنْ
النَّبِيِّ ﷺ. [انظر: ٥٢٢٥]

(٣٥) بَابُ إِذَا هَدَمَ حَائِطًا فَلْيَبْنِ مِثْلَهُ

٢٤٨٢ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ هُوَ ابْنُ حَارِثٍ،
عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «كَانَ رَجُلٌ فِي بَنِي إِسْرَائِيلَ

said, 'O Allāh! Do not let him die until he sees the faces of prostitutes.' Juraij used to live in a hermitage. A woman said that she would entice Juraij, so she went to him and presented herself (for an evil act) but he refused. She then went to a shepherd and allowed him to commit an illegal sexual intercourse with her and later she gave birth to a boy. She alleged that the baby was from Juraij. The people went to Juraij and broke down his hermitage, pulled him out of it and abused him. He performed ablution and offered the prayer, then he went to the male (baby) and asked him: 'O boy! Who is your father?' The baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold but Juraij asked them to make it of mud only." (See H. 3436)

يُقَالُ لَهُ: جُرَيْجٌ، يُصَلِّي فَجَاءَتْهُ أُمُّهُ
فَدَعَتْهُ فَأَبَى أَنْ يُجِيبَهَا فَقَالَ: أُجِيبُهَا
أَوْ أُصَلِّي؟ ثُمَّ أَتَتْهُ فَقَالَتْ: اللَّهُمَّ لَا
تُؤْتِهِ حَتَّى تُرِيَهُ وَجُوهَ الْمُؤْمِسَاتِ.
وَكَانَ جُرَيْجٌ فِي صَوْمَعَتِهِ فَقَالَتْ
امْرَأَةٌ: لِأَقْتِنَنَّ جُرَيْجًا، فَتَعَرَّضْتُ لَهُ
فَكَلَّمْتُهُ، فَأَبَى. فَأَتَتْ رَاعِيًا فَأَمَكَّتُهُ
مِنْ نَفْسِهَا فَوَلَدَتْ غُلَامًا فَقَالَتْ: هُوَ
مِنْ جُرَيْجٍ. فَأَتَوْهُ وَكَسَرُوا صَوْمَعَتَهُ
فَأَنْزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى
الْغُلَامَ فَقَالَ: مَنْ أَبُوكَ يَا غُلَامُ؟
قَالَ: الرَّاعِي، قَالُوا: نَبِيِّ صَوْمَعَتِكَ
مِنْ ذَهَبٍ. قَالَ: لَا، إِلَّا مِنْ طِينٍ.

[راجع: ١٢٠٦]

47 - THE BOOK OF PARTNERSHIP

٤٧ - كتاب الشركة

(1) CHAPTER. About (sharing) meals and the *Nahd* (i.e., sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares) and *Urūd* (i.e., sharing other goods).

And how to divide what can be measured or weighed i.e., without measuring or weighing it; or by measuring or weighing it.

Muslims see no harm in practising *Nahd* by which some (the partners) may eat so much, and some may eat so much of the food (without measuring or weighing it). And what about distributing gold and silver without weighing them, and about eating two dates at a time (when sharing a meal).

2483. Narrated Jābir bin ‘Abdullāh رضي الله عنه: “Allāh’s Messenger ﷺ sent an army towards the sea coast and appointed Abū ‘Ubaida bin Al-Jarrāh as their chief, and the army consisted of three hundred men including myself. We marched on till we reached a place where our food was about to finish. Abū ‘Ubaida ordered us to collect all the journey food and it was collected. My (our) journey food was dates. Abū ‘Ubaida kept on giving us our daily ration in small amounts from it, till it was exhausted. The share of everyone of us used to be one date only.” I said, “How could one date benefit you?” Jābir replied, “We came to know its value when even that too finished.” Jābir added, “When we reached the sea-shore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abū ‘Ubaida ordered that two of its ribs be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the

(١) بَابِ الشَّرِكَةِ فِي الطَّعَامِ وَالتَّهْدِي وَالْمَرْوِضِ، وَكَيْفَ قِسْمَةُ مَا يُكَالُ وَيوزَنُ مُجَازَفَةً، أَوْ قَبْضَةً قَبْضَةً لِمَا لَمْ يَرَ الْمُسْلِمُونَ فِي التَّهْدِي بِأَسَا أَنْ يَأْكُلَ هَذَا بَعْضًا وَهَذَا بَعْضًا، وَكَذَلِكَ مُجَازَفَةَ الذَّهَبِ وَالْفِضَّةِ، وَالْقِرَانُ فِي التَّمْرِ

٢٤٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْنَا قَبْلَ السَّاحِلِ، فَأَمَرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَهُمْ ثَلَاثُمِائَةٍ وَأَنَا فِيهِمْ، فَخَرَجْنَا حَتَّى إِذَا كُنَّا بِبَعْضِ الطَّرِيقِ فَفِي الرَّأْدِ. فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَاجِ ذَلِكَ الْجَيْشِ فَجَمَعَ ذَلِكَ كُلَّهُ، فَكَانَ مِزْوَدِي تَمْرًا. فَكَانَ يَقُولُنَا كُلَّ يَوْمٍ قَلِيلًا قَلِيلًا حَتَّى فِيَّ، فَلَمْ يَكُنْ يُصَيِّنَا إِلَّا تَمْرَةً تَمْرَةً، فَقُلْتُ: وَمَا تُعْنِي تَمْرَةٌ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا جِئَ فَيِّتٌ. قَالَ: ثُمَّ أَتَيْنَا إِلَى الْبَحْرِ فَإِذَا حُوتٌ مِثْلُ الطَّرْبِ

two ribs (forming an arch) without touching them.”

2484. Narrated Salama رضي الله عنه: Once the journey-food diminished and the people were reduced to poverty. They went to the Prophet ﷺ and asked his permission to slaughter their camels, and he permitted them. Umar رضي الله عنه met them and they told him about it, and he said, “How would you survive after slaughtering your camels?” Then he went to the Prophet ﷺ and said, “O Allāh’s Messenger! How would they survive after slaughtering their camels?” Allāh’s Messenger ﷺ ordered ‘Umar, “Call upon the people to bring what has remained of their food.” A leather sheet was spread and all the journey food was collected and heaped over it. Allāh’s Messenger ﷺ stood up and invoked Allāh to bless it, and then directed all the people to come with their utensils, and they started taking from it till all of them got what was sufficient for them. Allāh’s Messenger ﷺ then said: I testify that “*Lā ilaha illallah* (none has the right to be worshipped but Allāh), and I am the Messenger of Allāh.”

2485. Narrated Rāfi’ bin Khadij رضي الله عنه: We used to offer the *Aṣr* prayer with the Prophet ﷺ and slaughter a camel, the meat of which would be divided in ten parts and we would eat the cooked meat before sunset.

فَأَكَلَ مِنْهُ ذَلِكَ الْجَيْشُ ثَمَانِي عَشْرَةَ لَيْلَةً ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضَلْعَيْنِ مِنْ أَضْلَاعِهِ فَنَصَبَا ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرُحِلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُمَا .

[٢٩٨٣ ، ٤٣٦٠ - ٤٣٦٢ ، ٥٤٩٣ ، ٥٤٩٤]

٢٤٨٤ - حَدَّثَنَا بِشْرُ بْنُ مَرْحُومٍ : حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ ، عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : خَفَّتْ أَزْوَادُ الْقَوْمِ وَأَمْلَقُوا فَأَتُوا النَّبِيَّ ﷺ فِي نَحْرِ إِبِلِهِمْ فَأِذَنْ لَهُمْ ، فَلَقِيَهُمْ عُمَرُ فَأَخْبَرُوهُ فَقَالَ : مَا بَقَاؤُكُمْ بَعْدَ إِبِلِهِمْ؟ فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَقَالَ : يَا رَسُولَ اللَّهِ ، مَا بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : « نَادِ فِي النَّاسِ يَأْتُونَ بِفَضْلِ أَزْوَادِهِمْ . فَبَسِطْ لِذَلِكَ نَطْعَ وَجَعَلُوهُ عَلَى النَّطْعِ فَقَامَ رَسُولُ اللَّهِ ﷺ فَدَعَا وَبَرَكَ عَلَيْهِ ، ثُمَّ دَعَاهُمْ بِأَوْعِيَتِهِمْ فَاحْتَى النَّاسُ حَتَّى فَرَعُوا ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ : « أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ » . [انظر : ٢٩٨٢]

٢٤٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا الْأَوْزَاعِيُّ : حَدَّثَنَا أَبُو النَّجَاشِيِّ قَالَ : سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : « كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْعَصْرَ فَتَنَحَّرَ جَزُورًا . فَتُقَسَّمُ عَشْرَ قِسْمٍ ، فَنَأْكُلُ لَحْمًا نَضِيجًا قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ » .

2486. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When the people of Ash'arī tribe ran short of food during the holy battles, or the food of their families in Al-Madīna ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them."

(2) CHAPTER. Partners possessing joint property (sheep) have to pay its *Zakāt* equally.⁽¹⁾

2487. Narrated Anas that Abū Bakr Aṣ-Ṣiddīq wrote to him the law of *Zakāt* which was made obligatory by Allāh's Messenger ﷺ. He wrote: Partners possessing joint property (sheep) have to pay its *Zakāt* equally.

(3) CHAPTER. Division of sheep.

2488. Narrated 'Abāya bin Rifā'a bin Rāfi' bin Khadīj: My grandfather said, "We were in the company of the Prophet ﷺ at Dhul-Hulaifa. The people were struck with hunger and captured some camels and sheep (as booty). The Prophet ﷺ was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet ﷺ

٢٤٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَمَادُ بْنُ أَسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ الْأَشْعَرِيِّينَ إِذَا أُرْمِلُوا فِي الْعَزْوِ أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي نَوْبٍ وَاحِدٍ ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ».

(٢) بَابٌ مَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ فِي الصَّدَقَةِ

٢٤٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ الْمُثَنَّى قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ ابْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ: أَنَّ أَنَسًا حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ قَالَ: «وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ».

[راجع: ١٤٤٨]

(٣) بَابٌ قِسْمَةِ الْغَنَمِ

٢٤٨٨ - حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ الْأَنْصَارِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ جَدِّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الْحُلَيْفَةِ. فَأَصَابَ النَّاسَ جُوعٌ فَأَصَابُوا إِبِلًا

(1) (Ch. 2) Equally means: As one owner (of sheep) as regards the *Zakāt* .

came) he ordered the pots to be upset⁽¹⁾ and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, and Allāh stopped the camel with it. The Prophet ﷺ said, 'Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e., shoot it with an arrow)'.

My grandfather added, "We were afraid that we may meet the enemies in the future and have no knives; [we asked the Prophet ﷺ], 'can we slaughter the animals with reeds?'" The Prophet ﷺ said, "Use whatever causes blood to flow, and eat the animals if the Name of Allāh has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (i.e., cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)."

وَعَنَّمَا. قَالَ: وَكَانَ النَّبِيُّ ﷺ فِي أُخْرِيَاتِ الْقَوْمِ فَعَجَلُوا وَدَبَّحُوا وَنَصَبُوا الْقُدُورَ، فَأَمَرَ النَّبِيُّ ﷺ بِالْقُدُورِ فَأُكْفِثَتْ. ثُمَّ قَسَمَ فَعَدَلَ عَشْرَةَ مِنَ الْعَنَمِ بِبَعِيرٍ فَتَدَّ مِنْهَا بِعَيْرٍ فَطَلَبُوهُ فَأَغْيَاهُمْ. وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ فَحَبَسَهُ اللَّهُ.

ثُمَّ قَالَ: «إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَايِدَ كَأَوَايِدِ الْوَحْشِ فَمَا غَلَبَكُمُ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا»، فَقَالَ جَدِّي: إِنَّا نَرُجُو - أَوْ نَخَافُ - الْعَدُوَّ عَدَاً وَلَيْسَتْ مَعَنَا مُدَى، أَفَنَذِيحُ بِالْقَصَبِ؟ قَالَ: «مَا أَنْتَهَرَ الدَّمَ، وَذَكَرَ اسْمَ اللَّهِ عَلَيْهِ فَكُلُوهُ، لَيْسَ السِّنُّ وَالظَّفْرُ، وَسَأَحَدْتُكُمْ عَنْ ذَلِكَ: أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظَّفْرُ فَمُدَى الْحَبَشَةِ».

[انظر: ٢٥٠٧، ٣٠٧٥، ٥٤٩٨، ٥٥٠٣،

٥٥٠٦، ٥٥٤٣، ٥٥٤٤]

(4) CHAPTER. A partner sharing a meal should not eat two dates at a time unless he gets the permission of his partner.

2489. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ decreed that one should not eat two dates together at a time unless he gets the permission from his companions (sharing the meal with him).

(٤) بَابُ الْقِرَانِ فِي التَّمْرِ بَيْنَ الشَّرَكَاءِ حَتَّى يَسْتَأْذِنَ أَصْحَابُهُ

٢٤٨٩ - حَدَّثَنَا حَلَّادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَبَلَةُ بْنُ سُهَيْمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: نَهَى النَّبِيُّ ﷺ أَنْ يَقْرُنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ جَمِيعاً حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ. [راجع: ٢٤٥٥]

2490. Narrated Jabala: While at Al-

٢٤٩٠ - حَدَّثَنَا أَبُو الْوَلِيدِ:

(1) (H. 2488) The Prophet ﷺ did not agree to their slaughtering the animals of the booty before distributing them among the soldiers.

Madina we were struck with famine. Ibn Az-Zubair used to provide us with dates as our food. Ibn 'Umar used to pass by us and say, "Don't eat two dates together at a time as the Prophet ﷺ has forbidden eating two dates together at a time (in a gathering) unless one takes the permission of one's companion brother."

(5) CHAPTER. To get a joint property evaluated with an adequate price.

2491. Narrated Nāfi': Ibn 'Umar رضي الله عنه said, "Allāh's Messenger ﷺ said, "If one manumits his share of a jointly possessed slave, and can afford the price of the other share according to the adequate price of the slave, the slave will be completely manumitted; otherwise he will be partially manumitted."

(Ayyūb, a subnarrator is not sure whether the saying "... otherwise he will be partially manumitted" was said by Nāfi' or the Prophet ﷺ).

2492. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he (the slave) is to be allowed to work and earn the amount that will manumit him (without overburdening him)".

حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ قَالَ: كُنَّا بِالْمَدِينَةِ فَأَصَابَتْنا سَنَةٌ فَكَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ. وَكَانَ ابْنُ عُمَرَ يَمُرُّ بِنَا فَيَقُولُ: لَا تَقْرَنُوا فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْأَقْرَانِ إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَحَاهُ. [راجع: ٢٤٥٥]

(٥) بَابُ تَقْوِيمِ الْأَشْيَاءِ بَيْنَ الشَّرَكَاءِ بِقِيَمَةٍ عَدْلٍ

٢٤٩١ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شَقِصًا لَهُ مِنْ عَبْدٍ - أَوْ شِرْكَ أَوْ قَالَ: نَصِيبًا - وَكَانَ لَهُ مَا يَبْلُغُ ثَمَنَهُ بِقِيَمَةِ الْعَدْلِ فَهُوَ عَتِيقٌ وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ». قَالَ: لَا أَدْرِي قَوْلُهُ: «عَتَقَ مِنْهُ مَا عَتَقَ» قَوْلٌ مِنْ نَافِعٍ أَوْ فِي الْحَدِيثِ عَنِ النَّبِيِّ ﷺ؟. [انظر: ٢٥٠٣، ٢٥٢١ - ٢٥٢٥]

٢٤٩٢ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ التَّضَرِّ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْلِكَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شَقِصًا مِنْ مَمْلُوكِهِ فَعَلَيْهِ خَلَاصُهُ فِي مَالِهِ. فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ فَوْمَ الْمَمْلُوكِ قِيَمَةَ عَدْلٍ، ثُمَّ

اسْتُسْعِيَ غَيْرَ مَشْفُوقٍ عَلَيْهِ. [انظر:

[٢٥٢٧، ٢٥٢٦، ٢٥٠٤

(6) CHAPTER. Can one draw lots for divisions and shares?

2493. Narrated An-Nu'mān bin Bashīr رضي الله عنهما: The Prophet ﷺ said, "The example of the person abiding by Allāh's Orders and Restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a ship. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from trouble. So, if the people in the upper part left the others do what they had intended, all of them would be perished, but if they prevented them (from doing so), both parties would be saved."

(٦) بَابُ: هَلْ يُقْرَعُ فِي الْقِسْمَةِ وَالِاسْتِهَامِ فِيهِ؟

٢٤٩٣ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَكَرِيَّا قَالَ: سَمِعْتُ عَامراً يَقُولُ: سَمِعْتُ التَّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا: لَوْ أَنَا خَرَقْنَا فِي نَصِيبِنَا خَرْقاً وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعاً، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَّوْا جَمِيعاً».

[انظر: ٢٦٨٦]

(7) CHAPTER. The partnership of orphans and other inheritors.

2494. Narrated 'Urwa bin Az-Zubair that he had asked رضي الله عنها 'Āishah about the meaning of the Statement of Allāh تعالى:

"And if you fear that you shall not be able to deal justly... (up to)... or four..." (V.4:3)

She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate *Mahr* (bridal-money) which might have been given by another suitor. So, such guardians were forbidden to marry such

(٧) بَابُ شَرِكَةِ الْيَتِيمِ وَأَهْلِ الْمِيرَاثِ

٢٤٩٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْعَامِرِيُّ الْأَوْسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ قَوْلِ اللَّهِ

orphan girls unless they treated them justly and gave them the most suitable *Mahr* ; otherwise they were ordered to marry any other woman.” ‘*Āishah* further said, “After that Verse the people again asked the Prophet ﷺ (about the marriage with orphan girls), so Allāh تعالى revealed the following Verses :

‘They ask you legal instruction concerning women... (up to)... and yet whom you desire to marry...’ (V.4:127)

What is meant by Allāh’s Saying :

‘And about what is recited unto you’ is the former Verse which goes :

‘And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice...’

‘*Āishah* رضي الله عنها said, “Allāh’s Saying in the other Verse :

‘...Yet whom you desire to marry...’ means the desire of the guardian to marry an orphan girl under his supervision when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry the orphan girls under their care possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy).”

تعالى : ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا﴾ إلى قوله : ﴿وَرَبِّعْ﴾ [النساء : ٣] فَقَالَتْ : يَا ابْنَ أُخْتِي، هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرٍ وَلَيْهَا تُشَارِكُهُ فِي مَالِهِ فَيُعْجِبُهُ مَالُهَا وَجَمَالَهَا فَيُرِيدُ وَلِيَّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَتُهَوِّا أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَنِهِنَّ مِنَ الصَّدَاقِ، وَأَمْرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ. قَالَ عُرْوَةُ : قَالَتْ عَائِشَةُ : ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ بَعْدَ هَذِهِ الْآيَةِ فَأَنْزَلَ اللَّهُ : ﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ إِلَى قَوْلِهِ : ﴿وَرَبِّعُونَ أَنْ تَنْكِحُوهُنَّ﴾ [النساء : ١٢٧] وَالَّذِي ذَكَرَ اللَّهُ أَنَّهُ يُثَلَى عَلَيْكُمْ فِي الْكِتَابِ الْآيَةُ الْأُولَى الَّتِي قَالَ فِيهَا : ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ قَالَتْ عَائِشَةُ : وَقَوْلُ اللَّهِ فِي الْآيَةِ الْأُخْرَى : ﴿وَرَبِّعُونَ أَنْ تَنْكِحُوهُنَّ﴾ هِيَ رَغْبَةُ أَحَدِكُمْ يَتِيمَتَهُ الَّتِي تَكُونُ فِي حَجْرِهِ حِينَ تَكُونُ قَلِيلَةً الْمَالِ وَالْجَمَالِ، فَتُهَوِّا أَنْ يَنْكِحُوا مَا رَغَبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ. [انظر : ٢٧٦٣، ٤٥٧٣، ٤٥٧٤، ٤٦٠٠، ٥٠٦٤، ٥٠٩٢، ٥٠٩٨، ٥١٢٨،

(8) CHAPTER. Sharing land, etc.

2495. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ established the right of *Shuf'a* (i.e., pre-emption) in joint properties; but when the land is divided and the ways are demarcated, then there is no pre-emption.

(9) CHAPTER. If partners divide the houses, etc., none of them has the right of backing out or the right of pre-emption.

2496. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ said, "The right of pre-emption is valid in every joint property, but when the land is divided and the way is demarcated, then there is no right of pre-emption."

(10) CHAPTER. Sharing gold, silver and other articles used in money exchange.

2497, 2498. Narrated Sulaimān bin Abū Muslim: I asked Abū Minhāl about money exchange from hand to hand. He said, "I and a partner of mine bought something partly in cash and partly on credit." Al-Barā' bin 'Azib passed by us and we asked about it. He replied, "I and my partner Zaid bin Al-Arqam did the same and then went to the Prophet ﷺ and asked him about it. He ﷺ said, 'Take what was from hand to hand and leave what was on credit.'"

(٨) بَابُ الشَّرِكَةِ فِي الْأَرْضَيْنِ وَغَيْرِهَا

٢٤٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: إِنَّمَا جَعَلَ النَّبِيُّ ﷺ الشُّفْعَةَ فِي كُلِّ مَا لَمْ يُقَسَم. فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطَّرِيقُ فَلَا شُفْعَةَ.

[راجع: ٢٢١٣]

(٩) بَابُ إِذَا قَسَمَ الشَّرِكَاءُ الدَّوْرَ وَغَيْرَهَا فَلَيْسَ لَهُمْ رُجُوعٌ وَلَا شُفْعَةٌ

٢٤٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَضَى النَّبِيُّ ﷺ بِالشُّفْعَةِ فِي كُلِّ مَا لَمْ يُقَسَم، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطَّرِيقُ فَلَا شُفْعَةَ. [راجع: ٢٢١٣]

(١٠) بَابُ الْأَشْرَاكِ فِي الذَّهَبِ وَالْفِضَّةِ وَمَا يَكُونُ فِيهِ الصَّرْفُ

٢٤٩٧، ٢٤٩٨ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُثْمَانَ يَعْنِي ابْنَ الْأَسْوَدِ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا الْمِنْهَالِ عَنِ الصَّرْفِ يَدًا بِيَدٍ فَقَالَ: اشْتَرَيْتُ أَنَا وَشَرِيكَ لِي شَيْئًا يَدًا بِيَدٍ وَنَسِيئَةً، فَجَاءَنَا الْبَرَاءُ بْنُ

عازِبٍ فَسَأَلْنَاهُ فَقَالَ: فَعَلْتُ أَنَا
وَشَرِيكِي زَيْدُ بْنُ أَرْقَمَ وَسَأَلْنَا النَّبِيَّ
ﷺ عَنِ ذَلِكَ، فَقَالَ: «مَا كَانَ يَدًا
يَبِيدُ فُحْدُوهُ، وَمَا كَانَ نَسِيئَةً فَرُدُّوهُ».

[راجع: ٢٠٦٠، ٢٠٦١]

(11) CHAPTER. Partnership with a *Dhimmī*
(A Jew or a Christian under the protection of
a Muslim Government and *Al-Mushīrkūn*
(polytheists, idolaters, pagans) in share-
cropping.

(١١) بَابُ مُشَارَكَةِ الذَّمِيِّ
وَالْمُشْرِكِينَ فِي الْمَرْاعَةِ

2499. Narrated 'Abdullāh عنه الله رضي الله عنه: Allāh's Messenger ﷺ rented the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and take half of its yield.

٢٤٩٩ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ،
عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ خَيْبَرَ
الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ
شَطْرُ مَا يَخْرُجُ مِنْهَا. [راجع: ٢٢٨٥]

(12) CHAPTER. Distribution of sheep and
dividing them justly.

(١٢) بَابُ قِسْمَةِ الْغَنَمِ وَالْعَدْلِ فِيهَا

2500. Narrated 'Uqba bin 'Āmir عنه الله رضي الله عنه that Allāh's Messenger ﷺ gave him some sheep to distribute among his companions in order to sacrifice them and a kid was left. He told the Prophet ﷺ about it and the Prophet ﷺ said to him, "Sacrifice it on your behalf."

٢٥٠٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ زَيْدِ بْنِ أَبِي
حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ
عَامِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ
ﷺ أَعْطَاهُ غَنَمًا يَتَّقِسُهَا عَلَى صَحَابَتِهِ
صَحَابَا فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِرَسُولِ اللَّهِ
ﷺ فَقَالَ: «صَحِّحْ بِهِ أَنْتَ».

[راجع: ٢٣٠٠]

(13) CHAPTER. The sharing of food, etc.

It is said that a man offered some price for something and another man signalled him to buy it. When 'Umar noticed that, he

(١٣) بَابُ الشَّرِكَةِ فِي الطَّعَامِ وَغَيْرِهِ
وَيَذَكَّرُ أَنَّ رَجُلًا سَاوَمَ شَيْئًا فَعَمَّرَهُ
آخَرُ فَرَأَى عُمَرُ أَنَّ لَهُ شَرِكَةً.

considered the second man as a partner of the first.

2501, 2502. Narrated 'Abdullāh bin Hishām, that his mother Zainab bint Ḥumaid took him to the Prophet ﷺ and said, "O Allāh's Messenger! Take the *Bai'a* (pledge) from him." But he said, "He is still too young for the pledge," and passed his hand on his (i.e., 'Abdullāh's) head and invoked for Allāh's Blessing for him. Zuhra bin Ma'bad stated that he used to go with his grandfather, 'Abdullāh bin Hishām, to the market to buy foodstuff. Ibn 'Umar and Ibn Az-Zubair would meet him and say to him, "Be our partner, as the Prophet ﷺ invoked Allāh to bless you." So, he would be their partner, and very often he would win a camel's load and send it home.

٢٥٠١، ٢٥٠٢ - حَدَّثَنَا أَصْبَغُ
بْنُ الْفَرَجِ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ
وَهْبٍ قَالَ: أَخْبَرَنِي سَعِيدٌ، عَنْ زُهْرَةَ
بِنِ مَعْبِدٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ هِشَامٍ
وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ وَدَهَبَتْ بِهِ
أُمُّهُ زَيْنَبُ بِنْتُ حُمَيْدٍ إِلَى رَسُولِ اللَّهِ
ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، بَايِعْهُ،
فَقَالَ: «هُوَ صَغِيرٌ»، فَمَسَحَ رَأْسَهُ
وَدَعَا لَهُ. وَعَنْ زُهْرَةَ بِنِ مَعْبِدٍ أَنَّهُ كَانَ
يَخْرُجُ بِهِ جَدُّهُ عَبْدُ اللَّهِ بْنُ هِشَامٍ إِلَى
السُّوقِ فَيَسْتَرِي الطَّعَامَ فَيَلْقَاهُ ابْنُ عُمَرَ
وَإِبْنُ الزُّبَيْرِ فَيَقُولَانِ لَهُ: أَشْرِكْنَا، فَإِنَّ
النَّبِيَّ ﷺ قَدْ دَعَا لَكَ بِالْبُرْكَاتِ
فَيَسْرُكُهُمْ، فَرُبَّمَا أَصَابَ الرَّاحِلَةَ كَمَا
هِيَ فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ. [الحدِيث:
٢٥٠١، انظر: ٧٢١٠]؛ [الحدِيث:

٢٥٠٢، انظر: ٦٣٥٣]

(14) CHAPTER. Sharing the slaves.

(١٤) بَابُ الشَّرِكَةِ فِي الرَّقِيصِ

2503. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "Whoever manumits his share of a jointly possessed slave, it is imperative on him to manumit the slave completely if he has sufficient money to pay the rest of its price which is to be estimated justly. He should pay his partners their shares and release him."

٢٥٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
جُوَيْرِيَةُ بِنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ
ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي
مَمْلُوكٍ وَجَبَ عَلَيْهِ أَنْ يُعْتِقَ كُلَّهُ إِنْ
كَانَ لَهُ مَالٌ قَدَرَ ثَمَنَهُ يُقَامُ قِيمَةً عَدْلٍ،
وَيُعْطَى شِرْكَاءُؤُهُ حَصَّتَهُمْ وَيُخْلَى سَبِيلُ
الْمُعْتَقِ». [راجع: ٢٤٩١]

2504. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever manumits his share of a jointly possessed slave, it is essential for him to manumit the slave completely if he has sufficient money. Otherwise he should look for some work for the slave (to earn what would enable him to emancipate himself), without overburdening him with work."

٢٥٠٤ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهَيْلٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِقْصًا فِي عَبْدٍ أَعْتَقَ كُلَّهُ إِنْ كَانَ لَهُ مَالٌ وَإِلَّا يُسْتَسْعَ عَيْرٌ مَشْفُوقٍ عَلَيْهِ».

[راجع: ٢٤٩٢]

(15) CHAPTER. Sharing the *Hady* and *Budn*. (Is it permissible for one) to share the *Hady* with somebody else after it has been slaughtered?

(١٥) بَابُ الْأَشْتِرَاكِ فِي الْهَدْيِ وَالْبُدْنِ، وَإِذَا أَشْرَكَ الرَّجُلُ رَجُلًا فِي هَدْيِهِ بَعْدَ مَا أَهْدَى

2505, 2506. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ (along with his companions) reached Makkah in the morning of the fourth of Dhul-Hijjah assuming *Ihrām* for *Hajj* only. So when we arrived at Makkah, the Prophet ﷺ ordered us to change our intentions of the *Ihrām* for 'Umra and that we could finish our *Ihrām* after performing the 'Umra and could go to our wives (for sexual intercourse). The people began talking about that⁽¹⁾. Jābir said surprisingly, "Shall we go to Mina while semen is dribbling from our male organs?"⁽²⁾ Jābir moved his hand while saying so. When this news reached the Prophet ﷺ he delivered a *Khutba* (religious talk) and said, "I have been informed that some people were saying so-and-so. By Allāh I fear Allāh more than you do, and am more obedient to Him than you. If I had known what I know now, I would not have brought

٢٥٠٥، ٢٥٠٦ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ وَعَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَا: قَدِمَ النَّبِيُّ ﷺ صُبْحَ رَابِعَةٍ مِنْ ذِي الْحِجَّةِ مُهْلِينَ بِالْحَجِّ لَا يَخْلُطُهُمْ شَيْءٌ، فَلَمَّا قَدِمْنَا أَمَرْنَا فَجَعَلْنَا عُمْرَةً وَأَنْ نَحِلَّ إِلَى نِسَائِنَا، فَفَشَسْتُ فِي ذَلِكَ الْقَائِلَةَ. - قَالَ عَطَاءٌ فَقَالَ جَابِرٌ: - قَيْرُوحٌ أَحَدُنَا إِلَى مَنِيٍّ وَذَكَرَهُ يَقْطُرُ مَنِيًّا، - فَقَالَ جَابِرٌ بِكَفِّهِ - بَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَامَ حَظِيْبًا فَقَالَ: «بَلَغَنِي أَنْ أَقْوَامًا يَقُولُونَ كَذَا وَكَذَا،

(1) (H. 2505) People thought that it was sinful to perform 'Umra during the months of Hajj, so when the Prophet ﷺ ordered them to perform 'Umra with Hajj (i.e., Hajj-at-Tamattu'), they were astonished.

(2) (H. 2505) Jābir thought that it would be inconvenient to assume *Ihrām* for Hajj and go to Mina shortly after having had sexual relation with one's wife.

the *Hady* (sacrifice) with me and had the *Hady* not been with me, I would have finished the *Ihrām*." At that, Surāqa bin Mālik stood up and asked, "O Allāh's Messenger! Is this permission for us only or is it forever?" The Prophet ﷺ replied, "It is forever." In the meantime 'Alī bin Abī Ṭālib came from Yemen and was saying *Labbaik* for what the Prophet ﷺ has intended. (According to another man, 'Alī was saying *Labbaik* for *Hajj* similar to Allāh's Messenger ﷺ). The Prophet ﷺ told him to keep on the *Ihrām* and let him share the *Hady* with him.

والله لأننا أبرُّ وأتقى لله منهم، ولو أني استقبلت من أمري ما استدبرت، ما أهديت ولو لا أن معي الهدى لأخلفت. فقام سراقه بن مالك بن جعشم فقال: يا رسول الله، هي لنا أو للأبد؟ فقال: «لا، بل للأبد». قال: وجاء علي بن أبي طالب فقال: أحدهما يقول: لبيك بما أهل به رسول الله ﷺ، وقال الآخر: لبيك بحجة رسول الله ﷺ، فأمر النبي ﷺ أن يُقيم على إحرامه وأشركه في الهدى. [راجع: ١٠٨٥،

[١٥٥٧

(16) CHAPTER. Whoever regarded ten sheep as equal to one camel in distribution.

(١٦) بَابُ مَنْ عَدَلَ عَشْرَةَ مِنَ الْغَنَمِ بِجَزْوَءٍ فِي الْقَسْمِ

2507. Narrated 'Abāya bin Rifā'a: My grandfather, Rāfi' bin Khadīj رَضِيَ اللهُ عَنْهُ said, "We were in the valley of Dhul-Hulaifa of Tihāma in the company of the Prophet ﷺ and had some camels and sheep (of the booty). The people hurried (in slaughtering the animals) and put their meat in the pots and started cooking. Allāh's Messenger ﷺ came and ordered them to upset the pots, and distributed the booty considering one camel as equal to ten sheep. One of the camels fled and the people had only a few horses, so they got worried. (The camel was chased and) a man stopped the camel by throwing an arrow at it. Allāh's Messenger ﷺ said, 'Some of these animals are untamed like wild animals, so if anyone of them went out of your control, then you should treat it as you have done now.'" My grandfather said, "O Allāh's Messenger! We fear that we

٢٥٠٧ - حَدَّثَنِي مُحَمَّدٌ: أُخْبِرَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عُبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ فَأَصْبْنَا عَنَمًا وَإِبِلًا فَعَجَلِ الْقَوْمُ فَأَغْلَوْا بِهَا الْقُدُورَ، فَجَاءَ رَسُولُ اللهِ ﷺ فَأَمَرَ بِهَا فَأُخْفِئَتْ ثُمَّ عَدَلَ عَشْرَةَ مِنَ الْغَنَمِ بِجَزْوَءٍ. ثُمَّ إِنَّ بَعِيرًا مِنْهَا نَدَّ وَلَيْسَ فِي الْقَوْمِ إِلَّا خَيْلٌ يَسِيرَةٌ، فَرَمَاهُ رَجُلٌ فَحَبَسَهُ بِسَهْمٍ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لَهُذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِيِّ. فَمَا عَلَبَكُمُ مِنْهَا

may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?" The Prophet ﷺ said, "Yes, or you can use what would make blood flow (slaughter) and you can eat what is slaughtered and the Name of Allāh is mentioned at the time of slaughtering. But don't use teeth or fingernails (in slaughtering). I will tell you why, as for teeth, they are bones, and fingernails are used by Ethiopians for slaughtering."

[See *Hadīth* No. 2488]

فاصْنَعُوا بِهِ هَكَذَا، قَالَ: قَالَ جَدِّي: يَا رَسُولَ اللَّهِ، إِنَّا نَرْجُو وَنَخَافُ أَنْ نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مَدْي، أَفَنَذْبِحُ بِالْقَصَبِ؟ قَالَ: «اغْجَلْ أَوْ أَرْنِي مَا أَنْهَرَ الدَّمَ وَذَكَّرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوا، لَيْسَ السِّنُّ وَالظُّفْرَ. وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمُدَى الْحَبَشَةِ».

[راجع: ٢٤٨٨]

48 - THE BOOK OF MORTGAGING IN PLACES OCCUPIED BY SETTLED POPULATION (TOWNS, CITIES, ETC.)

(1) CHAPTER. The mortgaging in places occupied by settled population and the Statement of Allāh تعالى:

“And if you are on a journey and cannot find a scribe, then let there be a pledge taken (i.e., mortgaging)...” (V.2:283)

2508. Narrated Anas رَضِيَ اللهُ عَنْهُ: No doubt, the Prophet ﷺ mortgaged his armour for barley grains. Once, I took barley bread with some dissolved fat on it to the Prophet ﷺ and I heard him saying, “The household of Muḥammad (ﷺ) did not possess except a *Sā'* (of food grain, barley, etc.) for both the morning and the evening meals, although they were nine houses.”

(2) CHAPTER. Mortgaging an armour.

2509. Narrated 'Aīshah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ bought some foodstuff on credit for a limited period and mortgaged his armour for it.

(3) CHAPTER. Mortgaging the arms.

2510. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, “Who would kill Ka'b bin Al-Ashraf as he has

٤٨ - كتاب الرهن

(١) بَابٌ فِي الرَّهْنِ فِي الْحَضَرِ وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةً﴾ [البقرة: ٢٨٣]

٢٥٠٨ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَلَقَدْ رَهَنَ رَسُولُ اللَّهِ ﷺ دِرْعَهُ بِشَعِيرٍ وَمَسَّيْتُ إِلَى النَّبِيِّ ﷺ بِخُبْزِ شَعِيرٍ وَهَالَةَ سَنِيخَةٍ، وَلَقَدْ سَمِعْتُهُ يَقُولُ: «مَا أَضْيَحَ لَأَلِ مُحَمَّدٍ ﷺ إِلَّا صَاعٌ وَلَا أَمْسَى، وَإِنَّهُمْ لَيَسَعُهُ أَيْبَاتٍ».

[راجع: ٢٠٦٩]

(٢) بَابٌ مِّنْ رَّهْنِ دِرْعِهِ

٢٥٠٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ: حَدَّثَنَا الْأَعْمَشُ قَالَ: تَذَكَّرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنِ وَالْقَبِيلِ فِي السَّلَفِ، فَقَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْأَسْوَدُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَاماً إِلَى أَجَلٍ وَرَهَنَهُ دِرْعَهُ.

[راجع: ٢٠٦٨]

(٣) بَابٌ رَّهْنِ السَّلَاحِ

٢٥١٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو:

harmed Allāh and His Messenger ﷺ?” Muḥammad bin Maslama (got up and) said, “I will kill him.” So, Muḥammad bin Maslama went to Ka'b and said, “I want a loan of one or two *Wasq* of foodgrains.” Ka'b said, “Mortgage your women to me.” Muḥammad bin Maslama said, “How can we mortgage our women, and you are the most handsome among the Arabs?” He said, “Then mortgage your sons to me.” Muḥammad said, “How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two *Wasq* of foodgrains? It is shameful for us. But we will mortgage our arms to you.” So, Muḥammad bin Maslama promised him that he would come to him next time. They (Muḥammad bin Maslama and his companions) came to him as promised and murdered him. Then they went to the Prophet ﷺ and told him about it.

سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ؟ فَإِنَّه أَدَى اللَّهَ وَرَسُولَهُ ﷺ». فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: أَنَا، فَاتَاهُ فَقَالَ: أَرَدْنَا أَنْ نُسَلِّفْنَا وَشَقْنَا أَوْ وَسَقَيْنَ، فَقَالَ: ارْهُونِي نِسَاءَكُمْ. قَالُوا: كَيْفَ نَرْهَنُكَ نِسَاءَنَا وَأَنْتَ أَجْمَلُ الْعَرَبِ؟ قَالَ: فَارْهُونِي أَبْنَاءَكُمْ، قَالُوا: كَيْفَ نَرْهَنُكَ أَبْنَاءَنَا فَيَسِبُّ أَحَدُهُمْ فَيُقَالُ: رَهْنٌ بِوَسْطِي أَوْ وَسَقَيْنَ؟ هَذَا عَارٌ عَلَيْنَا، وَلَكِنَّا نَرْهَنُكَ اللَّأَمَةَ - قَالَ سُفْيَانُ: يَغْنِي السَّلَاحَ - فَوَعَدَهُ أَنْ يَأْتِيَهُ فَفَقَتَلُوهُ ثُمَّ اتَّوَا النَّبِيَّ ﷺ فَأَخْبَرُوهُ. [انظر: ٣٠٣١، ٣٠٣٢،

[٤٠٣٧]

(4) CHAPTER. It is permissible to mortgage an animal used for riding or milking.

Mughira narrated that Ibrāhīm said: One can ride and milk the lost animal in proportion to the amount of food one gives to it; this is valid also for mortgaged animals.

2511. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “One can ride the mortgaged animal because of what one spends on it, and one can drink the milk of a milch animal as long as it is mortgaged.”

(٤) بَابُ الرَّهْنِ مَرْكُوبٍ وَمَحْلُوبٍ وَقَالَ مُغِيرَةُ عَنْ إِبْرَاهِيمَ: تَرْكَبُ الضَّالَّةَ بِقَدْرِ عَلْفِهَا، وَتَحْلُبُ بِقَدْرِ عَلْفِهَا، وَالرَّهْنُ مِثْلُهُ.

٢٥١١ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «الرَّهْنُ يُرْكَبُ بِنَفَقَتِهِ، وَيُشْرَبُ لَبَنُ الدَّرِّ إِذَا كَانَ مَرْهُونًا».

[انظر: ٢٥١٢]

2512. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “The mortgaged animal can be used for riding as long as it is

٢٥١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ:

fed; and the milk of the milch animal can be drunk according to what one spends on it. The one who rides the animal or drinks its milk should provide the expenditures.”

أَخْبَرَنَا زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الظَّهْرُ يُرَكَّبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا، وَلَبَنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا. وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ النَّفَقَةَ». [راجع: ٢٥١١]

(5) CHAPTER. Mortgaging things to Jews and others.

(٥) بَابُ الرَّهْنِ عِنْدَ الْيَهُودِ وَغَيْرِهِمْ

2513. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Allāh’s Messenger ﷺ bought some foodstuff from a Jew and mortgaged his armour to him.

٢٥١٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اشْتَرَى رَسُولُ اللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَامًا وَرَهْنَهُ دِرْعَهُ. [راجع: ٢٠٦٨]

(6) CHAPTER. If a dispute arises between the mortgagor and mortgagee, a proof is to be provided by the plaintiff, otherwise the defendant has to take an oath (if he insists on denying the plaintiff’s claim).

(٦) بَابُ إِذَا اخْتَلَفَ الرَّاهِنُ وَالْمُرْتَهِنُ وَنَحْوُهُ فَالْبَيِّنَةُ عَلَى الْمُدْعَى، وَالْيَمِينُ عَلَى الْمُدْعَى عَلَيْهِ

2514. Narrated Ibn Abū Mulaika: I wrote a letter to Ibn ‘Abbās and he wrote to me that the Prophet ﷺ had given the verdict that the defendant had to take an oath.

٢٥١٤ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ فَكَتَبَ إِلَيَّ: أَنَّ النَّبِيَّ ﷺ قَضَى أَنَّ الْيَمِينَ عَلَى الْمُدْعَى عَلَيْهِ. [انظر: ٤٥٥٢، ٢٦٦٨]

2515, 2516. Narrated Abū Wā’il: ‘Abdullāh (bin Mas’ūd) رَضِيَ اللَّهُ عَنْهُ said, “Whoever took a false oath in order to grab somebody’s property will meet Allāh while Allāh will be angry with him.” Allāh revealed the following Verse to confirm that:

٢٥١٥، ٢٥١٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: مَنْ حَلَفَ عَلَى يَمِينٍ

“Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths, (to)... painful torment.” (V.3:77)

Al-Ash’ath bin Qais came to us and asked as to what Abū Abdur-Raḥmān (i.e., Ibn Mas’ūd) was telling us.” We related the story to him. On that he said, “He has told the truth. This Verse was revealed about me. I had some dispute with another man regarding a well and we took the case before Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ said (to me), ‘Produce two witnesses (to support your claim); otherwise the defendant has the right to take an oath (to refute your claim).’ I said, ‘The defendant would not mind to take a false oath.’ Allāh’s Messenger ﷺ then said, ‘Whoever took a false oath in order to grab someone else’s property will meet Allāh, and Allāh will be angry with him.’ Allāh then revealed what confirmed it.” Al-Ash’ath then recited the following Verse :

“Verily, those who purchase a small gain at the cost of Allāh’s Covenant, and their oaths... (to)... they shall have a painful torment!” (V.3:77)

[See *Hadith* No.2356, 2357]

يَسْتَحِقُّ بِهَا مَالًا وَهُوَ فِيهَا فَاجِرٌ لَقِيَ
 اللَّهُ وَهُوَ عَلَيْهِ غَضَبَانُ ثُمَّ أَنْزَلَ اللَّهُ
 تَصْدِيقَ ذَلِكَ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ
 اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ فَقَرَأَ إِلَى
 ﴿عَذَابٌ أَلِيمٌ﴾ [آل عمران: ٧٧] ثُمَّ إِنَّ
 الْأَشْعَثَ بْنَ قَيْسٍ حَرَجَ إِلَيْنَا فَقَالَ:
 مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ قَالَ:
 فَحَدَّثَنَا، قَالَ: فَقَالَ: صَدَقَ، لَقِيَ
 نَزَلَتْ، كَانَتْ بَيْنِي وَبَيْنَ رَجُلٍ
 حُصُومَةٌ فِي بئرٍ فَاخْتَصَمْنَا إِلَى رَسُولِ
 اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ:
 «شَاهِدَاكَ أَوْ يَمِينُهُ». قُلْتُ: إِنَّهُ إِذَا
 يَحْلِفُ وَلَا يُبَالِي، فَقَالَ رَسُولُ اللَّهِ
 ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ
 بِهَا مَالًا وَهُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ
 وَهُوَ عَلَيْهِ غَضَبَانُ»، ثُمَّ أَنْزَلَ اللَّهُ
 تَصْدِيقَ ذَلِكَ، ثُمَّ اقْرَأْ هَذِهِ آيَةَ
 ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ
 ثَمَنًا قَلِيلًا﴾ إِلَى ﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

[آل عمران: ٧٧]. [راجع: ٢٣٥٦، ٢٣٥٧]

49 – THE BOOK OF MANUMISSION (OF SLAVES)

٤٩ - كتاب العتق

(1) CHAPTER. What is said regarding the manumission and its superiority

And the Statement of Allāh تعالى:

“(It is) freeing a neck (slave). Or giving food in a day of hunger (famine), to an orphan near of kin.’... (V.90:13-15)

2517. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whoever frees a Muslim slave, Allāh will save all the parts of his body from the (Hell) Fire as he has manumitted the body-parts of the slave.”

Sa'id bin Marjāna said that he narrated that *Hadīth* to 'Ali bin Al-Husain رَضِيَ اللهُ عَنْهُمَا and he manumitted his slave for whom 'Abdullāh bin Ja'far had offered him ten thousand Dirham or one thousand Dinār.

(١) بَابٌ فِي الْعِتْقِ وَفَضْلِهِ

وَقَوْلِهِ تَعَالَى: ﴿فَكَ رَقَبَةً ۖ أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۖ يَتِيمًا ذَا مَقْرَبَةٍ﴾ [البلد: ١٣ - ١٥].

٢٥١٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي وَاقِدُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ مَرْجَانَةَ صَاحِبُ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ: قَالَ لِي أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «أَيُّمَا رَجُلٍ أَعْتَقَ امْرَأً مُسْلِمًا اسْتَقْتَدَّ اللهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنَ النَّارِ». قَالَ سَعِيدُ بْنُ مَرْجَانَةَ: فَأَنْطَلَقْتُ بِهِ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ فَعَمَدَ عَلِيٌّ بْنُ الْحُسَيْنِ رَضِيَ اللهُ عَنْهُمَا إِلَى عَبْدٍ لَهُ قَدْ أَعْطَاهُ بِهِ عَبْدُ اللهِ بْنُ جَعْفَرٍ عَشْرَةَ آلَافٍ دِرْهَمٍ، أَوْ أَلْفَ دِينَارٍ فَأَعْتَقَهُ.

[انظر: ٦٧١٥]

(2) CHAPTER. What is the best kind of manumission (of slaves)?

2518. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: I asked the Prophet ﷺ, “What is the best deed?” He replied, “To believe in Allāh and to fight for His Cause.” I then asked, “What is the best kind of manumission (of slaves)?” He replied, “The manumission of the most expensive slave and the most beloved by his master.” I said, “If I cannot afford to do that?” He said, “Help the weak or do good

(٢) بَابٌ: أَيُّ الرِّقَابِ أَفْضَلُ؟

٢٥١٨ - حَدَّثَنَا عُيَيْدُ اللهِ بْنُ مُوسَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاجِحٍ، عَنْ أَبِي دَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِهِ». قُلْتُ: فَأَيُّ

for a person who cannot work for himself.” I said, “If I cannot do that?” He said, “Refrain from harming others for this will be regarded as a charitable deed for your own good.”

(3) CHAPTER. Manumitting slaves at the time of eclipses, or on the appearance of some other signs of Allāh, is recommended.

2519. Narrated Asmā' bint Abū Bakr رضي الله عنهما: The Prophet ﷺ ordered us to manumit slaves at the time of solar eclipses.

الرَّقَابِ أَفْضَلُ؟ قَالَ: «أَعْلَاهَا ثَمَنًا وَأَنْفُسُهَا عِنْدَ أَهْلِهَا». قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تُعِينُ ضَائِعًا أَوْ تَضَعُ لِأَخْرَقٍ». قَالَ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تَدْعُ النَّاسَ مِنَ الشَّرِّ فَإِنَّهَا صَدَقَةٌ تَصِيدُ بِهَا عَلَى نَفْسِكَ».

(٣) بَابُ مَا يُسْتَحَبُّ مِنَ الْعَتَاقَةِ فِي الْكُسُوفِ أَوْ الْآيَاتِ

٢٥١٩ - حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: أَمَرَ النَّبِيُّ ﷺ بِالْعَتَاقَةِ فِي كُسُوفِ الشَّمْسِ.

[راجع: ٨٦]

تَابِعَهُ عَلِيُّ، عَنِ الدَّرَاوَزِيِّ، عَنْ هِشَامِ.

2520. Narrated Asmā' bin Abū Bakr رضي الله عنهما: We were ordered to manumit slaves at the time of lunar eclipses.

٢٥٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا عَثَامٌ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: كُنَّا نُؤَمِّرُ عِنْدَ الْكُسُوفِ بِالْعَتَاقَةِ.

[راجع: ٨٦]

(4) CHAPTER. If one manumits a male slave owned by two persons or a female slave owned by a number of partners.

2521. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, “Whoever manumits a slave owned by two masters, should manumit him completely (not partially) if he is rich after having its price evaluated.”

(٤) بَابُ إِذَا أُعْتِقَ عَبْدًا بَيْنَ اثْنَيْنِ أَوْ أُمَّةٍ بَيْنَ الشَّرَكَاءِ

٢٥٢١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرٍو، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ عَنِ

النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ عَبْدًا بَيْنَ
اِثْنَيْنِ فَإِنْ كَانَ مُوسِرًا قَوْمَ عَلَيْهِ ثُمَّ
يُعْتَقُ». [راجع: ٢٤٩١]

2522. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Whoever manumits his share of a jointly possessed slave and he has sufficient money to manumit him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e., if he has not sufficient money) he manumits the slave partially."

٢٥٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ
نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ قَالَ: «مَنْ
أَعْتَقَ شِرْكَاءَ لَهُ فِي عَبْدٍ فَكَانَ لَهُ مَالٌ
يَبْلُغُ ثَمَنَ الْعَبْدِ قَوْمَ الْعَبْدِ عَلَيْهِ قِيمَةً
عَدْلٍ فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ وَعَتَقَ
عَلَيْهِ الْعَبْدَ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا
عَتَقَ». [راجع: ٢٤٩١]

2523. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Whoever manumits his share of a jointly possessed slave, then it is essential for him to get that slave manumitted completely as long as he has the money to do so. If he has not sufficient money to pay the price of the other shares (after the price of the slave is evaluated justly), the manumitter manumits the slave partially in proportion to his share."

٢٥٢٣ - حَدَّثَنَا عُبَيْدُ بْنُ
إِسْمَاعِيلَ؛ عَنْ أَبِي أَسَامَةَ، عَنْ عُبَيْدِ
اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي مَمْلُوكٍ فَعَلَيْهِ
عِثْقُهُ كُلُّهُ إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَهُ،
فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يَقْوَمُ عَلَيْهِ قِيمَةً
عَدْلٍ عَلَى الْمُعْتَقِ فَأَعْتَقَ مِنْهُ مَا
أَعْتَقَ». [راجع: ٢٤٩١]

حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ، عَنْ
عُبَيْدِ اللَّهِ الْخُتَصَرِيِّ.

2524. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "He who manumits his share and has money sufficient to free the remaining portion of that slave's price (justly estimated) then he should manumit him (by giving the rest of his price to the other co-owners)."

٢٥٢٤ - حَدَّثَنَا أَبُو التُّعْمَانِ:
حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنِ نَافِعٍ،
عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ
النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ نَصِيبًا لَهُ
فِي مَمْلُوكٍ أَوْ شِرْكَاءَ لَهُ فِي عَبْدٍ فَكَانَ

Nāfi' added, "Otherwise the slave is

partially free.” Ayyūb is not sure whether the last statement was said by Nāfi’ or it was a part of the *Hadīth*.

2525. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا that he used to give his verdict regarding the male or female slaves owned by more than one master, one of whom may manumit his share of the slave. Ibn ‘Umar used to say in such a case, “The manumitter should manumit the slave completely if he has sufficient money to pay the rest of the price of that slave (which is to be justly estimated) and the other share-holders are to take the price of their shares and the slave is freed (released from slavery).” Ibn ‘Umar narrated this verdict from the Prophet ﷺ.

لَهُ مِنَ الْمَالِ مَا يَبْلُغُ قِيمَتَهُ بِقِيمَةِ الْعَدْلِ فَهُوَ عَتِيقٌ». قَالَ نَافِعٌ: وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا أَعْتَقَ. قَالَ أَيُّوبُ: لَا أَذْرِي أَشْيَاءَ قَالَهُ نَافِعٌ، أَوْ شَيْءٍ فِي الْحَدِيثِ.

٢٥٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مِقْدَامٍ: حَدَّثَنَا الْفَضِيلُ بْنُ سَلِيمَانَ: حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ كَانَ يُفْتَى فِي الْعَبْدِ أَوْ الْأَمَةِ يَكُونُ بَيْنَ الشُّرَكَاءِ فَيُعْتَقُ أَحَدُهُمْ نَصِيْبَهُ مِنْهُ، يَقُولُ: قَدْ وَجَبَ عَلَيْهِ عَتَقُهُ كُلُّهُ إِذَا كَانَ لِلَّذِي أَعْتَقَ مِنَ الْمَالِ مَا يَبْلُغُ، يَقْوَمُ مِنْ مَالِهِ قِيمَةَ الْعَدْلِ، وَيُدْفَعُ إِلَى الشُّرَكَاءِ أَنْصِبَاؤُهُمْ، وَيُخْلَى سَبِيلُ الْمُعْتَقِ، يُخْبِرُ ذَلِكَ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.

وَرَوَاهُ اللَّيْثُ وَابْنُ أَبِي ذَيْبٍ وَابْنُ إِسْحَاقَ وَجُوَيْرِيَةُ وَيَحْيَى بْنُ سَعِيدٍ وَإِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ مُخْتَصَرًا. [راجع: ٢٤٩١]

(5) CHAPTER. Whoever manumits his portion of a common slave and does not possess enough money to manumit him completely, then that slave should be helped to work without hardship to earn what will enable him to get complete freedom according to the writing (of emancipation).

(٥) بَابُ إِذَا أَعْتَقَ نَصِيْبًا فِي عَبْدٍ وَلَيْسَ لَهُ مَالٌ اسْتُسْعِمِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ عَلَى نَحْوِ الْكِتَابَةِ

2526. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said, “Whoever

٢٥٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي

manumits his portion of a (jointly possessed) slave...”

رَجَاءٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا جَرِيرُ بْنُ أَبِي حَازِمٍ قَالَ: سَمِعْتُ قَتَادَةَ قَالَ: حَدَّثَنِي النَّضْرُ بْنُ أَنَسِ بْنِ مَالِكٍ، عَنْ بَشِيرِ بْنِ نَهْيِكٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَعْتَقَ شَقِيصًا مِنْ عِبْدٍ...». [راجع: ٢٤٩٢]

2527. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Whoever manumits his portion of a common slave should manumit the slave completely by paying the rest of his price from his money if he has enough money; otherwise the price of the slave is to be estimated and the slave is to be helped to work without hardship till he pays the rest of his price.”

٢٥٢٧ - وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرْعَةَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيِكٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ نَصِيبًا أَوْ شَقِيصًا فِي مَمْلُوكٍ فَخَلَّصَهُ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، وَإِلَّا فُؤِمَ عَلَيْهِ فَاسْتُسْعِيَ بِهِ غَيْرَ مَشْقُوقٍ عَلَيْهِ». [راجع: ٢٤٩٢]

تَابَعَهُ حَجَّاجُ بْنُ حَجَّاجٍ وَأَبَانُ وَمُوسَى بْنُ خَلْفٍ عَنْ قَتَادَةَ، اخْتَصَرَهُ شُعْبَةُ.

(6) CHAPTER. What is said about manumission and divorce by mistake or by forgetfulness. Manumission of slave should be for Allāh’s sake only.

The Prophet ﷺ said, “Everybody will get the reward according to what he has intended.” Doing things by forgetfulness or by mistake is not regarded as intentional action.

(٦) بَابُ الْخَطَا وَالنَّسْيَانِ فِي الْعِتَاقَةِ وَالطَّلَاقِ وَنَحْوِهِ، وَلَا عِتَاقَةَ إِلَّا لِرُجْهِ اللَّهِ تَعَالَى

وَقَالَ النَّبِيُّ ﷺ: «لِكُلِّ امْرَأٍ مَا نَوَى»، وَلَا نِيَّةَ لِلنَّاسِي وَالْمُحْطِئِ.

2528. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Allāh has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it.” (See *Ḥadīth* No.6664 Vol.8)

٢٥٢٨ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا وَسْعَرٌ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ رَضِيَ

اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسَّوَسْتَ بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلِّمْ».

[انظر: ٥٢٦٩، ٦٦٦٤]

2529. Narrated 'Umar bin Al-Khattāb عَنْ سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَلْقَمَةَ بْنِ وَقَاصِ اللَّيْثِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْأَعْمَالُ بِالنِّيَّةِ وَالْمَرْءُ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَتَزَوَّجُهَا فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

[See Vol. 1, *Hadīth* No.1]

(7) CHAPTER. If somebody says to his slave that he is for Allāh; and by that he intends to manumit him (the slave is manumitted). And the witness for manumission.

2530. Narrated Qais رَضِيَ اللَّهُ عَنْهُ: When Abū Hurairah accompanied by his slave set out intending to embrace Islām they lost each other on the way. The slave then came while Abū Hurairah was sitting with the Prophet ﷺ. The Prophet ﷺ said, "O Abū Hurairah! Your slave has come back." Abū Hurairah said, "Indeed, I would like you to witness that I have manumitted him." That happened at the time when Abū Hurairah recited (the following poetic verse):

'What a long tedious tiresome night!

Nevertheless, it has delivered us from the land of *Kufr* (disbelief).'

٢٥٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَلْقَمَةَ بْنِ وَقَاصِ اللَّيْثِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْأَعْمَالُ بِالنِّيَّةِ وَالْمَرْءُ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَتَزَوَّجُهَا فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

[راجع: ١]

(٧) بَابُ إِذَا قَالَ لِعَبْدِهِ: هُوَ لِلَّهِ، وَنَوَى الْعِتْقَ، وَالْإِشْهَادَ بِالْعِتْقِ

٢٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ بَشِيرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ لَمَّا أَقْبَلَ يُرِيدُ الْإِسْلَامَ وَمَعَهُ غُلَامُهُ صَلَّى كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ فَأَقْبَلَ بَعْدَ ذَلِكَ وَأَبُو هُرَيْرَةَ جَالِسٌ مَعَ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا هُرَيْرَةَ، هَذَا غُلَامُكَ قَدْ أَتَاكَ». فَقَالَ: أَمَا إِنِّي أَشْهَدُكَ أَنَّهُ حُرٌّ، قَالَ فَهُوَ حِينَ

يَقُولُ:

يَا لَيْلَةً مِنْ طُولِهَا وَعَنَائِهَا
عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتْ

[انظر: ٢٥٣١، ٢٥٣٢، ٤٣٩٣]

2531. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: On my way to the Prophet ﷺ I was reciting: 'What a long tedious tiresome night!

Nevertheless, it has delivered us from the land of *Kufr* (disbelief).'

I had a slave who ran away from me on the way. When I went to the Prophet ﷺ and gave the *Bai'a* (pledge) for embracing Islām, the slave showed up while I was still with the Prophet ﷺ who remarked, "O Abū Hurairah! Here is your slave!" I said, "I manumit him for Allāh's sake," and so I manumitted him.

٢٥٣١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ قُلْتُ فِي الطَّرِيقِ:

يَا لَيْلَةً مِنْ طُولِهَا وَعَنَائِهَا
عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتْ

قَالَ: وَأَبَقَ مِنِّي غُلَامٌ لِي فِي الطَّرِيقِ، قَالَ: فَلَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ فَبَايَعْتُهُ فَبَيَّنَّا أَنَا عِنْدَهُ إِذْ طَلَعَ الْغُلَامُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا هُرَيْرَةَ هَذَا غُلَامُكَ»، فَقُلْتُ: هُوَ حُرٌّ لِرُؤُوسِهِ اللَّهِ، فَأَعْتَقَهُ.

قال أبو عبد الله: لَمَّا يَقُلْ أَبُو كُرَيْبٍ عَنْ أَبِي أُسَامَةَ: حُرٌّ.

[راجع: ٢٥٣٠]

2532. Narrated Qais: When Abū Hurairah رَضِيَ اللهُ عَنْهُ accompanied by his slave came intending to embrace Islām, they lost each other on the way. (When the slave showed up) Abū Hurairah said (to the Prophet ﷺ), "I make you witness that the slave is free for Allāh's Cause."

٢٥٣٢ - حَدَّثَنِي شِهَابُ بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمِيدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: لَمَّا أَقْبَلَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ وَمَعَهُ غُلَامُهُ وَهُوَ يَطْلُبُ الْإِسْلَامَ فَضَلَّ أَحَدَهُمَا صَاحِبَهُ، بِهِذَا وَقَالَ: أَمَا إِنِّي أَشْهَدُكَ

أَنَّهُ لِلَّهِ. [راجع: ٢٥٣٠]

(8) CHAPTER. *Umm Al-Walad* (i.e., a slave woman who begets a child for her master).

(٨) بَابُ أُمِّ الْوَالِدِ

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "One of the portents of the approaching of the Hour is that the slave woman will beget her own master."

2533. Narrated 'Aīshah رَضِيَ اللهُ عَنْهَا: 'Utba bin Abī Waqqāṣ authorized his brother Sa'd bin Abī Waqqāṣ to take the son of the slave-girl of Zam'a into his custody, telling him that the boy was his own (illegal) son. When Allāh's Messenger ﷺ went (to Makkah) at the time of the conquest, Sa'd took the son of the slave-girl of Zam'a to Allāh's Messenger ﷺ and also brought 'Abd bin Zam'a with him and said, "O Allāh's Messenger! This is the son of my brother 'Utba, who authorized me to take him into my custody." 'Abd bin Zam'a said, "O Allāh's Messenger! He is my brother, the son of Zam'a's slave-girl and he was born on his bed." Allāh's Messenger ﷺ casted a glance at the son of the slave-girl of Zam'a and noticed much resemblance (to 'Utba). Allāh's Messenger ﷺ said, "It is for you, O 'Abd bin Zam'a as he was born on the bed of your father." Allāh's Messenger ﷺ then said to Sauda bint Zam'a: "Screen yourself O Sauda bint Zam'a from him (the boy)," as he noticed the boy's resemblance to 'Utba and Sauda was the wife of the Prophet ﷺ. (See H. 4303).

قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مِنْ أَسْرَاطِ السَّاعَةِ أَنْ تَلِدَ الْأَمَةُ رَبَّهَا».

٢٥٣٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ عْتَبَةُ بْنُ أَبِي وَقَاصٍ عَهْدًا إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنْ يَقْبِضَ إِلَيْهِ ابْنَ وَليدَةَ زَمْعَةَ. قَالَ عْتَبَةُ: إِنَّهُ ابْنِي، فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ زَمَانَ الْفَتْحِ أَخَذَ سَعْدُ ابْنَ وَليدَةَ زَمْعَةَ فَأَقْبَلَ بِهِ إِلَى رَسُولِ اللهِ ﷺ وَأَقْبَلَ مَعَهُ بَعْبِدِ بْنِ زَمْعَةَ فَقَالَ سَعْدٌ: يَا رَسُولَ اللهِ، هَذَا ابْنُ أَخِي عَهْدًا إِلَيَّ أَنَّهُ ابْنُهُ، فَقَالَ عَبْدُ بْنُ زَمْعَةَ: يَا رَسُولَ اللهِ، هَذَا أَخِي ابْنُ زَمْعَةَ وُلِدَ عَلَيَّ فِرَاشِهِ، فَظَنَرَ رَسُولُ اللهِ ﷺ إِلَى ابْنِ وَليدَةَ زَمْعَةَ فَإِذَا هُوَ أَشْبَهُ النَّاسِ بِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ لَكَ يَا عَبْدُ بْنُ زَمْعَةَ»، مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَيَّ فِرَاشِ أَبِيهِ. قَالَ رَسُولُ اللهِ ﷺ: «اِحْتَجِي مِنْهُ يَا سَوْدَةُ بِنْتُ زَمْعَةَ»، مِمَّا رَأَى مِنْ شَبهِهِ بِعْتَبَةَ، وَكَانَتْ سَوْدَةُ زَوْجَ النَّبِيِّ ﷺ.

[راجع: ٢٥٣٣]

(٩) بَابُ بَيْعِ الْمُدَبَّرِ

(9) CHAPTER. The selling of a *Mudabbar* (i.e., the slave who is declared by his master to be manumitted after his master's death).

2534. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: A man amongst us declared that his

٢٥٣٤ - حَدَّثَنَا آدَمُ بْنُ أَبِي

slave would be manumitted after his death. The Prophet ﷺ called for that slave and sold him⁽¹⁾. The slave died the same year.

إِيَّاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَعْتَقَ رَجُلٌ مِنَّا عَبْدًا لَهُ عَنْ دُورٍ فَدَعَا النَّبِيَّ ﷺ فَبَاعَهُ. قَالَ جَابِرٌ: مَاتَ الْغُلَامُ عَامَ أَوَّلٍ. [راجع: ٢١٤١]

(10) CHAPTER. The selling and conferring on others of the *Walā'* of a manumitted slave.⁽²⁾

2535. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ forbade the selling or conferring on others of the *Walā'* of a manumitted slave.

(١٠) بَابُ بَيْعِ الْوَلَاءِ وَهَبِهِ

٢٥٣٥ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبِهِ. [انظر: ٦٧٥٦]

2536. Narrated 'Ā'ishah رضي الله عنها: I bought Barira, but her masters put the condition that her *Walā'* would be for them. I told the Prophet ﷺ about it. He said (to me), "Manumit her, as her *Walā'* will be for the one who pays the price." So, I manumitted her. The Prophet ﷺ called Barira and gave her the option of either staying with her husband or leaving him. She said, "Even if he gave me so much money, I would not stay with him," and so she preferred her freedom to her husband.

٢٥٣٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصَوِرٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اشْتَرَيْتُ بَرِيرَةَ فَأَشْرَطَ أَهْلُهَا وَلَاءَهَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَعْتَقِيهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْطَى الْوَرِقَ» فَأَعْتَقْتُهَا، فَدَعَاهَا النَّبِيُّ ﷺ فَخَيَّرَهَا مِنْ زَوْجِهَا فَقَالَتْ: لَوْ أَعْطَانِي كَذَا وَكَذَا مَا نَبْتُ عِنْدَهُ، فَأَخْتَارَتْ نَفْسَهَا. [راجع: ٤٥٦]

(11) CHAPTER. If the brother or the uncle of somebody was taken as a war prisoner, then can he ransom him if he is a *Mushrik*?

Narrated Anas رضي الله عنه: Al-'Abbās said

(١١) بَابُ إِذَا أُسِرَ أَخُو الرَّجُلِ أَوْ عَمُّهُ هَلْ يُفَادَى إِذَا كَانَ مُشْرِكًا؟ وَقَالَ أَنَسٌ: قَالَ الْعَبَّاسُ لِلنَّبِيِّ

(1) (H. 2534) The liberator was needy, so the Prophet ﷺ sold the slave for him, permitting him to cancel his promise of manumitting the slave after his death.

(2) (Ch. 10) *Walā'*: See glossary.

to the Prophet ﷺ, "I ransom myself and 'Aqīl." 'Alī got his share of the booty from the property which was given by his brother 'Aqīl and his uncle Al-'Abbās.

2537. Narrated Anas رضي الله عنه: Some men of the *Anṣār* asked for the permission of Allāh's Messenger ﷺ and said, "Allow us to give up the ransom from our nephew Al-'Abbās. The Prophet ﷺ said (to them), "Do not leave (even) a Dirham (of his ransom)."

ﷺ: فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلًا، وَكَانَ عَلَيَّ لَهُ نَصِيبٌ فِي تِلْكَ الْعَنِيمَةِ الَّتِي أَصَابَ مِنْ أُخِيهِ عَقِيلٍ وَعَمَّهُ عَبَّاسٌ.

٢٥٣٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رِجَالًا مِنَ الْأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ فَقَالُوا: ائْذَنْ لَنَا فَلَنْتَرِكَ لابنِ أُخْتِنَا عَبَّاسٍ فِدَاءَهُ، فَقَالَ: «لَا تَدْعُونَ مِنْهُ دِرْهَمًا».

[انظر: ٣٠٤٨، ٤٠١٨]

(12) CHAPTER. Manumission of a *Mushrik* (pagan, polytheist, idolater)

2538. Narrated Hishām: My father told me that Ḥakīm bin Ḥizām رضي الله عنه manumitted one hundred slaves in the Pre-Islāmic Period of Ignorance and slaughtered one hundred camels (and distributed them in charity). When he embraced Islam he again slaughtered one hundred camels and manumitted one hundred slaves. Ḥakīm said, "I asked Allāh's Messenger ﷺ, 'O Allāh's Messenger! What do you think about some good deeds I used to practise in the Pre-Islāmic Period of Ignorance regarding them as deeds of righteousness?' " Allāh's Messenger ﷺ said, "You have embraced Islām along with all those good deeds you did."

(١٢) بَابُ عِتْقِ الْمُشْرِكِ

٢٥٣٨ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي: أَنَّ حَكِيمَ بْنَ جِرَامٍ رَضِيَ اللَّهُ عَنْهُ اعْتَقَ فِي الْجَاهِلِيَّةِ مِائَةَ رَقَبَةٍ، وَحَمَلَ عَلَى مِائَةِ بَعِيرٍ. فَلَمَّا أَسْلَمَ حَمَلَ عَلَى مِائَةِ بَعِيرٍ وَعَتَقَ مِائَةَ رَقَبَةٍ، قَالَ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أَشْيَاءَ كُنْتُ أَصْنَعُهَا فِي الْجَاهِلِيَّةِ، كُنْتُ أَتَحَنَّنُ بِهَا - يَعْنِي: أَتَبَرَّرُ بِهَا -؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَنْ مَا سَلَفَ لَكَ مِنْ خَيْرٍ».

[راجع: ١٤٣٦]

(13) CHAPTER. Whoever possessed Arab slaves and gave them as presents, or sold them, or had sexual relation with the females among them, or accepted their ransom, or took their offspring as captives.

And the Statement of Allāh تعالى:

“The example (of two men – a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allāh. Nay! (But) most of them know not.” (V.16:75)

2539, 2540. Narrated Marwān and Al-Miswar bin Makhrama: When the delegates of the tribe of Hawāzin came to the Prophet ﷺ, and they requested him to return their properties and captives the Prophet ﷺ stood up and said to them, “I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution.” The Prophet ﷺ had waited for them for more than ten days since his arrival from Ṭa'if. So, when it became evident to them that the Prophet ﷺ was not going to return them except one of the two, they said, “We choose our prisoners.” The Prophet ﷺ got up amongst the people and glorified and praised Allāh as He deserved and said, “Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allāh will give us, then he can do so (i.e., give up

(١٣) بَابٌ مَنْ مَلَكَ مِنَ الْعَرَبِ رَقِيْقًا فَوَهَبَ وَبَاعَ وَجَامَعَ وَقَدَى وَسَبَى الذَّرِيَّةَ

وقول الله تعالى: ﴿عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ زَرَقْنَاهُ مِنَّا رِقْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ [النحل: ٧٥]

٢٥٣٩ ، ٢٥٤٠ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: ذَكَرَ عُرْوَةُ أَنَّ مَرْوَانَ وَالْمُسَوَّرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ: أَنَّ النَّبِيَّ ﷺ قَامَ حِينَ جَاءَهُ وَقَدْ هَوَازِنَ فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ، فَقَالَ: «إِنْ مَعِيَ مَنْ تَرَوْنَ، وَأَحَبُّ الْحَدِيثِ إِلَيَّ أَضَدُّهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ: إِمَّا الْمَالَ وَإِمَّا السَّبْيَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِهِمْ» وَكَانَ النَّبِيُّ ﷺ انْتَهَرَهُمْ بِضَعِّ عَشْرَةِ لَيْلَةٍ حِينَ قَفَلَ مِنَ الطَّائِفِ. فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ النَّبِيَّ ﷺ غَيْرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ قَالُوا: فَإِنَّا نَخْتَارُ سَبْيَنَا، فَقَامَ النَّبِيُّ ﷺ فِي النَّاسِ فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ قَدْ

the present captives).” The people unanimously said, “We do that (return the captives) willingly.” The Prophet ﷺ said, “We do not know which of you have agreed to it and which have not, so go back and let your leaders forward us your decision.” So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet ﷺ that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawāzin.

Narrated Anas that ‘Abbās said to the Prophet ﷺ, “I paid for my ransom and ‘Aqil’s ransom.”

جَاؤُنَا تَائِبِينَ وَإِنِّي رَأَيْتُ أَنْ أُرَدَّ إِلَيْهِمْ سَبِيَّهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيَّبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ». فَقَالَ النَّاسُ: طَيَّبْنَا لَكَ ذَلِكَ، قَالَ: «إِنَّا لَا نَدْرِي مَنْ أَدَانَ مِنْكُمْ مَمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عِرْفَاؤَكُمْ أَمْرَكُمْ». فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عِرْفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى النَّبِيِّ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ طَيَّبُوا وَأَذْنُوا، فَهَذَا الَّذِي بَلَّغْنَا عَنْ سَبِي هَوَازِنَ. وَقَالَ أَنَسٌ، قَالَ عَبَّاسٌ لِلنَّبِيِّ ﷺ: فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلًا. [راجع: ٢٣٠٧،

[٢٣٠٨

2541. Narrated Ibn ‘Aūn : I wrote a letter to Nāfi’, and Nāfi’ wrote in reply to my letter that the Prophet ﷺ had (suddenly) attacked Banī Muṣṭaliq (without warning while they were heedless) and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet ﷺ got Juwairiya رَضِيَ اللهُ عَنْهَا on that day. Nāfi’ said that Ibn ‘Umar had told him the above narration and that Ibn ‘Umar was in that army.

٢٥٤١ - حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ عَوْنٍ، قَالَ: كَتَبْتُ إِلَى نَافِعٍ فَكَتَبَ إِلَيَّ أَنَّ النَّبِيَّ ﷺ أَغَارَ عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُونَ وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ فَقَتَلَ مَقَاتِلَهُمْ وَسَبَى ذَرَارِيَهُمْ، وَأَصَابَ يَوْمَئِذٍ جُوَيْرِيَةَ، حَدَّثَنِي بِهِ عَبْدُ اللَّهِ ابْنُ عُمَرَ وَكَانَ فِي ذَلِكَ الْجَيْشِ.

2542. Narrated Ibn Muḥairiz : I saw Abū Sa’id رَضِيَ اللهُ عَنْهُ and asked him about coitus interruptus. Abū Sa’id said, “We went with Allāh’s Messenger ﷺ in the Ghazwa of Banī Al-Muṣṭaliq and we captured some of the Arabs as captives, and the long separation

٢٥٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ ابْنِ مُحَيْرِيزٍ

from our wives was pressing us hard and we wanted to practise coitus interruptus. We asked Allāh's Messenger ﷺ (whether it was permissible). He said, "It is better for you not to do so. No soul, (that which Allāh has) destined to exist, up to the Day of Resurrection, but will definitely come into existence."

قَالَ: رَأَيْتُ أَبَا سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ فَسَأَلْتُهُ، فَقَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ فَأَصَبْنَا سَيِّئًا مِنْ سَبِي الْعَرَبِ فَاسْتَهَيْنَا النِّسَاءَ فَاسْتَدْتَّ عَلَيْنَا الْعَزْبَةَ، وَأَحْبَبْنَا الْعَزَلَ فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَهِيَ كَائِنَةٌ». [راجع: ٢٢٢٩]

2543. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I have loved the people of the tribe of Banī Tamīm ever since I heard three things Allāh's Messenger ﷺ said about them. I heard him saying, "These people (of the tribe of Banī Tamīm) would stand firm against *Ad-Dajjāl*." When the *Ṣadaqāt* (gifts of charity) from that tribe came, Allāh's Messenger ﷺ said, "These are the *Ṣadaqāt* (i.e., charitable gifts) of our folk." *Āishah* had a slave-girl from that tribe, and the Prophet ﷺ said to *Āishah*, "Manumit her as she is a descendant of (the Prophet) Isma'il [عليه السلام]."

٢٥٤٣ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَا أَرَأَى أُحِبُّ بَنِي تَمِيمٍ».

وَحَدَّثَنِي أَبُو سَلَامٍ: أَخْبَرَنَا جَرِيرٌ بِنُ عَبْدِ الْحَبِيدِ، عَنِ الْمُغِيرَةِ، عَنِ الْحَارِثِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا زِلْتُ أُحِبُّ بَنِي تَمِيمٍ مُنْذُ ثَلَاثِ سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ فِيهِمْ، سَمِعْتُهُ يَقُولُ: «هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَالِ». قَالَ: وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذِهِ صَدَقَاتُ قَوْمِنَا»، وَكَانَتْ سَيِّئَةً مِنْهُمْ عِنْدَ عَائِشَةَ فَقَالَ: «أَعْتَقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ». [انظر: ٤٣٦٦]

(14) CHAPTER. The superiority of him who teaches his slave-girl good manners.

2544. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "He who has a slave-girl and educates and treats her nicely and then manumits her and marries her, will get a double reward." (See H. 5083)

(15) CHAPTER. The saying of the Prophet ﷺ: Slaves are your brothers, so feed them with the like of what you eat.

And the Statement of Allāh تعالى: "Worship Allāh and join none with Him (in worship), and do good to parents, kinsfolk, orphans, *Al-Masākīn* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet) and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful." (V.4:36)

2545. Narrated Al-Ma'rūr bin Suwaid: I saw Abū Dhar Al-Ghifārī رَضِيَ اللهُ عَنْهُ wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e., how both were wearing similar cloaks). He replied, "Once I abused a man and he complained of me to the Prophet ﷺ. The Prophet ﷺ asked me, 'Did you abuse him by slighting his mother?' He added, 'Your slaves

(١٤) بَابُ فَضْلِ مَنْ أَدَبَ جَارِيَتَهُ وَعَلَّمَهَا

٢٥٤٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ مُحَمَّدَ بْنَ فَضِيلٍ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ جَارِيَةٌ فَعَلَّمَهَا فَأَحْسَنَ إِلَيْهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا كَانَ لَهُ أَجْرَانِ».

[راجع: ٩٧]

(١٥) بَابُ قَوْلِ النَّبِيِّ ﷺ: «الْعَبِيدُ إِخْوَانُكُمْ فَاطْعِمُوهُمْ مِمَّا تَأْكُلُونَ».

وقول الله تعالى: ﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾﴾ [النساء: ٣٦] قال أبو عبد الله: ﴿ذِي الْقُرْبَىٰ﴾: الْقَرِيبُ، ﴿وَالصَّاحِبِ بِالْجَنبِ﴾: الْعَرِيبُ.

٢٥٤٥ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا وَاصِلُ الْأَحَدَبِ قَالَ: سَمِعْتُ الْمَعْرُورَ بْنَ سُوَيْدٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ الْغِفَارِيَّ رَضِيَ اللهُ عَنْهُ وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلَامِهِ حُلَّةٌ، فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ:

are your brethren upon whom Allāh has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job)."

(16) CHAPTER. (The reward of) a slave who worships his Lord (Allāh) in a perfect manner and he is also honest and faithful to his master.

2546. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "If a slave is honest and faithful to his master and worships his Lord (Allāh) in a perfect manner, he will get a double reward." (See H. 5083)

2547. Narrated Abū Mūsa Al-Ash'arī رضي الله عنه: The Prophet ﷺ said, "He who has a slave-girl and teaches her good manners and educates her and then manumits and marries her, will get a double reward; and any slave who observes Allāh's Right and his master's right will get a double reward." (See H. 5083)

2548. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "A pious slave gets a double reward." Abū Hurairah added:

إِنِّي سَأَيْبْتُ رَجُلًا فَسَكَانِي إِلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «أَعَيَّرْتَهُ بِأَمْرٍ؟» ثُمَّ قَالَ: «إِنَّ إِخْوَانَكُمْ حَوْلَكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَحْوَهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُمْ». [راجع: ٣٠]

(١٦) بَابُ الْعَبْدِ إِذَا أَحْسَنَ عِبَادَةَ رَبِّهِ وَنَصَحَ سَيِّدَهُ

٢٥٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَبْدُ إِذَا نَصَحَ سَيِّدَهُ وَأَحْسَنَ عِبَادَةَ رَبِّهِ كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ». [انظر: ٢٥٥٠]

٢٥٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ صَالِحٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَيُّمَا رَجُلٍ كَانَتْ لَهُ جَارِيَةٌ أَدَّبَهَا فَأَحْسَنَ تَعْلِيمَهَا، وَأَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ، وَأَيُّمَا عَبْدٍ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلِيهِ فَلَهُ أَجْرَانِ». [راجع: ٩٧]

٢٥٤٨ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنْ

By Him in Whose Hands my soul is but for *Jihād* (i.e., holy battles), *Hajj*, and my duty to serve my mother, I would have loved to die as a slave.⁽¹⁾

2549. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Goodness and comfort are for him (the slave) who worships his Lord (Allāh) in a perfect manner and serves his master sincerely.”

(17) CHAPTER. It is disliked to look down upon a slave or to say, “My slave” or “My slave-girl.”

Allāh تعالى says:

“And (also marry) the *Ṣālihūn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves)...” (V.24:32)

And Allāh said,

“A slave (disbeliever) under the possession of another” (V.16:75) “... They both found her lord (i.e., her husband) at the door...” (V.12:25) “... believing girls [from among those (slaves) whom you right hands possess]...” (V.4:25)

And the Prophet ﷺ said, “Get up for your master.”

Allāh says:

“...Mention me to your lord (i.e., your king so as to get me out of the the prison)...” (V.12:42)

الرُّهْرِيِّ سَمِعْتُ سَعِيدَ بْنِ الْمُسَيَّبِ يَقُولُ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قَالَ رَسُولُ اللهِ ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الصَّالِحِ أَجْرَانِ»، وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا الْجِهَادُ فِي سَبِيلِ اللهِ وَالْحَجُّ وَبِرُّ أُمِّي لَأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ.

٢٥٤٩ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «نِعْمًا لِأَحَدِهِمْ يُحْسِنُ عِبَادَةَ رَبِّهِ وَيَنْصَحُ لِسَيِّدِهِ».

(١٧) بَابُ كَرَاهِيَةِ النَّظَاوِلِ عَلَى الرَّقِيقِ، وَقَوْلِهِ: عَبْدِي أَوْ أُمَّتِي

وقال الله تعالى: ﴿وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ﴾ [النور: ٣٢]. وقال: ﴿عَبْدًا مَمْلُوكًا﴾ [النحل: ٧٥] ﴿وَأَلْفِيَا سَيِّدَهَا لَدَا آتَابِ﴾ [يوسف: ٢٥] وقال: ﴿مَنْ فَتَيْتَكُمْ الْمُؤْمِنَاتِ﴾ [النساء: ٢٥] وقال النبي ﷺ: «فُؤِمُوا إِلَى سَيِّدِكُمْ»، وَ«أَذْكُرُنِي عِنْدَ رَبِّكَ» [يوسف: ٤٢]: «عِنْدَ سَيِّدِكَ.» وَ«مَنْ سَيِّدُكُمْ؟»

(1) (H. 2548) Abū Hurairah mentioned *Jihād*, *Hajj* and duty towards mother as obstacles in the way of his wish, because a slave cannot practise any of these actions without his master's permission. (*Qasṭalānī*).

(The Prophet ﷺ said), "And who is your master?"⁽¹⁾

2550. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a slave serves his *Saiyid* (i.e., master) sincerely and worships his Lord (Allāh) perfectly, he will get a double reward." (See H. 5083)

2551. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Mamulūk* (slave) who worships his Lord (Allāh) in a perfect manner, and is dutiful, sincere and obedient to his *Saiyid* (master), will get a double reward." (See H. 5083)

2552. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "You should not say, 'Feed your lord (*Rabbaka*), help your lord in performing ablution, or give water to your lord' but should say, 'My master (e.g. feed your master instead of lord) (*Saiyidi*)', or 'My guardian (*Maulāi*)', and one should not say, 'My slave (*Abdi*)', or 'My girl-slave (*Amati*)', but should say, 'My lad (*Fatāi*)', 'My lass (*Fatāi*)', and 'My boy (*Ghulāmi*).'"

2553. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "If one manumits his

٢٥٥٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبيدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَصَحَ الْعَبْدُ سَيِّدَهُ وَأَحْسَنَ عِبَادَةَ رَبِّهِ كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ». [راجع: ٢٥٤٦]

٢٥٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرَيْدِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَمْلُوكُ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيُؤَدِّي إِلَى سَيِّدِهِ الَّذِي لَهُ عَلَيْهِ مِنَ الْحَقِّ وَالتَّصَيُّحَةِ وَالتَّطَاعَةِ أَجْرَانِ».

[راجع: ٩٧]

٢٥٥٢ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامِ بْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُلْ أَحَدُكُمْ: أَطْعِمُ رَبِّكَ، وَضَيُّ رَبِّكَ أَسْقِي رَبِّكَ. وَلْيَقُلْ: سَيِّدِي مَوْلَايَ. وَلَا يَقُلْ أَحَدُكُمْ: عَبْدِي أَمْتِي، وَلْيَقُلْ: فَتَايَ وَفَتَاتِي وَعُغْلَامِي».

٢٥٥٣ - حَدَّثَنَا أَبُو التَّعْمَانِ:

(1) (Ch. 17) This chapter recommends that one should not call his slave a slave; yet the word is used by Allāh and His Messenger on many occasions. In this chapter the male slave is called *Abd* in Arabic; the female slave *Ama*; the master *Saiyid*; or *Rabb*. The slave is also called *Mamlūk*, and the female slave *Fatāt*.

share of a common slave ('Abd), and he has money sufficient to free the remaining portion of the price of the slave (justly estimated), then he should free the slave completely by paying the rest of his price; otherwise the slave is freed partly."

2554. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave ('Abd) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges."

حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَعْتَقَ نَصِيبًا لَهُ مِنْ الْعَبْدِ فَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ قِيمَتَهُ قَوْمَ عَلَيْهِ قِيمَةٌ عَدْلٍ، وَأَعْتَقَ مِنْ مَالِهِ وَإِلَّا فَقَدْ أُعْتِقَ مِنْهُ مَا عَتَقَ».

٢٥٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبيدِ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ: فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ فَهُوَ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ. وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ. وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ. أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

[راجع: ٨٩٣]

2555, 2556. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ and Zaid bin Khālid: The Prophet ﷺ said, "If a slave-girl (Ama) commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again." The narrator added that on the third or the fourth offence, the Prophet ﷺ said, "Sell her even for a hair rope."

٢٥٥٥، ٢٥٥٦ - حَدَّثَنَا مَالِكٌ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانٌ، عَنْ الزُّهْرِيِّ: حَدَّثَنِي عُبيدُ اللَّهِ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ وَزَيْدَ بْنَ خَالِدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَنَّتِ الْأَمَةُ فَاجْلِدُوهَا، ثُمَّ إِذَا زَنَّتْ فَاجْلِدُوهَا، ثُمَّ إِذَا زَنَّتْ فَاجْلِدُوهَا، فِي الثَّلَاثَةِ أَوْ الرَّابِعَةِ فَبِعُوهَا وَلَوْ بِضَفِيرٍ».

[راجع: ٢١٥٢، ٢١٥٤]

(18) CHAPTER. When your servant brings your meal to you?

2557. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When your servant brings your meal to you then if you, do not let him sit and share the meal, you should at least give him a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it."

(19) CHAPTER. The slave is a guardian of the property of his master.

The Prophet ﷺ has referred the ownership of the property to the master.

2558. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا that he heard Allāh's Messenger ﷺ saying, "Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian of his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge." I definitely heard the above from the Prophet ﷺ and think that the Prophet ﷺ also said, "A man is a guardian of his father's property and responsible for his charges; so everyone of you is a guardian and responsible for his charges."

(١٨) بَابُ إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ

بَطْعَامِهِ

٢٥٥٧ - حَدَّثَنَا حَجَّاجُ بْنُ مِهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ، أَوْ أَكْلَةً أَوْ أَكْلَتَيْنِ، فَإِنَّهُ وَلِيُّ عِلَاجِهِ». [انظر: ٥٤٦٠]

(١٩) بَابُ: الْعَبْدُ رَاعٍ فِي مَالِ

سَيِّدِهِ، وَنَسَبَ النَّبِيُّ ﷺ الْمَالَ إِلَى السَّيِّدِ

٢٥٥٨ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَّةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا. وَالخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ». قَالَ: فَسَمِعْتُ هَؤُلَاءِ مِنَ النَّبِيِّ ﷺ وَأَحْسِبُ النَّبِيَّ ﷺ قَالَ: «وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ

مَسْؤُولٌ عَنِ رَعِيَّتِهِ». [راجع: ٨٩٣]

(20) CHAPTER. If somebody beats a slave, he should avoid his face.

(٢٠) بَابُ إِذَا ضَرَبَ الْعَبْدَ فَلْيَجْتَنِبِ

الْوَجْهَ

2559. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, "If somebody fights (or beats somebody) then he should avoid (hitting) the face."

٢٥٥٩ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبِيدِ
الله: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي
مَالِكُ بْنُ أَنَسٍ قَالَ: وَأَخْبَرَنِي ابْنُ
فُلَانٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ
النَّبِيِّ ﷺ. ح وَحَدَّثَنِي عَبْدُ اللهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:
«إِذَا قَاتَلَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ».

50 - THE BOOK OF AL-MUKĀTAB

(A slave who binds himself to pay a certain amount equivalent for his freedom by seeking writing of emancipation from his master).

CHAPTER. The sin of one who falsely accuses his slave of illegal sexual intercourse.

(1) CHAPTER. *Al-Mukātab* and the payment of his price by yearly installment.

And Allāh's Statement :

"...And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you..." (V.24:33)

Narrated Ibn Jurajj : I asked 'Aṭā', "Will it be necessary for me to give a slave the writing of emancipation if I come to know that such a slave has money or property?" 'Aṭā' replied, "I consider it obligatory."

'Amr bin Dinār asked 'Aṭā', "Have you a proof (narration) for your verdict?" He replied in the negative and added that Mūsa bin Anas told him that Sīrīn sought from Anas a writing of emancipation, and Sīrīn was a very rich slave, but Anas refused to grant him his desire. Sīrīn went to 'Umar Ṛaṣī who ordered Anas with his lash and recited :

'Give them such writing, if you find that there is good and honesty in them...' (V.24:33)

Anas then gave him a writing (of emancipation)."

2560. Narrated 'Āishah Ṛaṣīyeh Allāh 'Anha that Barīra came to seek her help in her writing of emancipation and she had to pay five *Uqāya*

٥٠ - كتاب المكاتب

بَابُ إِثْمِ مَنْ قَذَفَ مَمْلُوكَهُ

(١) بَابُ الْمُكَاتَبِ وَنُجُومِهِ، فِي كُلِّ

سَنَةٍ نَجْمٌ
وَقَوْلُهُ: ﴿وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي ءَاتَيْتُمْ﴾ [النور: ٣٢] وَقَالَ رَوْحٌ، عَنِ ابْنِ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: أَوَاجِبُ عَلَيَّ إِذَا عَلِمْتُ لَهُ مَالًا أَنْ أَكَاتِبَهُ؟ قَالَ: مَا أَرَاهُ إِلَّا وَاجِبًا. وَقَالَ عَمْرُو بْنُ دِينَارٍ: قُلْتُ لِعَطَاءٍ: أَتَأْتُرُهُ عَنْ أَحَدٍ؟ قَالَ: لَا. ثُمَّ أَخْبَرَنِي أَنَّ مُوسَى بْنَ أَنَسٍ أَخْبَرَهُ أَنَّ سَبْرِينَ سَأَلَ أَنَسًا الْمُكَاتَبَةَ وَكَانَ كَثِيرَ الْمَالِ فَأَبَى، فَانْطَلَقَ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: كَاتِبْتُهُ فَأَبَى فَضْرَبْتُهُ بِالْذَّرَّةِ وَيَتْلُو عُمَرُ ﴿فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾ [النور: ٣٣] فَكَاتِبُهُ.

٢٥٦٠ - وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: قَالَ عُرْوَةُ:

(of gold) by five yearly installments. 'Āishah said to her, "Do you think that if I pay the whole sum at once, your masters will sell you to me, and I will free you and your *Walā'*⁽¹⁾ will be for me." Barīra went to her masters and told them about that offer. They said that they would not agree to it unless her *Walā'* would be for them. 'Āishah further said, "I went to Allāh's Messenger ﷺ and told him about it." Allāh's Messenger ﷺ said to her, "Buy Barīra and manumit her and the *Walā'* will be for the liberator." Allāh's Messenger ﷺ then got up and said, "What about those people who stipulate conditions that are not present in Allāh's Laws? If anybody stipulates a condition which is not in Allāh's Laws, then what he stipulates is invalid. Allāh's Conditions (Laws) are the truth and are more solid."

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: إِنَّ بَرِيرَةَ دَخَلَتْ عَلَيْهَا تَسْتَعِينُهَا فِي كِتَابَتِهَا وَعَلَيْهَا خَمْسُ أَوْاقِي نُجِمَتْ عَلَيْهَا فِي خَمْسِ سِنِينَ. فَقَالَتْ لَهَا عَائِشَةُ وَتَفَسَّتْ فِيهَا: أَرَأَيْتَ إِنْ عَدَدْتُ لَهُمْ عِدَّةً وَاحِدَةً، أَيْبِيعُكَ أَهْلُكَ فَأَعْتَمِقُكَ فَيَكُونُ وَلَاؤُكَ لِي؟ فَذَهَبَتْ بَرِيرَةُ إِلَى أَهْلِهَا فَعَرَضَتْ ذَلِكَ عَلَيْهِمْ فَقَالُوا: لَا، إِلَّا أَنْ يَكُونَ لَنَا الْوَلَاءُ. قَالَتْ عَائِشَةُ: فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «اشْتَرَيْهَا فَأَعْتَقِيهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بَالُ رِجَالٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ؟ مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، شَرَطَ اللَّهُ أَحَقُّ وَأَوْثَقُ». [راجع: ٤٥٦]

(2) CHAPTER. What conditions are permissible for a writing of emancipation and whoever stipulates conditions that are not (present) in Allāh's Book (i.e., not in accordance with Allāh's Laws).

Ibn 'Umar narrated (the above).

2561. Narrated 'Urwa that 'Āishah رضي الله عنها told him that Barīra came to seek her help in her writing of emancipation (for a certain sum) and at that time she had not paid anything of it. 'Āishah said to her, "Go back to your masters, and if they agree that I will pay the amount of your writing of emancipation and get your *Walā'*, I will do

(٢) بَابُ مَا يَجُوزُ مِنْ شُرُوطِ الْمَكَاتِبِ، وَمَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ، فِيهِ عَنِ ابْنِ عُمَرَ.

٢٥٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُهَا فِي كِتَابَتِهَا وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، قَالَتْ

(1) (H. 2560) *Walā'*: See glossary.

so." Barīra informed her masters of that but they refused and said, "If she (i.e., 'Āishah) is seeking Allāh's Reward, then she can do so, but your *Walā'* will be for us." 'Āishah mentioned that to Allāh's Messenger ﷺ who said to her, "Buy and manumit her, as the *Walā'* is for the liberator." Allāh's Messenger ﷺ then got up and said, "What about the people who stipulate conditions which are not present in Allāh's Laws? Whoever imposes conditions which are not present in Allāh's Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allāh's Conditions (Laws) are the truth and are more solid."

لَهَا عَائِشَةُ: ارْجِعِي إِلَى أَهْلِكَ فَإِنْ أَحْبَبُوا أَنْ أَقْضِيَ عَنْكَ كِتَابَتِكَ وَيَكُونُ وَلَاؤُكَ لِي فَعَلْتُ. فَذَكَرْتُ ذَلِكَ بِرَبِيرَةَ لِأَهْلِهَا فَأَبَوْا فَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ فَلْتَفْعَلْ، وَيَكُونُ وَلَاؤُكَ لَنَا. فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِبْنَاعِي فَأَعِيتِي فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». قَالَ: ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بَالُ أَنْاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ؟ مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ، وَإِنْ شَرَطَ مِائَةَ مَرَّةٍ، شَرَطَ اللَّهُ أَحَقُّ وَأَوْثَقُ». [راجع: ٤٥٦]

2562. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا wanted to buy a slave-girl in order to manumit her. The girl's masters stipulated that her *Walā'* would be for them. Allāh's Messenger ﷺ said (to 'Āishah), "What they stipulate should not stop you, for the *Walā'* is for the liberator."

٢٥٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَرَادَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا أَنْ تَشْتَرِيَ جَارِيَةً لِتُعَيِّقَهَا، فَقَالَ أَهْلُهَا: عَلَى أَنْ وِلَاءَهَا لَنَا، قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعُكَ ذَلِكَ فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». [راجع: ٢١٥٦]

(3) CHAPTER. *Al-Mukātab* is permitted to ask others to help him (get his liberation).

(٣) بَابُ اسْتِعَانَةِ الْمُكَاتِبِ وَسُؤَالِهِ النَّاسِ

2563. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Barira came (to 'Āishah) and said, "I have made a contract of emancipation with my masters for nine *Uqiya* (of gold) to be paid in yearly installments. Therefore, I seek your help."

٢٥٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ

'Āishah said, "If your masters agree, I will pay them the sum at once and free you on condition that your *Walā'* will be for me." Barira went to her masters but they refused that offer. She (came back) and said, "I presented to them the offer but they refused, unless the *Walā'* will be for them." Allāh's Messenger ﷺ heard of that and asked me about it, and I told him about it. On that he said, "Buy and manumit her and stipulate that the *Walā'* should be for you, as *Walā'* is for the liberator." 'Āishah added, "Allāh's Messenger ﷺ then got up amongst the people, glorified and praised Allāh, and said, 'Then after: What about some people who impose conditions which are not present in Allāh's Laws? So, any condition which is not present in Allāh's Laws is invalid even if they were one hundred conditions. Allāh's Ordinance is the truth, and Allāh's Condition is stronger and more solid. Why do some men from you say, 'O so-and-so! Manumit the slave but the *Walā'* will be for me?' Verily, the *Walā'* is for the liberator."

اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ بَرِيرَةَ، فَقَالَتْ: إِنِّي كَاتِبَتْ أَهْلِي عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ أَوْقِيَةً فَأَعِينَنِي. فَقَالَتْ عَائِشَةُ: إِنَّ أَحَبَّ أَهْلِكَ أَنْ أُعْطَاهَا لَهُمْ عِدَّةً وَاحِدَةً وَأُعْتَقَكَ فَعَلْتُ فَيَكُونُ وَلَاؤُكَ لِي. فَذَهَبْتُ إِلَى أَهْلِهَا فَأَبَوْا ذَلِكَ عَلَيْهَا، فَقَالَتْ: إِنِّي قَدْ عَرَضْتُ ذَلِكَ عَلَيْهِمْ، فَأَبَوْا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ. فَسَمِعَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ فَسَأَلَنِي فَأَخْبَرْتُهُ فَقَالَ: «خُذِيهَا فَأَعْتَقِيهَا وَاشْتَرِي لَهَا الْوَلَاءَ، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ». قَالَتْ عَائِشَةُ: فَقَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، مَا بَالُ رِجَالٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ؟ فَأَيُّمَا شَرِطَ كَانَ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةَ شَرِطٍ. فَقَضَاءُ اللَّهِ أَحَقُّ، وَشَرِطُ اللَّهِ أَوْثَقُ، مَا بَالُ رِجَالٍ مِنْكُمْ يَقُولُ أَحَدُهُمْ: أَعْتَقْتُ يَا فُلَانُ وَلِي الْوَلَاءَ، إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». [راجع: ٤٥٦]

(4) CHAPTER. The selling of a *Mukātab* on his agreement.

'Āishah رضي الله عنها said, "A *Mukātab* remains a slave as long as he has not paid the whole amount." Zaid bin Thābit said, "He remains a slave even if he owed one Dirham." Ibn 'Umar said, "He remains a slave whether living or dead, or became insane, so long as he still has to pay

(٤) بَابُ بَيْعِ الْمُكَاتِبِ إِذَا رَضِيَ وَقَالَتْ عَائِشَةُ: هُوَ عَبْدٌ مَا بَقِيَ عَلَيْهِ شَيْءٌ. وَقَالَ زَيْدُ بْنُ ثَابِتٍ: مَا بَقِيَ عَلَيْهِ ذَرَاهِمٌ. وَقَالَ ابْنُ عُمَرَ: هُوَ عَبْدٌ إِنْ عَاشَ وَإِنْ مَاتَ وَإِنْ جَنَى مَا بَقِيَ عَلَيْهِ شَيْءٌ.

something (from the writing of emancipation).”

2564. Narrated ‘Amra bint ‘Abdur-Raḥmān: Barīra went to ‘Āishah, the Mother of the faithful believers رَضِيَ اللهُ عَنْهَا, to seek her help in her emancipation. ‘Āishah said to her, “If your masters agree, I will pay them your price in a lump sum and manumit you.” Barīra mentioned that offer to her masters but they refused to sell her unless the *Walā’* will be for them. ‘Āishah told Allāh’s Messenger ﷺ about it. He said, “Buy and manumit her as the *Walā’* is for the liberator.”

(5) CHAPTER. If a *Mukātab* slave asks somebody to buy and free him, it is permissible for that person to buy him.

2565. Narrated ‘Abdul Wāḥid bin Aiman: I went to ‘Āishah رَضِيَ اللهُ عَنْهَا and said, “I was the slave of Utba bin Abū Lahab. ‘Utba died and his scns became my masters who sold me to Ibn Abū ‘Amr who manumitted me. The sons of ‘Utba stipulated that my *Walā’* should be for them.” ‘Āishah said, “Barīra came to me and she was given the writing of emancipation by her masters and she asked me to buy and manumit her. I agreed to it, but Barīra told me that her masters would not sell her unless her *Walā’* will be for them.” ‘Āishah said, “I am not in need of that.” When the Prophet ﷺ heard that, or he was told about it, he asked ‘Āishah about it. ‘Āishah mentioned what Barīra had told her. The Prophet ﷺ said, “Buy and manumit her

٢٥٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَتْ لَهَا: إِنَّ أَحَبَّ أَهْلِكَ أَنْ أَصَبَّ لَهُمْ تَمَنِكَ صَبَّةً وَاحِدَةً وَأُعْتِقَكَ فَعَلْتُ. فَذَكَرْتُ بَرِيرَةَ ذَلِكَ لِأَهْلِهَا فَقَالُوا: لَا، إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَنَا، قَالَ مَالِكٌ: قَالَ يَحْيَى: فَرَعَمَتْ عَمْرَةَ أَنَّ عَائِشَةَ ذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «اشْتَرِيهَا وَأُعْتِقِهَا، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». [راجع: ٤٥٦]

(٥) بَابُ إِذَا قَالَ الْمُكَاتَبُ: اشْتَرِنِي وَأُعْتِقْنِي، فَاشْتَرَاهُ لِذَلِكَ

٢٥٦٥ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْتُ: كُنْتُ غُلَامًا لِعُبَيْتَةَ بِنِ أَبِي لَهَبٍ وَمَاتَ وَوَرِثْتِي بَنُوهُ، وَإِنَّهُمْ بَاعُونِي مِنْ ابْنِ أَبِي عَمْرٍو فَاعْتَقَنِي ابْنُ، وَاشْتَرَطَ بَنُو عُتْبَةَ الْوَلَاءَ فَقَالَتْ: دَخَلْتُ بَرِيرَةَ وَهِيَ مُكَاتَبَةٌ فَقَالَتْ: اشْتَرِنِي فَأُعْتِقْنِي. قَالَتْ: نَعَمْ، قَالَتْ: لَا يَبِئْسَ مُؤْنِي حَتَّى يَشْتَرِطُوا وَلَا نِي. فَقَالَتْ: لَا حَاجَةَ

and let them stipulate whatever they like.” So, ‘Āishah bought and manumitted her and her masters stipulated that her *Walā’* should be for them. The Prophet ﷺ said, “The *Walā’* will be for the liberator even if they stipulated a hundred conditions.”

لِي بِذَلِكَ، فَسَمِعَ بِذَلِكَ النَّبِيُّ ﷺ -
 أَوْ بَلَّغَهُ - فَذَكَرَ ذَلِكَ لِعَائِشَةَ،
 فَذَكَرَتْ عَائِشَةُ مَا قَالَتْ لَهَا، فَقَالَ:
 «اشْتَرَيْهَا فَأَعْتَقِيهَا وَدَعِيهِمْ يَشْتَرُوا مَا
 شَاءُوا» فَاشْتَرَتْهَا عَائِشَةُ فَأَعْتَقَتْهَا
 وَاشْتَرَطَ أَهْلُهَا الْوَلَاءَ. فَقَالَ النَّبِيُّ
 ﷺ: «الْوَلَاءُ لِمَنْ أَعْتَقَ وَإِنْ اشْتَرَطُوا
 مِائَةَ شَرْطٍ».

51 - THE BOOK OF GIFTS AND
THE SUPERIORITY OF GIVING GIFTS
AND THE EXHORTATION FOR
GIVING GIFTS

(1) CHAPTER. Superiority of giving gifts.

2566. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O Muslim women! None of you should look down upon the gift sent by her she-neighbour even if it were the trotters of the sheep (fleshless part of legs)."

2567. Narrated 'Urwa رَضِيَ اللهُ عَنْهَا: 'Aishah said to me, "O my nephew! We used to see the crescent, and then the crescent in this way we saw three crescents in two months and no fire (for cooking) used to be made in the houses of Allāh's Messenger ﷺ. I said, "O my aunt! Then what use to sustain you?" 'Aishah said, "The two black things: dates and water, our neighbours from Anṣār had some *Manā'ih*⁽¹⁾ and they used to present Allāh's Messenger ﷺ some of their milk and he used to make us drink."

٥١ - كتاب الهبة وفضلها
والتحريض عليها

(١) باب فضل الهبة

٢٥٦٦ - حَدَّثَنَا عَاصِمٌ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنِ الْمُثَنَّبِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَا نِسَاءَ الْمُسْلِمَاتِ، لَا تَحْقِرَنَّ جَارَةً لَجَارَتِهَا وَلَوْ فَرَسِينَ شَاةً». [انظر: ٦٠١٧]

٢٥٦٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّهَا قَالَتْ لِعُرْوَةَ: ابْنُ أُخْتِي، إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ، ثُمَّ الْهِلَالِ ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ وَمَا أُوقِدَتْ فِي آيَاتِ رَسُولِ اللهِ ﷺ نَارٌ، فَقُلْتُ: يَا خَالَئُ، مَا كَانَ يُعِيشُكُمْ؟ قَالَتْ: الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ، إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللهِ ﷺ جِيرَانٌ مِنَ الْأَنْصَارِ كَانَتْ لَهُمْ مَنَائِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللهِ ﷺ مِنْ أَلْبَانِهِمْ فَيَسْقِينَا. [انظر:

[٦٤٥٩، ٦٤٥٨]

(2) CHAPTER. Giving a little as a gift.

(٢) باب القليل من الهبة

(1) (Ch. 2567) *Manā'ih* is the plural of *Manīḥa*, which means a special sort of gift in the form of a she-camel or a sheep which is given temporarily so that its milk may be used and then it is returned to the owner.

2568. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I shall accept the invitation even if I were invited to a meal of a sheep's trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep."

(3) CHAPTER. Whoever asks his friends to grant him a gift.

Narrated Abū Sa'īd that the Prophet ﷺ said, "Assign a share for me with you."

2569. Narrated Sahl رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent for a woman from the emigrants and she had a slave who was a carpenter. The Prophet ﷺ said to her "Order your slave to prepare the wood (pieces) for the pulpit." So, she ordered her slave who went and cut the wood from the tamarisk and prepared the pulpit for the Prophet ﷺ. When he finished the pulpit, the woman informed the Prophet ﷺ that it had been finished. The Prophet ﷺ asked her to send that pulpit to him, so they brought it. The Prophet ﷺ lifted it and placed it at the place in which you see now."

2570. Narrated 'Abdullāh bin Abū Qatāda Al-Aslamī that his father رَضِيَ اللهُ عَنْهُ said, "One day I was sitting with some of the Prophet's companions on the way to Makkah. Allāh's Messenger ﷺ was ahead of us. All of my companions were in the state of *Ihrām* while I was a non-*Muhrim*. They saw an onager while I was busy repairing my

٢٥٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ دُعِيتُ إِلَى ذِرَاعٍ أَوْ كُرَاعٍ لَأَجَبْتُ، وَلَوْ أَهْدِيَ إِلَيَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبَلْتُ». [انظر: ٥١٧٨]

(٣) بَابُ مَنْ اسْتَوْهَبَ مِنْ أَصْحَابِهِ شَيْئًا

وَقَالَ أَبُو سَعِيدٍ: قَالَ النَّبِيُّ ﷺ: «أَضْرِبُوا لِي مَعَكُمْ سَهْمًا».

٢٥٦٩ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَّانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَرْسَلَ إِلَى امْرَأَةٍ مِنَ الْمُهَاجِرِينَ وَكَانَ لَهَا غُلَامٌ نَجَّارٌ، قَالَ لَهَا: «مُرِّي عَبْدَكَ فَلْيَعْمَلْ لَنَا أَعْوَادَ الْمُنْبَرِ». فَأَمَرَتْ عَبْدَهَا فَذَهَبَ فَقَطَعَ مِنَ الطَّرْفَاءِ فَصَنَّعَ لَهُ مِنْبَرًا. فَلَمَّا قَضَاهُ أَرْسَلَتْ إِلَى النَّبِيِّ ﷺ أَنَّهُ قَدْ قَضَاهُ، قَالَ ﷺ: «أَرْسِلِي بِهِ إِلَيَّ»، فَجَاؤُوا بِهِ فَاحْتَمَلَهُ النَّبِيُّ ﷺ فَوَضَعَهُ حَيْثُ تَرَوْنَ. [راجع: ٣٧٧]

٢٥٧٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ السَّلَمِيِّ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ يَوْمًا جَالِسًا مَعَ

shoes, so they did not tell me about it but they wished I had seen it. By chance I looked up and saw it. So, I turned to the horse, saddled it and rode on it, forgetting to take the spear and the whip. I asked them if they could hand over to me the whip and the spear but they said, 'No, by Allāh, we shall not help you in that in any way.' I became angry and got down from the horse, picked up both the things and rode the horse again. I attacked the onager and slaughtered it, and brought it. They took it (cooked some of it) and started eating it, but they doubted whether it was allowed for them to eat it or not, as they were in the state of *Ihrām*. So, we proceeded and I hid with me one of its forelegs. When we met Allāh's Messenger ﷺ and asked him about the case, he asked, 'Do you have a portion of it with you?' I replied in the affirmative and gave him that fleshy foreleg and he ate all of it, while he was in the state of *Ihrām*."

رَجَالٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِي مَنَزِلٍ فِي طَرِيقِ مَكَّةَ، وَرَسُولُ اللَّهِ ﷺ نَازِلٌ أَمَانًا وَالْقَوْمُ مُحْرِمُونَ وَأَنَا غَيْرُ مُحْرِمٍ، فَأَبْصَرُوا حِمَارًا وَحَشِييًّا، وَأَنَا مَشْغُولٌ أَحْصِفُ نَعْلِي فَلَمْ يُؤْذِنُونِي بِهِ، وَأَحْبَبُوا لَوْ أَنِّي أَبْصَرْتُهُ، فَالْتَمْتُ فَأَبْصَرْتُهُ فَفُتِمْتُ إِلَى الْفَرَسِ فَأَسْرَجْتُهُ ثُمَّ رَكِبْتُ وَنَسِيتُ السَّوْطَ وَالرُّمْحَ، فَقُلْتُ لَهُمْ: نَاوِلُونِي السَّوْطَ وَالرُّمْحَ، فَقَالُوا: لَا، وَاللَّهِ لَا نُعِينُكَ عَلَيْهِ بِشَيْءٍ. فَعَضَبْتُ فَنَزَلْتُ فَأَخَذْتُهُمَا ثُمَّ رَكِبْتُ فَسَلَدْتُ عَلَى الْحِمَارِ فَعَقَرْتُهُ ثُمَّ جِئْتُ بِهِ وَقَدْ مَاتَ فَوَقَعُوا فِيهِ يَأْكُلُونَهُ، ثُمَّ إِنَّهُمْ شَكُّوا فِي أَكْلِهِمْ إِيَّاهُ وَهُمْ حُرْمٌ، فَرُخْنَا وَحَبَأْتُ الْعَضْدَ مَعِي. فَأَذْرَكْنَا رَسُولَ اللَّهِ ﷺ فَسَأَلَنَاهُ عَنِ ذَلِكَ فَقَالَ: «مَعَكُمْ مِنْهُ شَيْءٌ؟» فَقُلْتُ: نَعَمْ، فَنَاوَلْتُهُ الْعَضْدَ فَأَكَلَهَا حَتَّى نَفَدَهَا وَهُوَ مُحْرِمٌ. فَحَدَّثَنِي بِهِ زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ.

[راجع: ١٨٢١]

(4) CHAPTER. Whoever asks others to give him water.

(٤) بَابٌ مَنِ اسْتَسْقَى،

وَقَالَ سَهْلٌ: قَالَ لِي النَّبِيُّ ﷺ:

«اسْقِنِي».

2571. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Once Allāh's Messenger ﷺ visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to

٢٥٧١ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي أَبُو طَوَالَةَ - اسْمُهُ: عَبْدُ اللَّهِ بْنُ عَبْدِ

him. Abū Bakr was sitting on his left side and 'Umar in front of him and a bedouin on his right side. When Allāh's Messenger ﷺ finished, 'Umar said to Allāh's Messenger ﷺ, "Here is Abū Bakr." But Allāh's Messenger ﷺ gave the remaining milk to the bedouin and said twice, "The (persons on the) right side! So, start from the right side." Anas added, "It is the Prophet's *Sunna*," and repeated it thrice.

الرحمن - قَالَ: سَمِعْتُ أَنَسَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي دَارِنَا هَذِهِ فَاسْتَسْقَى فَحَلَبْنَا لَهُ شَاةً لَنَا، ثُمَّ شَبْتُهُ مِنْ مَاءِ بَيْتِنَا هَذِهِ فَأَعْطَيْتُهُ، وَأَبُو بَكْرٍ عَنْ يَسَارِهِ وَعُمَرُ تُجَاهَهُ وَأَعْرَابِيٌّ عَنْ يَمِينِهِ. فَلَمَّا فَرَغَ قَالَ عُمَرُ: هَذَا أَبُو بَكْرٍ، فَأَعْطَى الْأَعْرَابِيَّ فَضَلَّهُ ثُمَّ قَالَ: «الْأَيْمُونُ الْأَيْمُونُ، أَلَا فَيَمُّنُوا».

قَالَ أَنَسٌ: فِيهَا سُنَّةٌ، فِيهَا سُنَّةٌ،

ثَلَاثَ مَرَّاتٍ. [راجع: ٢٣٥٢]

(5) CHAPTER. Accepting the gift of game.

The Prophet ﷺ accepted the fleshy foreleg of the game from Abū Qatāda.

(٥) بَابُ قَبُولِ هَدِيَّةِ الصَّيْدِ

وَقَبَلَ النَّبِيُّ ﷺ مِنْ أَبِي قَتَادَةَ عَضُدَ الصَّيْدِ.

2572. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: We provoked a rabbit at Marr-az-Zahrān till it started jumping and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu Ṭalhā who slaughtered it and sent its hip or two thighs to Allāh's Messenger ﷺ. (The narrator confirms that he sent two thighs). The Prophet ﷺ accepted that. (The subnarrator asked Anas, "Did the Prophet ﷺ eat from it?" Anas replied, "He ate from it.")

٢٥٧٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنْفَجْنَا أَرْبَابًا بِمَرِّ الظُّهْرَانِ فَسَعَى الْقَوْمُ فَلَعِبُوا فَأَدْرَكْتَهَا فَأَخَذْتُهَا فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ فَذَبَحَهَا، وَبَعَثْتُ إِلَى رَسُولِ اللَّهِ ﷺ: بَوْرِكِهَا أَوْ فَخَذَيْهَا - قَالَ: فَخَذَيْهَا لَا شَكَّ فِيهِ - فَقَبِلَهُ. قُلْتُ: وَأَكَلَ مِنْهُ؟ قَالَ: وَأَكَلَ مِنْهُ، ثُمَّ قَالَ بَعْدُ: قَبِلَهُ.

[انظر: ٥٤٨٩، ٥٥٣٥]

(6) CHAPTER. The acceptance of a gift.

2573. Narrated As-Sā'b bin Jaththāma رَضِيَ اللَّهُ عَنْهُ: An onager was presented to Allāh's Messenger ﷺ at the place called Al-

(٦) بَابُ قَبُولِ الْهَدِيَّةِ

٢٥٧٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ

Abwā' or Waddān, but Allāh's Messenger ﷺ rejected it. When the Prophet ﷺ noticed the signs of sorrow on the giver's face he said, "We have not rejected your gift, but we are in the state of *Ihrām*." (i.e., if we were not in a state of *Ihrām* we would have accepted your gift, *Fath Al-Bārī*).

عَبِيدُ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْتَةَ بْنِ مَسْمُودٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَامَةَ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمَارًا وَحَيْثِيًّا وَهُوَ بِالْأَبْوَاءِ أَوْ بِوَدَّانٍ فَرَدَّ عَلَيْهِ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ قَالَ: «أَمَا إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَا حُرْمٌ».

[راجع: ١٨٢٥]

(7) CHAPTER. The acceptance of a gift.

(٧) بَابُ قَبُولِ الْهَدِيَّةِ

2574. Narrated 'Aishah, رَضِيَ اللَّهُ عَنْهَا The people used to look forward for the day of my ('Aishah's) turn to send gifts to Allāh's Messenger ﷺ in order to please him.

٢٥٧٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ يَبْتَغُونَ بِهَا، أَوْ يَبْتَغُونَ بِذَلِكَ مَرْضَاةَ رَسُولِ اللَّهِ ﷺ. [انظر: ٢٥٨٠،

٢٥٨١، ٣٧٧٥]

2575. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: My aunt Umm Ḥufaid, sent some dried yoghurt (butter free), ghee (clarified butter) and a mastigar (sand lizard) to the Prophet ﷺ as a gift. The Prophet ﷺ ate the dried yoghurt and butter but left the mastigar because he disliked it. Ibn 'Abbās said, "The mastigar was eaten at the table of Allāh's Messenger ﷺ and if it had been illegal to eat, it could not have been eaten at the table of Allāh's Messenger ﷺ."

٢٥٧٥ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ إِبَّاسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَهَدَتْ أُمُّ حُنَيْدٍ خَالَهٗ ابْنِ عَبَّاسٍ إِلَى النَّبِيِّ ﷺ أَقِطًا وَسَمْنًا وَأَضْبًا، فَأَكَلَ النَّبِيُّ ﷺ مِنَ الْأَقِطِ وَالسَّمْنِ وَتَرَكَ الْأَضْبَ تَقْدَرًا. قَالَ ابْنُ عَبَّاسٍ: فَأَكَلَ عَلَيَّ مَائِدَةَ رَسُولِ اللَّهِ ﷺ وَلَوْ كَانَ حَرَامًا مَا أَكَلَ عَلَيَّ مَائِدَةَ رَسُولِ اللَّهِ ﷺ.

[انظر: ٥٣٨٩، ٥٤٠٢، ٧٣٥٨]

2576. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Whenever a meal was brought to Allāh's

٢٥٧٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ

Messenger ﷺ, he would ask whether it was a gift or *Ṣadaqa* (something given in charity). If he was told that it was *Ṣadaqa*, he would tell his Companions to eat it, but if it was a gift, he would hurry to share it with them.

2577. Narrated Anas bin Mālik عنه الله رضي: Some meat was brought to the Prophet ﷺ and it was said that the meat had been given in charity to Barira. He said, "It was *Ṣadaqa* (charity) for Barira but a gift for us."

2578. Narrated 'Āishah عنها الله رضي: I intended to buy Barira but her masters stipulated that her *Wāla'* should be for them. When the Prophet ﷺ was told about it, he said to me, "Buy and manumit her, as the *Wāla'* is for the liberator." Once, Barira was given some meat, and the Prophet ﷺ asked, "What is this?" I said, "It has been given to Barira in charity." He said, "It is *Ṣadaqa* (charity) for her but a gift for us." Barira was given the option (to stay with her husband or to part with him). 'Abdur-Rahman (a subnarrator) wondered, "Was her husband a slave or a free man?" Shu'ba (another subnarrator) said, "I asked 'Abdur-Rahmān whether her husband was a slave or a free man. He replied that he did not know whether he was a slave or a free man."

المُنْذِرِ: حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتِيَتْهُ بِطَعَامٍ سَأَلَ عَنْهُ: «أَهْدِيَّةٌ أَمْ صَدَقَةٌ؟» فَإِنْ قِيلَ: صَدَقَةٌ. قَالَ لِأَصْحَابِهِ: «كُلُوا» وَلَمْ يَأْكُلْ، وَإِنْ قِيلَ: هَدِيَّةٌ صَرَبَ بِيَدِهِ ﷺ فَأَكَلَ مَعَهُمْ.

٢٥٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ بِلَحْمٍ، فَقِيلَ: تُصَدَّقُ عَلَى بَرِيرَةَ، قَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». [راجع: ١٤٩٥]

٢٥٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ قَالَ: سَمِعْتُهُ مِنْهُ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ وَأَنَّهُمْ اشْتَرَطُوا وِلَاءَهَا، فَذَكَرَ لِلنَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «اشْتَرَيْهَا فَأَعْتَقِيهَا، فَإِنَّمَا الْوِلَاءُ لِمَنْ أَعْتَقَ». وَأَهْدِيَتْ لَهَا لَحْمٌ فَقَالَ النَّبِيُّ ﷺ: مَا هَذَا قُلْتُ: تُصَدَّقُ عَلَى بَرِيرَةَ، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». وَخَيْرَتْ بَرِيرَةَ، قَالَ عَبْدُ الرَّحْمَنِ: رَزَّجَهَا حُرًّا أَوْ عَبْدًا. قَالَ شُعْبَةُ: سَأَلْتُ عَبْدَ الرَّحْمَنِ عَنْ

رَوَّجَهَا قَالَ: لَا أَذْرِي أَحْرًا أُمَّ عَبْدًا؟.

[راجع: ٤٥٦]

2579. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْهَا 'Āishah: Once the Prophet ﷺ went to 'Āishah and asked her whether she had something (to eat). She said that she had nothing except the mutton which Umm 'Aṭīyya had sent to (Barīra) in charity. The Prophet ﷺ said that it had reached its destination (i.e., it is no longer an object of charity.)

٢٥٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقَالَ لَهَا: «عِنْدَكُمْ شَيْءٌ؟» قَالَتْ: لَا، إِلَّا شَيْءٌ بَعَثْتُ بِهِ أُمَّ عَطِيَّةَ مِنَ الشَّاةِ الَّتِي بَعَثْتُ إِلَيْهَا مِنَ الصَّدَقَةِ، قَالَ: «إِنَّهُ قَدْ بَلَغَتْ مَجْلَهَا». [راجع: ١٤٤٦]

(8) CHAPTER. Whosoever gave a gift to his friend and chose (the time) when he was at the home of some of his wives and did not give it to him, while he was in the homes of his other wives.

(٨) بَابٌ مِّنْ أَهْدَى إِلَى صَاحِبِهِ، وَتَحْرِى بَعْضُ نِسَائِهِ دُونَ بَعْضٍ

2580. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The people used to send gifts to the Prophet ﷺ on the day of my turn. Umm Salama said: "My companions (the wives of the Prophet other than 'Āishah رَضِيَ اللهُ عَنْهَا) gathered and they complained about it. So I informed the Prophet ﷺ about it on their behalf, but he remained silent.

٢٥٨٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَيَايَاهُمْ يَوْمِي، وَقَالَتْ أُمُّ سَلَمَةَ: إِنَّ صَوَاحِبِي اجْتَمَعْنَ فَذَكَرَتْ لَهُ فَأَعْرَضَ عَنْهَا. [راجع: ٢٥٧٤]

2581. Narrated 'Urwa that 'Āishah رَضِيَ اللهُ عَنْهَا said: The wives of Allāh's Messenger ﷺ were in two groups." 'Urwa added: One group consisted of 'Āishah, Ḥafṣa, Ṣafīyya and Sauda; and the other group consisted of Umm Salama and the other wives of Allāh's Messenger ﷺ. The Muslims knew that Allāh's Messenger loved 'Āishah, so if any

٢٥٨١ - حَدَّثَنَا إِسْمَاعِيلُ: قَالَ حَدَّثَنِي أَحِبِّي، عَنْ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ نِسَاءَ رَسُولِ اللَّهِ ﷺ كُنَّ جَزْبَيْنِ: فَحَزْبُ

of them had a gift and wished to give to Allāh's Messenger ﷺ, he would delay it till Allāh's Messenger ﷺ had come to 'Āishah's home and then he would send his gift to Allāh's Messenger ﷺ in her home. The group of Umm Salama discussed the matter together and decided that Umm Salama should request Allāh's Messenger ﷺ to tell the people to send their gifts to him in whatever wife's house he was. Umm Salama told Allāh's Messenger ﷺ of what they had said, but he did not reply. Then they (those wives) asked Umm Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding 'Āishah, as the Divine Revelations do not come to me on any of the beds except that of 'Āishah." On that Umm Salama said, "I repent to Allāh for hurting you." Then the group of Umm Salama called Fāṭima, the daughter of Allāh's Messenger ﷺ and sent her to Allāh's Messenger ﷺ to say to him, "Your wives request to treat them and the daughter of Abū Bakr on equal terms." Then Fāṭima conveyed the message to him. The Prophet ﷺ said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again, but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abū Quḥāfa on equal terms." On that she raised her voice and turned to 'Āishah who was sitting and insulted her so much so that

فِيهِ عَائِشَةُ وَخَفِصَةُ وَصَفِيَّةُ وَسَوْدَةُ. وَالْحِزْبُ الْآخَرُ: أُمُّ سَلَمَةَ وَسَائِرُ نِسَاءِ رَسُولِ اللَّهِ ﷺ. وَكَانَ الْمُسْلِمُونَ قَدْ عَلِمُوا حُبَّ رَسُولِ اللَّهِ ﷺ عَائِشَةَ، فَإِذَا كَانَتْ عِنْدَ أَحَدِهِمْ هَدِيَّةً يُرِيدُ أَنْ يُهْدِيَهَا إِلَى رَسُولِ اللَّهِ ﷺ أَخْرَجَهَا حَتَّى إِذَا كَانَ رَسُولُ اللَّهِ ﷺ فِي بَيْتِ عَائِشَةَ بَعَثَ صَاحِبَ الْهَدِيَّةِ إِلَى رَسُولِ اللَّهِ ﷺ فِي بَيْتِ عَائِشَةَ، فَكَلَّمَ حِزْبٌ أُمَّ سَلَمَةَ فَقُلْنَ لَهَا: كَلِّمِي رَسُولَ اللَّهِ ﷺ يَكْلُمُ النَّاسَ فَيَقُولُ: مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ اللَّهِ ﷺ هَدِيَّةً فَلْيُهْدِهَا حَيْثُ كَانَ مِنْ نِسَائِهِ، فَكَلَّمَتْهُ أُمُّ سَلَمَةَ بِمَا قُلْنَ فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلْنَهَا فَقَالَتْ: مَا قَالَ لِي شَيْئًا، فَقُلْنَ لَهَا: فَكَلِّمِيهِ. قَالَتْ: فَكَلَّمْتُهُ حِينَ دَارَ إِلَيْهَا أَيْضًا فَلَمْ يَقُلْ لَهَا شَيْئًا. فَسَأَلْنَهَا فَقَالَتْ: مَا قَالَ لِي شَيْئًا، فَقُلْنَ لَهَا: كَلِّمِيهِ حَتَّى يُكَلِّمَكَ. فَدَارَ إِلَيْهَا فَكَلَّمْتُهُ فَقَالَ لَهَا: «لَا تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّ الْوَحْيَ لَمْ يَأْتِنِي وَأَنَا فِي ثَوْبِ امْرَأَةٍ إِلَّا عَائِشَةَ». قَالَتْ: فَقُلْتُ: أَتُوبُ إِلَى اللَّهِ مِنْ أَدَاكَ يَا رَسُولَ اللَّهِ. ثُمَّ إِنَّهُنَّ دَعَوْنَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَقُولُ: إِنَّ نِسَاءَكَ يَشْتَدْنَكَ اللَّهُ الْعَدَلَ فِي بِنْتِ أَبِي بَكْرٍ،

Allāh's Messenger ﷺ looked at 'Aishah to see whether she would retort. 'Aishah started replying to Zainab till she silenced her. The Prophet ﷺ then looked at 'Aishah and said, "She is really the daughter of Abū Bakr."⁽¹⁾

فَكَلَّمْتُهُ فَقَالَ: «يَا بِنْتَهُ أَلَا تُحِبِّينَ مَا أَحَبَّ؟» قَالَتْ: بلى، فَرَجَعَتْ إِلَيْهِنَّ فَأَخْبَرْتُهُنَّ. فَقُلْنَ: ارْجِعِي إِلَيْهِ فَأَبْتُ أَنْ تَرْجِعَ. فَأَرْسَلَنَ زَيْنَبَ بِنْتَ جَحْشٍ فَأَتَتْهُ فَأَعْلَطَتْ وَقَالَتْ: إِنَّ نِسَاءَكَ يَنْشُدُنَكَ الْعَدَلَ فِي بِنْتِ ابْنِ أَبِي قُحَافَةَ، فَرَفَعَتْ صَوْتَهَا حَتَّى تَنَاوَلَتْ عَائِشَةَ وَهِيَ قَاعِدَةٌ فَسَبَّتْهَا حَتَّى إِنَّ رَسُولَ اللَّهِ ﷺ لَيَنْظُرُ إِلَى عَائِشَةَ: هَلْ تَكَلِّمُ؟ قَالَ: فَتَكَلَّمْتُ عَائِشَةَ تَرُدُّ عَلَى زَيْنَبَ حَتَّى أَسَكَّتْهَا، قَالَتْ: فَتَنَظَرَ النَّبِيُّ ﷺ إِلَى عَائِشَةَ فَقَالَ: «إِنَّهَا بِنْتُ أَبِي بَكْرٍ». [راجع: ٢٥٧٤]

قَالَ الْبُخَارِيُّ: الْكَلَامُ الْأَجِيرُ قِصَّةُ فَاطِمَةَ، يُذَكَّرُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ رَجُلٍ: عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ. وَقَالَ أَبُو مَرْوَانَ، عَنْ هِشَامِ، عَنْ عُرْوَةَ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ. وَعَنْ هِشَامِ، عَنْ رَجُلٍ مِنْ فُرَيْشٍ، وَرَجُلٍ مِنَ الْمَوَالِي، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ، قَالَتْ عَائِشَةُ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَاسْتَأَذَنْتُ فَاطِمَةَ. (٩) بَابُ مَا لَا يُرَدُّ مِنَ الْهَدِيَّةِ

(9) CHAPTER. What sort of presents (gifts) should not be rejected.

2582. Narrated 'Azra bin Thābit Al-

٢٥٨٢ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا

(1) (H. 2581) She is really as honest, wise and well-versed as her father.

Anṣārī: When I went to Thumama bin ‘Abdullāh, he gave me some perfume and said that Anas would not reject the gifts of perfume. Anas said: The Prophet ﷺ used not to reject the gifts of perfume.

(10) CHAPTER. Whoever thinks that it is permissible to give as a gift, something not present.

2583, 2584. Narrated Al-Miswar bin Makhruma رَضِيَ اللهُ عَنْهُمَا and Marwān: When the delegates of the tribe of Hawāzin came to the Prophet ﷺ, he stood up amongst the people, glorified and praised Allāh as He deserved, and said, “Then after: Your brethren have come to you with repentance and I see it logical to return to them their captives; so whoever amongst you likes to do that as a favour, then he can do it, and whoever of you likes to stick to his share till we give him his right from the very first *Fai*’ (war booty)⁽¹⁾ which Allāh will bestow on us, then (he can do so).” The people replied, “We do that (to return the captives) willingly as a favour for your sake.”

(11) CHAPTER. Compensation for a gift.

2585. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ used to accept gifts and used to give something in return.

عَبْدُ الْوَارِثِ، حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتِ الْأَنْصَارِيِّ قَالَ: حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَيْهِ فَنَاوَلَنِي ضِيَاءًا قَالَ: كَانَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ لَا يَرُدُّ الطَّيِّبَ. قَالَ: وَزَعَمَ أَنَسُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرُدُّ الطَّيِّبَ. [انظر:

[٥٩٢٩

(١٠) بَابٌ مَن رَأَى الْهَبَةَ الْغَائِبَةَ جَائِزَةً

٢٥٨٣، ٢٥٨٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: ذَكَرَ عَزْرَةُ أَنَّ الْمَسُورَ بْنَ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا وَمَرْوَانَ أَخْبِرَاهُ: أَنَّ النَّبِيَّ ﷺ حِينَ جَاءَهُ وَقَدْ هَوَّازَنَ قَامَ فِي النَّاسِ فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ جَاؤُنَا تَائِبِينَ وَإِنِّي رَأَيْتُ أَنْ أَرَدَّ إِلَيْهِمْ سَبِيَّهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيَّبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا. فَقَالَ النَّاسُ: طَيَّبْنَا لَكَ. [راجع: ٢٣٠٧،

[٢٣٠٨

(١١) بَابُ الْمُكَافَاةِ فِي الْهَبَةِ

٢٥٨٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ

(1) (H. 2583) *Fai*’: See glossary.

أبيه، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ
الْهَدِيَّةَ وَيُسَبِّحُ عَلَيْهَا. لَمْ يَذْكُرْ وَكَيْعٌ
وَمُحَاضِرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ.

(12) CHAPTER. Giving gifts to one's sons.

If somebody gives something to some of his sons then it is not permissible unless he does justice to all of his sons and gives the same to the other sons equally, but no one has the right to bear witness to what one's father does. The Prophet ﷺ said, "Do justice when giving a gift to your children." Is it permissible for the father to demand back the gift which he has given to his children? What one can eat from one's son's property? One can eat reasonably without extravagance. And the Prophet ﷺ bought a camel from 'Umar and gave it to Ibn 'Umar and said, "Dispose it as you like."

2586. Narrated An-Nu'mān bin Bashīr that his father took him to Allāh's Messenger ﷺ and said, "I have given this son of mine a slave." The Prophet ﷺ asked, "Have you given all your sons the like?" He replied in the negative. The Prophet ﷺ said, "Take back your gift then."

(13) CHAPTER. The witnesses for *Al-Hibah* (the gifts).

2587. Narrated 'Amir: I heard An-Nu'mān bin Bashīr رضي الله عنهما on the

(١٢) بَابُ الْهَبَةِ لِلْوَلَدِ

وَإِذَا أُعْطِيَ بَعْضُ وَلَدِهِ شَيْئًا لَمْ
يَجْزُ حَتَّى يَعْدِلَ بَيْنَهُمْ وَيُعْطِيَ الْآخَرَ
مِثْلَهُ وَلَا يُشْهَدُ عَلَيْهِ. وَقَالَ النَّبِيُّ
ﷺ: «اعْدِلُوا بَيْنَ أَوْلَادِكُمْ فِي
الْعَطِيَّةِ». وَهَلْ لِلْوَالِدِ أَنْ يَرْجِعَ فِي
عَطِيَّتِهِ؟ وَمَا يَأْكُلُ مِنْ مَالِ وَلَدِهِ
بِالْمَعْرُوفِ وَلَا يَتَعَدَّى. وَاشْتَرَى النَّبِيُّ
ﷺ مِنْ عَمْرِ بْنِ عُمَرَ
وَقَالَ: «اصْنَعْ بِهِ مَا شِئْتَ».

٢٥٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ
شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ،
وَمُحَمَّدِ بْنِ التُّعْمَانِ بْنِ بَشِيرٍ: أَنَّهُمَا
حَدَّثَاهُ عَنِ التُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ أَبَاهُ
أَتَى بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي
نَحَلْتُ ابْنِي هَذَا غُلَامًا، فَقَالَ: «أَكُلْ
وَلَدِكَ نَحَلْتُ مِثْلَهُ؟» قَالَ، لَا، قَالَ:
«فَارْجِعْهُ». [انظر: ٢٥٨٧، ٢٦٥٠]

(١٣) بَابُ الْإِشْهَادِ فِي الْهَبَةِ

٢٥٨٧ - حَدَّثَنَا حَامِدُ بْنُ عُمَرَ:

pulpit saying, "My father gave me a gift but 'Amra bint Rawāḥa (my mother) said that she would not agree to it unless he made Allāh's Messenger ﷺ as a witness to it. So, my father went to Allāh's Messenger ﷺ and said, 'I have given a gift to my son from 'Amra bint Rawāḥa, but she ordered me to make you as a witness to it, O Allāh's Messenger!' Allāh's Messenger ﷺ asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allāh's Messenger ﷺ said, 'Be afraid of Allāh, and be just to your children.' My father then returned and took back his gift."

حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ ﷺ، فَأَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً فَأَمَرْتَنِي أَنْ أَشْهَدَكَ يَا رَسُولَ اللَّهِ، قَالَ: «أَعْطَيْتُ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟» قَالَ: لَا، قَالَ: «فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ». قَالَ: فَرَجَعَ فَرَدَّ عَطِيَّتَهُ.

[راجع: ٢٥٨٦]

(14) CHAPTER. Giving gifts by a husband to his wife, and by a wife to her husband.

Ibrāhīm said, "It is permissible." Umar bin 'Abdul 'Azīz said, "None of them can take his gift back." The Prophet ﷺ took permission from his wives to let him stay with 'Āishah during his illness. The Prophet ﷺ said, "A person who takes back his gift (what he donates) is like a dog that swallows back its vomit." Az-Zuhri said, "If a husband asks his wife to remit all or some of the *Mahr* (bridal money), and shortly after her consent he divorces her whereupon she demands what she has given up, then he should pay back her gift, if he has deceived her. But if she has given her free consent willingly and the man has meant no deception, the gift is valid, for Allāh تعالى says:

"... But if they, of their own good pleasure, remit any part of it to you..." (V.4:4)

(١٤) بَابُ هِبَةِ الرَّجُلِ لِمَرْأَتِهِ وَالْمَرْأَةِ لِرَوْحِهَا

قَالَ إِبْرَاهِيمُ: جَائِزَةٌ، وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ لَا يَرْجَعَانِ. وَاسْتَأْذَنَ النَّبِيُّ ﷺ نِسَاءَهُ فِي أَنْ يُمَرَّضَ فِي بَيْتِ عَائِشَةَ. وَقَالَ النَّبِيُّ ﷺ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ». وَقَالَ الزُّهْرِيُّ فِيمَنْ قَالَ لِمَرْأَتِهِ: هَبِي لِي بَعْضَ صَدَاقِكَ أَوْ كُلَّهُ، ثُمَّ لَمْ يَمُكْتِ إِلَّا يَسِيرًا حَتَّى طَلَّقَهَا فَرَجَعَتْ فِيهِ، قَالَ: يَرُدُّ إِلَيْهَا إِنْ كَانَ حَلَبَهَا؛ وَإِنْ كَانَتْ أَعْطَتْهُ عَنْ طِيبِ نَفْسٍ لَيْسَ فِي شَيْءٍ مِنْ أَمْرِهِ خَدِيعَةٌ جَارٍ، قَالَ اللَّهُ تَعَالَى: ﴿فَإِنْ طِيبَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَقَسًا﴾ [النساء: ٤].

2588. Narrated Az-Zuhrī: 'Ubaidullāh bin 'Abdullāh told me that 'Āishah رَضِيَ اللهُ عَنْهَا had said, "When the Prophet ﷺ became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-'Abbās and another man." 'Ubaidullāh said, "When I informed Ibn 'Abbās of what 'Āishah had said, he asked me whether I knew who was the second man whom 'Āishah had not named. I replied in the negative. He said, 'He was 'Alī bin Abī Ṭālib.'"

2589. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "One who takes back his gift (which he has already given) is like a dog that swallows its vomit."

(15) CHAPTER. It is permissible for a woman to give gifts to somebody other than her husband and to free her slaves in the lifetime of her husband provided that she is not weak-minded. If she is weak-minded, then it is not permissible.

Allāh تعالى says:

"And give not unto the foolish your property..." (V.4:5)

2590. Narrated Asmā' رَضِيَ اللهُ عَنْهَا: Once I said, "O Allāh's Messenger! I have no

٢٥٨٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَمَّا ثَقُلَ النَّبِيُّ ﷺ فَاسْتَدَّ وَجَعُهُ اسْتَادَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي فَأَذِنَ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ تَحْطُّ رِجْلَاهُ الْأَرْضَ، وَكَانَ بَيْنَ الْعَبَّاسِ وَبَيْنَ رَجُلٍ آخَرَ، فَقَالَ عَبْدُ اللَّهِ: فَذَكَرْتُ لابنِ عَبَّاسٍ مَا قَالَتْ عَائِشَةُ فَقَالَ لِي: وَهَلْ تَدْرِي مِنَ الرَّجُلِ الَّذِي لَمْ تُسَمِّ عَائِشَةُ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

[راجع: ١٩٨]

٢٥٨٩ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «الْعَائِدُ فِي هَبَّتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ». [انظر: ٢٦٢١، ٢٦٢٢]

[٦٩٧٥، ٢٦٢٢]

(١٥) بَابُ هِبَةِ الْمَرْأَةِ لِغَيْرِ رَوْجِهَا، وَعِنْتِهَا إِذَا كَانَ لَهَا رَوْجٌ فَهِيَ جَائِزٌ إِذَا لَمْ تَكُنْ سَفِيهَةً. فَإِذَا كَانَتْ سَفِيهَةً لَمْ يَجُزْ، وَقَالَ اللَّهُ تَعَالَى: ﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ﴾ [النساء: ٥].

٢٥٩٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ

property except what has been given to me by Az-Zubair (i.e., her husband). May I give in charity?" The Prophet ﷺ said, "Give in charity and do not withhold it (i.e., wealth) otherwise Allāh withhold it from you."

2591. Narrated Asmā' رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "Give (in charity) and do not withhold your wealth by counting and hoarding it, being afraid that it may be exhausted (by spending in Allāh's Cause) lest Allāh should withhold His Blessings from you; and do not withhold your money lest Allāh should withhold it from you."

2592. Narrated Kuraib, the freed slave of Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا, that Maimūna bint Al-Hārith رَضِيَ اللهُ عَنْهَا (the wife of the Prophet ﷺ) said that she manumitted a slave-girl but did not take the permission of the Prophet ﷺ. On her turn when the (Prophet ﷺ) came to her house she said, "Do you know O Allāh's Messenger, that I have manumitted my slave-girl?" He (ﷺ) asked, "Have you (already) done it?" She replied, "Yes." The Prophet ﷺ said, "You would have got more reward if you had given her (i.e., the slave-girl) to one of your maternal uncles."

2593. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever Allāh's Messenger ﷺ wanted to go on a journey, he would draw lots as to

ابن جرير، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ عَبْدِ بْنِ عَبْدِ اللَّهِ، عَنِ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا لِي مَالٌ إِلَّا مَا أَدْخَلَ عَلَيَّ الرَّبِيرُ، فَاتَّصَدَّقُ؟ قَالَ: «تَصَدَّقِي وَلَا تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكَ». [راجع: ١٤٣٤]

٢٥٩١ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَنْفَقِي وَلَا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكَ، وَلَا تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكَ». [راجع: ١٤٣٤]

٢٥٩٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ عَنِ يَزِيدَ عَنِ بُكَيْرٍ عَنِ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ مَيْمُونَةَ بِنْتَ الْحَارِثِ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّهَا أَعْتَقَتْ وَلَيْدَةَ وَلَمْ تَسْتَأْذِنْ النَّبِيَّ ﷺ فَلَمَّا كَانَ يَوْمُهَا الَّذِي يَدُورُ عَلَيْهَا فِيهِ قَالَتْ: أَشَعَرْتُ يَا رَسُولَ اللَّهِ أَنِّي أَعْتَقْتُ وَلَيْدَتِي؟ قَالَ: «أَوْ فَعَلْتِ؟» قَالَتْ: نَعَمْ. قَالَ: «أَمَا إِنَّكَ لَوِ اعْطَيْتَهَا أَحْوَالَكَ، كَانَ أَعْظَمَ لِأَجْرِكَ». وَقَالَ بَكْرُ بْنُ مُضَرَ: عَنْ عَمْرٍو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ: أَنَّ مَيْمُونَةَ أَعْتَقَتْ. [انظر: ٢٥٩٤]

٢٥٩٣ - حَدَّثَنَا جِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ

which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. The subnarrator added: "Sauda bint Zam'a gave up her (turn) day and night to 'Āishah, the wife of the Prophet ﷺ in order to seek the pleasure of Allāh's Messenger ﷺ (by that action)."

الرُّهْرِيّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيُّنَهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ. وَكَانَ يُقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ تَبْتَغِي بِذَلِكَ رِضًا رَسُولِ اللَّهِ ﷺ. [انظر: ٢٦٣٧، ٢٦٦١، ٢٦٨٨، ٢٨٧٩، ٤٠٢٥، ٤١٤١، ٤٦٩٠، ٤٧٤٩، ٤٧٥٠، ٤٧٥٧، ٥٢١٢، ٦٦٦٢، ٦٦٧٩،

[٧٥٤٥، ٧٥٠٠، ٧٣٧٠، ٧٣٦٩

(16) CHAPTER. Who is to be given the gift first?

(١٦) بَابُ: بِمَنْ يُبْدَأُ بِالْهَدِيَّةِ؟

2594. Narrated Maimūna, the wife of the Prophet ﷺ that she manumitted her slave-girl and the Prophet ﷺ said to her, "You would have got more reward if you had given the slave-girl to one of your maternal uncles."

٢٥٩٤ - وَقَالَ بَكْرٌ، عَنْ عَمْرٍو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ: إِنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ أَعْتَمَتْ وَلَيْدَةً لَهَا، فَقَالَ لَهَا: «وَلَوْ وَصَلْتَ بَعْضَ أَخْوَالِكَ كَانَ أَعْظَمَ لِأَجْرِكَ». [راجع: ٢٥٩٢]

2595. Narrated 'Āishah رضي الله عنها: I said, "O Allāh's Messenger! I have two neighbours; which of the two should I give a gift?" The Prophet ﷺ said, "(Give) to the one whose door is nearer to you."

٢٥٩٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ رَجُلٍ مِنْ بَنِي تَيْمٍ بِنِ مَرَّةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي جَارَيْنِ فإِلَى أَيِّهِمَا أُهْدِي؟ قَالَ: «إِلَى أَقْرَبِهِمَا مِنْكَ بِأَبَا». [راجع: ٢٢٥٩]

(١٧) بَابٌ مَنْ لَمْ يَقْبَلِ الْهَدِيَّةَ لِعِلَّةٍ

(17) CHAPTER. Whoever refused to accept a present for a certain reason.

'Umar bin 'Abdul-'Azīz said, "A gift was (really) a gift during the lifetime of Allāh's Messenger ﷺ, but today it is a bribe."

وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: كَانَتْ الْهَدِيَّةُ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ هَدِيَّةً، وَالْيَوْمَ رِشْوَةٌ.

2596. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما that he heard As-Sā'b bin Jaththāma Al-Laithī, who was one of the companions of the Prophet ﷺ, saying that he gave the meat of an onager to Allāh's Messenger ﷺ while he was at a place called Al-Abwa' or Waddān, and was in a state of *Ihrām*. The Prophet ﷺ did not accept it. When the Prophet ﷺ saw the signs of sorrow on As-Sa'b's face because of not accepting his present, he said (to him), "We are not returning your present, but we are in the state of *Ihrām*."

٢٥٩٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَخْبَرَهُ أَنَّهُ سَمِعَ الصَّعْبَ بْنَ جَثَامَةَ اللَّيْثِيَّ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُخْبِرُ: أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمَارَ وَحْشٍ وَهُوَ بِالْأَبْوَاءِ أَوْ بِوَدَّانَ وَهُوَ مُحْرِمٌ فَرَدَّهُ. فَقَالَ صَعْبٌ: فَلَمَّا عَرَفَ فِي وَجْهِ رَدَّهُ هَدِيَّتِي قَالَ: «لَيْسَ بِنَا رَدُّ عَلَيْكَ وَلَكِنَّا حُرْمٌ». [راجع: ١٨٢٥]

[See *Hadith* No.2244, 2245]

2597. Narrated Abū Humaid As-Sā'idi رضي الله عنه: The Prophet ﷺ appointed a man from the tribe of Al-Azd, called Ibn Al-Lutabiyya for collecting the *Zakāt*. When he returned he said, "This (i.e., the *Zakāt*) is for you and this has been given to me as a present." The Prophet ﷺ said, "Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hands my soul is, whoever takes something from the resources of the *Zakāt* (unlawfully) will be carrying it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet ﷺ then raised his hands till we saw the whiteness of his armpits, and he said

٢٥٩٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ رَجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ: ابْنُ اللَّيْثِيَّةِ، عَلَى الصَّدَقَةِ، فَلَمَّا قَدِمَ قَالَ: هَذَا لَكُمْ وَهَذَا أَهْدَيْ لِي. قَالَ: «فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ أَوْ بَيْتِ أُمِّهِ فَيَنْظُرَ أَيُّهُدَى لَهُ أَمْ لَا؟ وَالَّذِي نَفْسِي بِيَدِهِ لَا يَأْخُذُ أَحَدٌ مِنْهُ شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ

thrice, "O Allāh! Haven't I conveyed Your Message (to them)?"

(18) CHAPTER. If somebody gives somebody else a present, or promises to give him a present, and one of them dies before the gift reaches the other person.

'Ubaida said, "If both the giver and the receiver have died but the present was set aside (i.e., separated) in the lifetime of the receiver, it will be given to his inheritors, and if it was not separated, it will go to the inheritors of the giver." Al-Ḥasan said, "It will be given to the inheritors of the receiver (i.e., to whom the present was meant) no matter who died first, if the gift has been delivered to the messenger."

2598. Narrated Jābir رضي الله عنه: The Prophet ﷺ said to me, "I will give you so much (the Prophet ﷺ pointed thrice with his hands) when the funds of Baḥrain will come to me." But the Prophet ﷺ died before the money reached him. (When it came,) Abū Bakr ordered an announcer to announce that whoever had a money claim on the Prophet ﷺ, or was promised to be given something, should come to Abū Bakr. I went to Abū Bakr and told him that the Prophet ﷺ had promised to give me so much. On that Abū Bakr gave me three handfuls (of money).

على رَقَبَتِهِ: إِنْ كَانَ بَعِيْرًا لَهُ رُغَاءٌ،
أَوْ بَقْرَةٌ لَهَا حُورًا، أَوْ شَاةٌ تَبَعْرُ، ثُمَّ
رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُفْرَةَ إِبْطِيْهِ:
«اللَّهُمَّ هَلْ بَلَغْتُ، اللَّهُمَّ هَلْ بَلَغْتُ»،
ثَلَاثًا. [راجع: ١٩٢٥]

(١٨) بَابُ إِذَا وَهَبَ هِبَةً أَوْ وَعَدَ،
ثُمَّ مَاتَ قَبْلَ أَنْ تَصِلَ إِلَيْهِ
وَقَالَ عَيْبِدَةُ: إِنْ مَاتَا وَكَانَتْ
فُصِّلَتِ الْهَدِيَّةُ وَالْمُهْدَى لَهُ حَيًّا فَهِيَ
لِوَرَثَتِهِ. وَإِنْ لَمْ تَكُنْ فُصِّلَتْ فَهِيَ
لِوَرَثَةِ الَّذِي أَهْدَى. وَقَالَ الْحَسَنُ:
أَيُّهُمَا مَاتَ قَبْلَ فَهِيَ لِوَرَثَةِ الْمُهْدَى لَهُ
إِذَا قَبِضَهَا الرَّسُولُ.

٢٥٩٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبِيدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ
الْمُنْكَدِرِ: سَمِعْتُ جَابِرًا رَضِيَ اللَّهُ
عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «لَوْ
جَاءَ مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هَكَذَا»
ثَلَاثًا. فَلَمْ يَفْعَمْ حَتَّى تُوفِّيَ النَّبِيُّ ﷺ
فَأَرْسَلَ أَبُو بَكْرٍ مُنَادِيًا فَنَادَى: مَنْ
كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَةٌ أَوْ دَيْنٌ
فَلْيَأْتِنَا، فَآتَيْتُهُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ
وَعَدَنِي، فَحَشَى لِي ثَلَاثًا.

[راجع: ٢٢٩٦]

(19) CHAPTER. How to take over the slave and property (given as gifts)?

(١٩) بَابُ كَيْفَ يُقْبَضُ الْعَبْدُ
وَالْمَتَاعُ؟

Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: I was riding a troublesome camel and the Prophet ﷺ bought it and said: "It (this camel) is for you, O 'Abdullāh."

[See *Ḥadīth* No.2610, 2611].

2599. Narrated Al-Miswar bin Makhrama رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), "O son! Accompany me to Allāh's Messenger ﷺ." When I went with him, he said, "Call him to me." I called him (i.e., the Prophet ﷺ) for my father. He ﷺ came out wearing one of those cloaks and said, "We kept this (cloak) for you, (Makhrama)." Makhrama looked at the cloak and said, "Makhrama is pleased," (or the Prophet ﷺ said), "Is Makhrama pleased?"

(20) CHAPTER. When someone gives something (as a gift) to another person and the receiver takes it into his possession without saying, "I have accepted it."

2600. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "I am ruined." The Prophet ﷺ asked, "What do you mean?" He said, "I had a sexual intercourse with my wife during Ramaḍān (while observing fast)." The Prophet ﷺ asked him, "Can you manumit a slave?" He replied in the negative. He then asked him, "Can you observe *Ṣaum* (fast) for two successive months continuously?" He replied in the negative. The Prophet ﷺ then asked him, "Can you feed sixty poor persons?" He replied in the negative. In the meantime an *Ansārī* man came with a basket full of dates. The Prophet ﷺ said to the man,

وَقَالَ ابْنُ عُمَرَ: كُنْتُ عَلَى بَكْرٍ صَعْبٍ فَاشْتَرَاهُ النَّبِيُّ ﷺ وَقَالَ: «هُوَ لَكَ يَا عَبْدَ اللَّهِ».

٢٥٩٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ أَقْبِيَّةً وَلَمْ يُعْطَ مَخْرَمَةَ مِنْهَا شَيْئًا فَقَالَ مَخْرَمَةُ: يَا بَنِي أَنْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَاذْعُمْ لِي، قَالَ فَذَعَوْتُهُ لَهُ فَحَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا. فَقَالَ: «حَبَانَا هَذَا لَكَ». قَالَ: فَتَظَرَ إِلَيْهِ فَقَالَ: رَضِيَ مَخْرَمَةَ.

(٢٠) بَابُ إِذَا وَهَبَ هِبَةً فَقَبَضَهَا الْآخَرُ وَلَمْ يَقُلْ: قَبِلْتُ

٢٦٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: هَلَكْتُ. فَقَالَ: «وَمَا ذَاكَ؟» قَالَ: وَقَعْتُ بِأَهْلِي فِي رَمَضَانَ. قَالَ: «أَتَجِدُ رَقَبَةً؟» قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابَعَيْنِ؟» قَالَ: لَا، قَالَ:

“Take it and give it in charity (as an expiation of your sin).” The man said, “Should I give it to some people who are poorer than we, O Allāh’s Messenger? By Him Who has sent you with the Truth, there is no family between Al-Madīna’s two mountains poorer than we.” Allāh’s Messenger ﷺ told him to take it and provide his family with it.”

(21) CHAPTER. If a creditor gives the debt, due to him, as a gift,

According to Al-Ḥakam, it is permissible.

Al-Ḥasan bin ‘Alī رضي الله عنهما gave up the debt due to him to a man as a gift. The Prophet ﷺ said, “If somebody owes something, he should either repay it or get it remitted.” Jābir said, “When my father was martyred, he was in debt. So, the Prophet ﷺ asked his creditors to take the fruits of my garden and forgive my father.”

2601. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: My father was martyred on the day (of the battle) of Uḥud and his creditors demanded the debt back in a harsh manner. So, I went to Allāh’s Messenger ﷺ and informed him of that, he asked them to accept the fruits of my garden and excuse my father, but they refused. So, Allāh’s Messenger ﷺ did not give them the fruits, nor did he cut them and distribute it among them, but said, “I will come to you tomorrow morning.” So, he came to us the next morning and walked about in between the date-palms and invoked Allāh to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, and a lot of fruits were left for us. Then I went to Allāh’s

«فَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مُسْكِينًا؟» قَالَ: لَا، قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِعَرَقٍ، وَالْعَرَقُ الْمَكْتَلُ فِيهِ تَمْرٌ، فَقَالَ: «أَذْهَبَ بِهَذَا فَتَصَدَّقْ بِهِ». قَالَ: عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللَّهِ؟ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَحْوَجَ مِنَّا، ثُمَّ قَالَ: «أَذْهَبَ فَاطْعِمُهُ أَهْلَكَ».

[راجع: ١٩٣٦]

(٢١) بَابُ إِذَا وَهَبَ دَيْنًا عَلَى رَجُلٍ
وَقَالَ: شُعْبَةُ، عَنِ الْحَكَمِ: هُوَ جَائِزٌ. وَوَهَبَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهَا السَّلَامَ دَيْنَهُ لِرَجُلٍ. وَقَالَ النَّبِيُّ ﷺ: «مَنْ كَانَ لَهُ عَلَيْهِ حَقٌّ فَلْيُعْطِهِ أَوْ لِيَتَحَلَّلْهُ مِنْهُ. وَقَالَ جَابِرٌ: قُتِلَ أَبِي وَعَلَيْهِ دَيْنٌ فَسَأَلَ النَّبِيَّ ﷺ غُرْمَاءَهُ أَنْ يَقْبَلُوا تَمْرَ حَائِطِي وَيُحَلِّلُوا أَبِي».

٢٦٠١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: حَدَّثَنِي ابْنُ كَعْبٍ بْنِ مَالِكٍ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ أَبَاهُ قُتِلَ يَوْمَ أُحُدٍ شَهِيدًا فَاشْتَدَّ الْغُرْمَاءُ فِي حُقُوقِهِمْ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَكَلَّمْتُهُ فَسَأَلْتُهُمْ أَنْ يَقْبَلُوا تَمْرَ حَائِطِي، وَيُحَلِّلُوا أَبِي فَابْتُوا. فَلَمْ يُعْطِهِمْ رَسُولُ اللَّهِ ﷺ وَلَمْ يَكْسِرْهُ لَهُمْ وَلَكِنْ

Messenger ﷺ, who was sitting, and informed him about what happened. Allāh's Messenger ﷺ told 'Umar, who was sitting there, to listen to the story. 'Umar said, "Don't we know that you are Allāh's Messenger? By Allāh! You are Allāh's Messenger!"

قَالَ: «سَأَعُدُّو عَلَيْكَ إِنْ شَاءَ اللَّهُ تَعَالَى، فَعَدَدْنَا عَلَيْنَا حِينَ أَصْبَحَ فَطَافَ فِي النَّخْلِ فَدَعَا فِي ثَمَرِهِ بِالْبَرَكَةِ، فَجَدَدْتُهَا فَقَضَيْتُهُمْ حَقَّهُمْ وَبَقِيَ لَنَا مِنْ ثَمَرِهَا بَقِيَّةٌ. ثُمَّ جِئْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ جَالِسٌ فَأَخْبَرْتُهُ بِذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِعُمَرَ: «اسْمَعْ - وَهُوَ جَالِسٌ - يَا عُمَرُ». فَقَالَ عُمَرُ: أَلَا يَكُونُ قَدْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ، وَاللَّهِ إِنَّكَ لَرَسُولُ اللَّهِ. [راجع: ٢١٢٧]

(22) CHAPTER. The giving of a gift by one person to a group.

Asmā' said to Al-Qāsim bin Muḥammad and Ibn Abū 'Atīq, "I inherited some land in the forest from my sister 'Āishah, and Mu'āwīya offered me one hundred thousand for it, but I give it to both of you as a gift."

(٢٢) بَابُ هِبَةِ الْوَاحِدِ لِلْجَمَاعَةِ

وَقَالَتْ أَسْمَاءُ لِلْقَاسِمِ بْنِ مُحَمَّدٍ وَابْنِ أَبِي عَتِيْقٍ: وَرِثْتُ عَنْ أُخْتِي عَائِشَةَ بِالْعَاقِبَةِ، وَقَدْ أَعْطَانِي بِهِ مُعَاوِيَةَ مِائَةَ أَلْفٍ فَهَوَ لَكُمَا.

2602. Narrated Sahl bin Sa'd رضي الله عنه: A drink (of milk mixed with water) was brought to the Prophet ﷺ who drank some of it while a boy was sitting on his right and old men on his left. The Prophet ﷺ said to the boy, "If you permit me, I'll give (the rest of the drink to) these old men first." The boy said, "I will not give preference to anyone over me as regards my share from you, O Allāh's Messenger!" The Prophet ﷺ then put that container in the boy's hand.

[See *Hadīth* No.2351]

٢٦٠٢ - حَدَّثَنَا يَحْيَى بْنُ قُرَعَةَ:

حَدَّثَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَتَى بِشَرَابٍ فَشَرِبَ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ الْأَشْيَاحُ، فَقَالَ لِلْغُلَامِ: «إِنْ أُذِنَتْ لِي أَعْطَيْتُ هَؤُلَاءِ»، فَقَالَ: مَا كُنْتُ لِأُوَثِّرَ بِنَصِيْبِي مِنْكَ يَا رَسُولَ اللَّهِ أَحَدًا، فَتَلَّهُ فِي يَدِهِ. [راجع: ٢٣٥١]

(23) CHAPTER. The received and unreceived gifts, and the divided and undivided gifts.

The Prophet ﷺ and his companions gave to the people of Hawāzin what they had got

(٢٣) بَابُ الْهِبَةِ الْمَقْبُوضَةِ وَغَيْرِ

الْمَقْبُوضَةِ، وَالْمَقْسُومَةِ وَغَيْرِ الْمَقْسُومَةِ وَقَدْ وَهَبَ النَّبِيُّ ﷺ وَأَصْحَابُهُ

from them as war booty, although it had not been divided yet.

2603. Jābir رضي الله عنه said, "I went to the Prophet ﷺ in the mosque and he paid me my right and gave me more than he owed me."

2604. Narrated Jābir bin 'Abdullāh رضي الله عنه: I sold a camel to the Prophet ﷺ on one of the journeys. When we reached Al-Madina, he ordered me to go to the mosque and offer two *Rak'ā*. Then he weighed for me (the price of the camel in gold) and gave an extra amount over it. A part of it remained with me till it was taken by the army of *Sham* on the day of *Harra*."

2605. Narrated Sahl bin Sa'd رضي الله عنه: A drink (of milk mixed with water) was brought to Allāh's Messenger ﷺ while a boy was sitting on his right side and old men were sitting on his left side. He asked the boy, "Will you allow me to give it to these (people)?" The boy said, "No, by Allāh, I will not give preference to anyone over me as regards my share from you." Then the Prophet ﷺ put the bowl in the boy's hand.

2606. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ owed a man some debt (and that man demanded it very harshly).

لَهُوَازِنَ مَا غَمِمُوا مِنْهُمْ وَهُوَ غَيْرَ مَقْسُومٍ.

٢٦٠٣ - حَدَّثَنِي ثَابِتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مِسْعَرٌ، عَنْ مُحَارِبٍ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: أَتَيْتُ النَّبِيَّ ﷺ فِي الْمَسْجِدِ فَقَضَانِي وَزَادَنِي.

[راجع: ٤٤٣]

٢٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَعْتُ مِنَ النَّبِيِّ ﷺ بَعِيرًا فِي سَفَرٍ، فَلَمَّا أَتَيْنَا الْمَدِينَةَ قَالَ: «أَتَيْتَ الْمَسْجِدَ فَصَلَّ رَكَعَتَيْنِ» فَوَزَنَ. قَالَ شُعْبَةُ: أَرَاهُ: فَوَزَنَ لِي فَأَرْجَحَ، فَمَا زَالَ مِنْهَا شَيْءٌ حَتَّى أَصَابَهَا أَهْلُ الشَّامِ يَوْمَ الْحَرَّةِ.

[راجع: ٤٤٣]

٢٦٠٥ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِشَرَابٍ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ أَشْيَاحٌ، فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَذَا؟» فَقَالَ الْغُلَامُ: لَا وَاللَّهِ، لَا أُؤَيِّرُ بِنَيْبِي مِنْكَ أَحَدًا، فَتَلَّهُ فِي يَدِهِ. [راجع:

٢٣٥١]

٢٦٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ ابْنِ جَبَلَةَ قَالَ: أَخْبَرَنِي أَبِي،

The companions of the Prophet ﷺ wanted to harm him, but the Prophet ﷺ said to them, "Leave him, as the one who has a right (creditor) has the right to demand it (or speak harshly)." He then added, "Buy (a camel) of the same age and give it to him." They said, "We cannot get except a camel older and better than that of his." He said, "Buy it and give it to him, as the best amongst you is he who pays back his debt in the most handsome way."

عَنْ شُعْبَةَ، عَنْ سَلَمَةَ قَالَ: سَمِعْتُ
أَبَا سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ قَالَ: كَانَ لِرَجُلٍ عَلَى رَسُولِ اللَّهِ
ﷺ دَيْنٌ فَهَمَّ بِهِ أَصْحَابُهُ فَقَالَ:
«دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا».
وَقَالَ: «اشْتَرُوا لَهُ سِنًا فَأَعْطَوْهَا
إِيَّاهُ»، فَقَالُوا: إِنَّا لَا نَجِدُ سِنًا إِلَّا
سِنًا هِيَ أَفْضَلُ مِنْ سِنِيهِ، قَالَ:
«فَاشْتَرُوهَا فَأَعْطَوْهَا إِيَّاهُ فَإِنَّ مِنْ
خَيْرِكُمْ أَحْسَنَكُمْ قَضَاءً».

[راجع: ٢٣٠٥]

(24) CHAPTER. If a group of persons gives a gift to some people.

(٢٤) بَابُ إِذَا وَهَبَ جَمَاعَةٌ لِقَوْمٍ

2607, 2608. Narrated Marwān bin Al-Hakam and Al-Miswar bin Makhrama: When the delegates of the tribe of Hawāzin came to the Prophet ﷺ, they requested him to return their property and their captives. He said to them, "As you see, this concerns also other people along with me, and the best statement to me is the true one, so you may choose one of two alternatives; either the captives or the property and (I have not distributed the booty, for) I have been waiting for you." When the Prophet ﷺ had returned from Ṭā'if, he waited for them for more than ten nights. When they came to know that the Prophet ﷺ would not return except one of the two, they chose their captives. The Prophet ﷺ then stood up amongst the Muslims, glorified and praised Allāh as He deserved, and then said, "Then after: These brothers of yours have come to you with repentance (asking for Allāh's Forgiveness), and I see it proper to return their captives. So, whoever amongst you likes

٢٦٠٧، ٢٦٠٨ - حَدَّثَنَا يَحْيَى
بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ،
عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ
مَرْوَانَ بْنَ الْحَكَمِ وَالْمِسْوَرَ بْنَ مَحْرَمَةَ
أَخْبَرَاهُ أَنَّ النَّبِيَّ ﷺ قَالَ جِئْنَا جَاءَهُ
وَقَدْ هَوَّازَنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ
إِلَيْهِمْ أَمْوَالَهُمْ وَسَبِيَّهُمْ فَقَالَ لَهُمْ:
«مَعِيَ مِنْ تَرْوَنٍ وَأَحَبُّ الْحَدِيثِ إِلَيَّ
أُضِدُّهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ:
إِمَّا السَّبْيَ وَإِمَّا الْمَالَ وَقَدْ كُنْتُ
اسْتَأْنَيْتُ»، وَكَانَ النَّبِيُّ ﷺ انْتَهَرَهُمْ
بِضْعِ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنْ
الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ النَّبِيَّ ﷺ
غَيْرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ
قَالُوا: فَإِنَّا نَخْتَارُ سَبْيَنَا، فَقَامَ فِي

to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first *Fai* (i.e., war booty) which Allāh will give us, then he can do so." The people said, "We return (the captives) to them willingly as a favour, O Allāh's Messenger!" The Prophet ﷺ said, "I do not know who of you has given his consent and who has not; so go back and your leaders may present your decision to me." The people went away, and their leaders discussed the matter with them, and then came to the Prophet ﷺ to tell him that all of them had given their consent (to return the captives) willingly.

(Az-Zuhri, the subnarrator said, "This is what we know about the captives of Hawazin.")

المُسْلِمِينَ فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ
أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ
إِخْوَانَكُمْ هَؤُلَاءِ جَاؤُنَا تَائِبِينَ وَإِنِّي
رَأَيْتُ أَنْ أُرَدَّ إِلَيْهِمْ سَبِيَهُمْ: فَمَنْ
أَحَبَّ مِنْكُمْ أَنْ يُطَيَّبَ ذَلِكَ فَلْيَفْعَلْ،
وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى
نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُبَيِّئُ اللَّهُ عَلَيْنَا
فَلْيَفْعَلْ»، فَقَالَ النَّاسُ: طَيَّبْنَا يَا
رَسُولَ اللَّهِ لَهُمْ، فَقَالَ لَهُمْ: «إِنَّا لَا
نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِيهِ مِمَّنْ لَمْ يَأْذُنْ
فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤُكُمْ
أَمْرَكُمْ»، فَرَجَعَ النَّاسُ، فَكَلَّمَهُمْ
عُرْفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى النَّبِيِّ ﷺ
فَأَخْبَرُوهُ أَنَّهُمْ طَيَّبُوا وَأَذْنُوا. بِهَذَا
الَّذِي بَلَّغْنَا مِنْ سَبِي هَوَازِنَ، هَذَا آخِرُ
قَوْلِ الرَّهْرِيِّ - يَعْنِي: فَهَذَا الَّذِي
بَلَّغْنَا - .

(٢٥) بَابٌ مِّنْ أَهْدِي لَهُ هَدِيَّةٌ وَعِنْدَهُ
جُلَسَاؤُهُ فَهُوَ أَحَقُّ بِهَا .

وَيُذَكِّرُ عَنِ ابْنِ عَبَّاسٍ أَنَّ جُلَسَاءَهُ
شُرَكَاءُهُ، وَلَمْ يَصِحَّ .

(25) CHAPTER. Whosoever is given a gift while some people are sitting with him, he only has the right to have it.

Ibn 'Abbās رضي الله عنهما is reported to have said that the people sitting with that person will be his co-owners. But this report is not confirmed by an authentic narration.

2609. Narrated Abū Hurairah عن النبي ﷺ: The Prophet ﷺ took a camel of a certain age from somebody on credit. Its owner came and demanded it back (harshly). The Prophet ﷺ said, "No doubt, he who has a right, has the full right to demand it." Then the Prophet ﷺ gave him an older and better camel than his camel and said, "The best amongst you is he who repays his debts in the

٢٦٠٩ - حَدَّثَنَا ابْنُ مُقَاتِلٍ:
أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ
سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ أَبِي سَلَمَةَ عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ
ﷺ أَنَّهُ أَخَذَ سِنًا، فَجَاءَ صَاحِبُهُ
يَقْقَاصُهُ، فَقَالُوا لَهُ فَقَالَ: «إِنَّ

most handsome way.”

2610. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا that he was in the company of the Prophet ﷺ on a journey, riding a troublesome camel belonging to ‘Umar. The camel used to go ahead of the Prophet ﷺ. So, Ibn ‘Umar’s father would say, “O ‘Abdullāh! No one should go ahead of the Prophet ﷺ.” The Prophet ﷺ said to him, “Sell it to me.” ‘Umar said to the Prophet ﷺ, “It is for you.” So, he bought it and said, “O ‘Abdullāh! It is for you, and you can do with it what you like.”

(26) CHAPTER. If someone gives a camel as a gift to a man riding it, then the deed is valid.

2611. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: We were in the company of the Prophet ﷺ on a journey, and I was riding a troublesome camel. The Prophet ﷺ asked ‘Umar to sell that camel to him. So, ‘Umar sold it to him. The Prophet ﷺ then said, “O ‘Abdullāh! The camel is for you.”

(27) CHAPTER. The presenting of a gift of clothes, the wearing of which is disliked.

2612. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: ‘Umar bin Al-Khattāb saw a silken dress (cloak) being sold at the gate of the mosque and said, “O Allāh’s Messenger! Would that you buy it and wear it on Fridays and when the delegates come to you!” Allāh’s

لِصَاحِبِ الْحَقِّ مَقَالًا»، ثُمَّ قَضَاهُ أَفْضَلَ مِنْ سِنِّيهِ، وَقَالَ: «أَفْضَلُكُمْ أَحْسَنُكُمْ قَضَاءً». [راجع: ٢٣٠٥]

٢٦١٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، وَكَانَ عَلَى بَكْرِ صَعْبٍ لِعُمَرَ، فَكَانَ يَتَقَدَّمُ النَّبِيَّ ﷺ فَيَقُولُ أَبُوهُ: يَا عَبْدَ اللَّهِ، لَا يَتَقَدَّمُ النَّبِيَّ ﷺ أَحَدٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِعَيْنِهِ»، فَقَالَ عُمَرُ: «هُوَ لَكَ فَاشْتَرَاهُ ثُمَّ قَالَ: هُوَ لَكَ يَا عَبْدَ اللَّهِ، فَاصْنَعْ بِهِ مَا شِئْتَ». [راجع: ٢١١٥]

(٢٦) بَابُ إِذَا وَهَبَ بَعِيرًا لِرَجُلٍ وَهُوَ رَاكِبُهُ فَهُوَ جَائِزٌ

٢٦١١ - وَقَالَ الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرٍو، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ وَكُنْتُ عَلَى بَكْرِ صَعْبٍ فَقَالَ النَّبِيُّ ﷺ لِعُمَرَ: «بِعَيْنِهِ» فَابْتَاعَهُ، فَقَالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يَا عَبْدَ اللَّهِ». [راجع: ٢١١٥]

(٢٧) بَابُ هَدِيَّةٍ مَا يُكْرَهُ لُبْسُهَا

٢٦١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَى عُمَرُ بْنُ الْخَطَّابِ حُلَّةً

Messenger ﷺ said, "This is worn by the one who will have no share in the Hereafter." Later on, some silk dresses were brought and Allāh's Messenger ﷺ sent one of them to 'Umar. 'Umar said, "How do you give me this to wear while you said what you said about the dress of 'Utārid?"⁽¹⁾ Allāh's Messenger ﷺ said, "I have not given it to you to wear." So, 'Umar gave it to a *Mushrik* brother of his in Makkah.

سِرَاءَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ اشْتَرَيْتَهَا فَلَيْسَتْهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ. قَالَ: «إِنَّمَا يَلْبَسُهَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ». ثُمَّ جَاءَتْ حُلَّةٌ فَأَعْطَى رَسُولُ اللَّهِ ﷺ عُمَرَ مِنْهَا حُلَّةً فَقَالَ: أَكْسَوْتَنِيهَا وَقُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ؟ فَقَالَ: «إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا، فَكَسَاهَا عُمَرُ أَحَا لَهُ بِمَكَّةَ مُشْرِكًا».

[راجع: ٨٨٦]

2613. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Once the Prophet ﷺ went to the house of Fāṭima but did not enter it. 'Alī came and she told him about that. When 'Alī asked the Prophet ﷺ about it, he said, "I saw a (multi-coloured) decorated curtain on her door. I am not interested in worldly things." 'Alī went to Fāṭima and told her about it. Fāṭima said, "I am ready to dispense with it in the way he suggests." The Prophet ﷺ ordered her to send it to such and such needy people."

٢٦١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَبُو جَعْفَرٍ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ أَبِيهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى النَّبِيَّ ﷺ بَيْتَ فَاطِمَةَ فَلَمْ يَدْخُلْ عَلَيْهَا، وَجَاءَ عَلِيٌّ فَذَكَرْتُ لَهُ ذَلِكَ، فَذَكَرَ لِلنَّبِيِّ ﷺ. قَالَ: «إِنِّي رَأَيْتُ عَلَى بَابِهَا سِتْرًا مَوْشِيًّا»، فَقَالَ: «مَا لِي وَلِلدُّنْيَا»، فَأَتَاهَا عَلِيٌّ فَذَكَرَ ذَلِكَ لَهَا فَقَالَتْ: لِيَأْمُرَنِي فِيهِ بِمَا شَاءَ، قَالَ: «تُرْسِلِي بِهِ إِلَى فُلَانٍ، أَهْلُ بَيْتٍ بِهِمْ حَاجَةٌ».

2614. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives."

٢٦١٤ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَهْدَى إِلَيَّ النَّبِيُّ ﷺ حُلَّةً سِرَاءَ فَلَيْسَتْهَا فَرَأَيْتُ الْعَضْبَ فِي وَجْهِهِ

(1) (H. 2612) 'Umar رَضِيَ اللهُ عَنْهُ is referring to the previous occasion when Allāh's Messenger ﷺ refused to buy the cloak sold at the gate of the mosque.

فَشَقَّقْتُهَا بَيْنَ نِسَائِي. [انظر: ٥٣٦٦،

[٥٨٤٠

(28) CHAPTER. The acceptance of presents from *Al-Mushrikūn* (polytheists, idolaters, pagans)

Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, "When Ibrāhīm (Abraham) migrated along with Sārah, he reached a town ruled by a king or a tyrant. The latter ordered his men to give Sārah, Ājar." The Prophet ﷺ was given a cooked poisoned sheep as a present.

Narrated Abū Humaid عنه رضي الله عنه: The king of Aila sent a white mule to the Prophet ﷺ, and the Prophet ﷺ sent him a garment and wrote to him a confirmation of the treaty concerning his country.

2615. Narrated Anas عنه رضي الله عنه: A *Jubba* (i.e., cloak) made of thick silken cloth was presented to the Prophet ﷺ. The Prophet ﷺ used to forbid people to wear silk. So, the people were pleased to see it. The Prophet ﷺ said, "By Him in Whose Hands Muḥammad's soul is, the handkerchiefs of Sa'd bin Mu'adh in Paradise are better than this."

2616. Anas added, "The present was sent to the Prophet ﷺ by Ukaidir (a Christian) from Dauma."

2617. Narrated Anas bin Mālik عنه رضي الله عنه: A Jewess brought a poisoned (cooked) sheep for the Prophet ﷺ who ate from it. She was brought to the Prophet ﷺ and was asked, "Shall we kill her?" He ﷺ said, "No." Anas added: "I continued to see the effect of the

(٢٨) بَابُ قَبُولِ الْهَدِيَّةِ مِنَ الْمُشْرِكِينَ

وقال أبو هريرة عن النبي ﷺ: «هاجر إبراهيم عليه السلام بسارة فدخل قرية فيها ملك أو جبار، فقال: أعطوها آجر». وأهديت للنبي ﷺ شاة فيها سم. وقال أبو حميد: أهدى ملك أيلة للنبي ﷺ بغلة بيضاء فكسأه برداً وكتب إليه ببحرهم.

٢٦١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسٌ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَهْدِيَ لِلنَّبِيِّ ﷺ جُبَّةً سُنْدُسٍ، وَكَانَ يَنْهَى عَنِ الْحَرِيرِ فَعَجِبَ النَّاسُ مِنْهَا، فَقَالَ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذَا». [انظر: ٢٦١٦، ٣٢٤٨]

٢٦١٦ - وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: إِنَّ أُكَيْدِرَ دَوْمَةَ أَهْدَى إِلَى النَّبِيِّ ﷺ. [راجع: ٢٦١٥]

٢٦١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ

poison on the palate of the mouth of Allāh's Messenger ﷺ."

2618. Narrated 'Abdur-Rahmān bin Abū Bakr رضي الله عنهما: We were one hundred and thirty persons accompanying the Prophet ﷺ who asked us whether anyone of us had food. There was a man who had about a *Sā'* of wheat flour which was mixed with water to make dough (for baking bread). Then a very tall man from *Al-Mushrikūn*" (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) came driving the sheep. The Prophet ﷺ asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet ﷺ bought a sheep and it was slaughtered. The Prophet ﷺ ordered that its liver and other abdominal organs be roasted. By Allāh, the Prophet ﷺ gave every person of the one hundred and thirty a piece of that; he gave all those of them who were present; and kept the shares of those who were absent. The Prophet ﷺ then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it).

(29) CHAPTER. Giving presents to *Al-Mushrikūn*" (polytheists, pagans, idolaters).

And the Statement of Allāh تعالى:

"Allāh does not forbid you to deal justly and kindly with those who fought not against

يَهُودِيَّةً أَتَى النَّبِيَّ ﷺ بِشَاةٍ مَسْمُومَةٍ فَأَكَلَ مِنْهَا، فَجِئَ بِهَا فَقِيلَ: أَلَا نَقْتُلُهَا؟ قَالَ: «لَا»، فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ.

٢٦١٨ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي عُمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً فَقَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» إِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوَهُ، فَعَجِنَ ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌ طَوِيلٌ بَعْنَمٍ يَسُوقُهَا فَقَالَ النَّبِيُّ ﷺ: «بِيعَا أَمْ عَطِيَّةٌ؟» أَوْ قَالَ: «أَمْ هِبَةٌ؟» قَالَ: لَا، بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً فَصَنَعَتْ وَأَمَرَ النَّبِيُّ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُسَوَى، وَإِمْ اللَّهُ مَا فِي الثَّلَاثِينَ وَالْمِائَةِ إِلَّا وَقَدْ حَزَّ النَّبِيُّ ﷺ لَهُ حُرَّةٌ مِنْ سَوَادِ بَطْنِهَا إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ وَإِنْ كَانَ غَائِبًا خَبَأَ لَهُ. فَجَعَلَ مِنْهَا قِضْعَتَيْنِ فَأَكَلُوا أَجْمَعُونَ وَشَبِعْنَا، فَفَضَلَتِ الْقِضْعَتَانِ فَحَمَلْنَاهُ عَلَى الْبَعِيرِ أَوْ كَمَا قَالَ.

[راجع: ٢٢١٦]

(٢٩) بَابُ الْهَدِيَّةِ لِلْمُشْرِكِينَ

وَقَوْلِ اللَّهِ تَعَالَى: «لَا يَنْهَىكَ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ

you on account of religion, nor drove you out of your homes. Verily, Allāh loves those who deal with equity." (V.60:8)

2619. Narrated Ibn 'Umar رضي الله عنهما: 'Umar saw a silken cloak over a man for sale and requested the Prophet ﷺ to buy it in order to wear it on Fridays and while meeting delegates. The Prophet ﷺ said, "This is worn by the one who will have no share in the Hereafter." Later on, Allāh's Messenger ﷺ got some silken cloaks similar to that one, and he sent one to 'Umar. 'Umar said to the Prophet ﷺ, "How can I wear it, while you said about it what you said?" The Prophet ﷺ said, "I have not given it to you to wear, but to sell or to give to someone else." So, 'Umar sent it to his brother at Makkah before he (his brother) embraced Islām.

مَنْ دَبَّرَكُمْ أَنْ تَبْرُوهُمْ وَتَقْطِعُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْطِعِينَ ﴿٨﴾ [الممتحنة: ٨].

٢٦١٩ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَى عُمَرُ حُلَّةً عَلَى رَجُلٍ تِبَاعُ، فَقَالَ لِلنَّبِيِّ ﷺ: اتَّبِعْ هَذِهِ الْحُلَّةَ تَلْبَسُهَا يَوْمَ الْجُمُعَةِ وَإِذَا جَاءَكَ الْوَفْدُ. فَقَالَ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خِلَاقَ لَهُ فِي الْآخِرَةِ»، فَأَتَى رَسُولُ اللَّهِ ﷺ مِنْهَا بِحُلِّيٍّ، فَأَرْسَلَ إِلَى عُمَرَ مِنْهَا بِحُلَّةٍ، فَقَالَ عُمَرُ: كَيْفَ أَلْبَسُهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: «إِنِّي لَمْ أَكُفَّهَا لِتَلْبَسُهَا، تَبِيعُهَا أَوْ تَكْسُوَهَا»، فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخِي لَهُ مِنْ أَهْلِ مَكَّةَ، قَبْلَ أَنْ يُسَلِّمَ. [راجع: ٨٨٦]

2620. Narrated Asmā' bint Abū Bakr رضي الله عنها: My mother came to me during the lifetime of Allāh's Messenger ﷺ and she was a *Mushrikah* (polytheist, idolatress, pagan). I said to Allāh's Messenger ﷺ (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet ﷺ said, "Yes, keep good relation with her."

٢٦٢٠ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قُلْتُ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ، أَفَأَصِلُّ أُمِّي؟ قَالَ: «نَعَمْ. صِلِي أُمَّكَ». [انظر: ٣١٨٣، ٥٩٧٨، ٥٩٧٩]

(30) CHAPTER. It is not legal for anyone to take back his presents or *Ṣadaqa* (things given in charity).

(٣٠) بَابٌ: لَا يَحِلُّ لِأَحَدٍ أَنْ يَرْجِعَ فِي هِبَتِهِ وَصَدَقَتِهِ

2621. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا :
The Prophet ﷺ said, “He who takes back his present is like him who swallows his vomit.”

٢٦٢١ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ وَشُعْبَةُ قَالَا:
حَدَّثَنَا قَتَادَةُ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ،
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ:
قَالَ النَّبِيُّ ﷺ: «الْعَائِدُ فِي هَبْتِهِ
كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ٢٥٨٩]

2622. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا :
The Prophet ﷺ said, “The bad example is not for us. He who takes back his present is like a dog that swallows back its vomit.”

٢٦٢٢ - وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ
بْنُ الْمُبَارِكِ: حَدَّثَنَا عَبْدُ الْوَارِثِ:
حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ
عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ
النَّبِيُّ ﷺ: «لَيْسَ لَنَا مَثَلُ السَّوِّءِ الَّذِي
يَعُودُ فِي هَبْتِهِ كَالْكَلْبِ يَرْجِعُ فِي
قَيْئِهِ». [راجع: ٢٥٨٩]

2623. Narrated ‘Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ :
I gave a horse in Allāh’s Cause. The person to whom it was given did not look after it. I intended to buy it back from him, thinking that he would sell it cheap. When I asked the Prophet ﷺ, he said, “Don’t buy it, even if he gives it to you for one Dirham as the person who takes back what he has given in charity, is like a dog that swallows back its vomit.”

٢٦٢٣ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ:
حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ
أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ
رَضِيَ اللهُ عَنْهُ يَقُولُ: حَمَلْتُ عَلَى
فَرَسٍ فِي سَبِيلِ اللهِ فَأَضَاعَهُ الَّذِي كَانَ
عِنْدَهُ فَأَرَدْتُ أَنْ أَشْتَرِيَهُ مِنْهُ، وَظَنَنْتُ
أَنَّهُ بَائِعُهُ بِرُخْصٍ فَسَأَلْتُ عَنْ ذَلِكَ
النَّبِيَّ ﷺ فَقَالَ: «لَا تَشْتَرِهِ وَإِنْ
أَعْطَاكَ بِدِرْهَمٍ وَاحِدٍ، فَإِنَّ الْعَائِدَ فِي
صَدَقَتِهِ كَالْكَلْبِ يَعْودُ فِي قَيْئِهِ».

[راجع: ١٤٩٠]

(31) CHAPTER.

(٣١) بَابٌ :

2624. Narrated ‘Abdullāh bin ‘Ubaidullāh bin Abū Mulaika: The sons of Ṣuḥaib, (Ṣuḥaib, who was the freed slave of Bani Jud‘ān) claimed that Allāh’s Messenger ﷺ had given two houses and one room to

٢٦٢٤ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ
ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَبْدُ

Ṣuhaib. Marwān asked, "Who will testify your claim?" They replied that Ibn 'Umar would do so. Marwān sent for Ibn 'Umar who testified that Allāh's Messenger ﷺ had really given Ṣuhaib two houses and a room. So, Marwān gave the verdict (in favour of Ṣuhaib's sons), because of (Ibn 'Umar's) witness.

(32) CHAPTER. What is said about the 'Umra and the Ruqba.

If one says, "I give you the house as 'Umra,"⁽¹⁾ one means, "I give it to you to live in as long as you are alive."

2625. Narrated Jābir عن الله عنه رضي الله عنه: The Prophet ﷺ gave the verdict that 'Umra is for the one to whom it is presented.

2626. Narrated Abū Hurairah عن الله عنه رضي الله عنه: The Prophet ﷺ said, "'Umra is permissible." 'Aṭā' said, "Jābir narrated the same to me from the Prophet ﷺ."

الله بن عبيد الله بن أبي مليكة: أن بني صهيب مولى ابن جعدان ادعوا بيتين وحجرة، أن رسول الله ﷺ أعطى ذلك صهيباً، فقال مروان: من يشهد لكما على ذلك؟ قالوا: ابن عمر، فدعاه فشهد: لأعطي رسول الله ﷺ صهيباً بيتين وحجرة، ف قضى مروان بشهادته لهم.

(٣٢) باب ما قيل في العمرى والرقي

أعمرته الدار، فهي عمرى، جعلتها له. «وَأَسْتَعْمَرُ فِيهَا» [هود: ٦١]: جَعَلْتُكُمْ عُمَرَاءَ.

٢٦٢٥ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَضَى النَّبِيُّ ﷺ بِالْعُمَرَى: أَنَّهَا لِمَنْ وَهَبَتْ لَهُ.

٢٦٢٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنِي النَّضْرُ بْنُ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهْيكٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمَرَى جَائِزَةٌ». وَقَالَ عَطَاءٌ: حَدَّثَنِي جَابِرٌ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(1) (Ch. 32) 'Umra: This kind of gift is also called Ruqba, which is derived from the Arabic verb meaning 'to wait' because both the giver and the person given to, used to wait for the death of each other so that the house etc. (given as gift) would belong to him permanently. (Fath Al-Bārī)

(33) CHAPTER. Borrowing a horse from some people.

2627. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once, the people of Al-Madīna were frightened, so the Prophet ﷺ borrowed a horse from Abū Ṭalha called Al-Mandūb, and rode it. When he came back he said, "We have not seen anything (to be afraid of), but the horse was very fast."

(٣٣) بَابٌ مِّنْ اسْتِعَارِ مِنَ النَّاسِ الْفَرَسَ

٢٦٢٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ قَرْنَعٌ بِالْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا مِنْ أَبِي طَلْحَةَ يُقَالُ لَهُ: الْمَنْدُوبُ، فَرَكِبَهُ. فَلَمَّا رَجَعَ قَالَ: «مَا رَأَيْنَا مِنْ شَيْءٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا». [انظر: ٢٨٢٠، ٢٨٥٧، ٢٨٦٢، ٢٨٦٦، ٢٨٦٧، ٢٩٠٨، ٢٩٦٨، ٢٩٦٩، ٣٠٤٠، ٦٢١٢]

(34) CHAPTER. To borrow something for the bride at the time of her wedding.

2628. Narrated Aiman: I went to 'Āishah رَضِيَ اللهُ عَنْهَا and she was wearing (a coarse dress) costing five Dirham. 'Āishah said, "Look up and see my slave-girl who refuses to wear it in the house, though during the lifetime of Allāh's Messenger ﷺ I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me."

(٣٤) بَابُ الاسْتِعَارَةِ لِلْعُرُوسِ عِنْدَ الْبِنَاءِ

٢٦٢٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ: حَدَّثَنِي أَبِي قَالَ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا وَعَلَيْهَا دِرْعٌ قَطِرُ ثَمَنُ خَمْسَةِ دَرَاهِمٍ، فَقَالَتْ: اذْفَعْ بَصْرَكَ إِلَى جَارِيَّتِي، انْظُرْ إِلَيْهَا فَإِنَّهَا تُرْهِى أَنْ تَلْبَسَهُ فِي الْبَيْتِ. وَقَدْ كَانَ لِي مِنْهُنَّ دِرْعٌ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَمَا كَانَتْ امْرَأَةٌ تُقَيِّنُ بِالْمَدِينَةِ إِلَّا أُرْسَلَتْ إِلَيَّ تَسْتَعِيرُهُ.

(35) CHAPTER. The superiority of the Maniḥa, i.e., a milch she-camel or a sheep lent to somebody to use its milk and return it to its owner afterwards.

2629. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "What a good Maniḥa (the she-camel which has recently

(٣٥) بَابُ فَضْلِ الْمَنِحَةِ

٢٦٢٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ

given birth and which gives profuse milk) is, and (what a good *Maniha*) (the sheep which gives profuse milk, a bowl in the morning and another in the evening) is!”

Narrated Mālik : *Maniha* is a good deed of charity.

2630. Narrated Ibn Shihāb Az-Zuhri: Anas bin Mālik عنه رضي الله عنه said, “When the emigrants came to Al-Madīna from Makkah they had nothing, whereas the *Anṣār* had land and property. The *Anṣār* gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessaries for cultivation.” His (i.e., Anas’) mother, who was also the mother of ‘Abdullāh bin Abū Talha, gave some date-palms to Allāh’s Messenger ﷺ who gave them to his freed slave-girl (Umm Aiman) who was also the mother of Usāma bin Zaid. When the Prophet ﷺ finished from the fighting against the people of Khaibar and returned to Al-Madīna, the emigrants returned to the *Anṣār* the fruit gifts which the *Anṣār* had given them. The Prophet ﷺ also returned to Anas’ mother the date-palms. Allāh’s Messenger ﷺ gave Umm Aiman other trees from his garden in lieu of the old gift.

الأعرج ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نِعْمَ الْمَنِيعَةُ اللَّفْحَةُ الصَّفِيَّةُ مَنَحَةً، وَالشَّاءُ الصَّفِيَّةُ تَعْدُو بِنَاءً وَتَرُوحُ بِنَاءً».

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ وَإِسْمَاعِيلُ عَنْ مَالِكٍ قَالَ: «نِعْمَ الصَّدَقَةُ». [انظر: ٥٦٠٨]

٢٦٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا ابْنُ وَهَبٍ: حَدَّثَنَا يُوسُفُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ مِنْ مَكَّةَ وَلَيْسَ بِأَيْدِيهِمْ وَكَانَتِ الْأَنْصَارُ أَهْلَ الْأَرْضِ وَالْعَقَارِ فَقَاسَمَهُمُ الْأَنْصَارُ عَلَى أَنْ يُعْطَوْهُمْ ثِمَارَ أَمْوَالِهِمْ كُلِّ عَامٍ وَيَكْفُوهُمْ الْعَمَلَ وَالْمُونَةَ. وَكَانَتْ أُمُّهُ أُمُّ أَنَسِ أُمَّ سُلَيْمٍ كَانَتْ أُمَّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ. فَكَانَتْ أَعْطَتْ أُمَّ أَنَسِ رَسُولَ اللَّهِ ﷺ عِدَاقًا فَأَعْطَاهَنَّ النَّبِيُّ ﷺ أُمَّ أَيْمَنَ مَوْلَانَهُ أُمَّ أُسَامَةَ بْنِ زَيْدٍ. قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي أَنَسُ ابْنُ مَالِكٍ أَنَّ النَّبِيَّ ﷺ لَمَّا قَرَعَ مِنْ قَتْلِ أَهْلِ خَيْبَرَ فَانْصَرَفَ إِلَى الْمَدِينَةِ رَدَّ الْمُهَاجِرُونَ إِلَى الْأَنْصَارِ مَنَاحَتَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ، فَرَدَّ النَّبِيُّ ﷺ إِلَى أُمِّهِ عِدَاقَهَا فَأَعْطَى رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ. وَقَالَ أَحْمَدُ بْنُ شَيْبَةَ أَخْبَرَنَا

أبي، عَنْ يُونُسَ بِهِذَا، وَقَالَ:
مَكَانَهُنَّ مِنْ خَالِصِهِ. [انظر: ٣١٢٨،
٤٠٣٠، ٤١٢٠]

2631. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُمَا that Allāh's Messenger ﷺ said, "There are forty good qualities (virtuous deeds) and the best of them is the *Maniḥa* of a she-goat; and anyone who does one of these virtuous deeds, hoping for Allāh's Reward with firm confidence that he will get it, then Allāh will make him enter Paradise because of it."

Hassan (a subnarrator) said, "We tried to count those good deeds below the *Maniḥa*; we mentioned replying to the sneezer, removing harmful things from the road, etc., but we failed to count even fifteen."

٢٦٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
عِيسَى ابْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ،
عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي كُبَيْشَةَ
السَّلُولِيِّ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو
رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «أَرْبَعُونَ حَصْلَةً أَعْلَاهُنَّ
مَيْبِخَةُ الْعَنْزِ. مَا مِنْ عَامِلٍ يَعْمَلُ
بِحَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصْدِيقِ
مَوْعِدِهَا إِلَّا أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ».
قَالَ حَسَّانُ: فَعَدَدْنَا مَا دُونَ مَيْبِخَةِ
الْعَنْزِ مِنْ رَدِّ السَّلَامِ، وَتَشْمِيطِ
الْعَاطِسِ، وَإِمَاطَةِ الْأَدَى عَنِ الطَّرِيقِ
وَنَحْوِهِ، فَمَا اسْتَطَعْنَا أَنْ نَبْلُغَ خَمْسَ
عَشْرَةَ حَصْلَةً.

2632. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Some men had excess land (more than they can cultivate themselves) and they said that they would give it to others to cultivate on the condition that they would get one-third or one-fourth or half of its yield. The Prophet ﷺ said "Whoever has land should cultivate it himself or give it free to his brother for cultivation, but if his brother refuses then he should or keep it uncultivated."⁽¹⁾

٢٦٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي
عَطَاءٌ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
كَانَتْ لِرِجَالٍ مِنْ أَهْلِ بَدْرٍ أَرْضٌ
فَقَالُوا: نَوَاجِرُهَا بِالثُّلُثِ وَالرُّبُعِ
وَالنُّصْفِ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ
كَانَتْ لَهُ أَرْضٌ فَلْيَزْرِعْهَا أَوْ لِيَمْنَحْهَا
أَخَاهُ فَإِنْ أَبِي فَلْيَمْسِكْ أَرْضَهُ».

[انظر: ٢٣٤٠]

2633. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: A

٢٦٣٣ - وَقَالَ مُحَمَّدُ بْنُ

(1) (H. 2632) It is said that to rent the land for its yield was not allowed by the Prophet ﷺ but to rent it for money was allowed. [See *Hadith* No. 2346]

bedouin came to the Prophet ﷺ and asked him about emigration. The Prophet ﷺ said to him, "May Allāh be Merciful to you. The matter of emigration is difficult. Have you got some camels?" He replied in the affirmative. The Prophet ﷺ asked him, "Do you pay their *Zakāt*?" He replied in the affirmative. He asked, "Do you lend (give) some of them to others (as gratis) so that their milk may be utilized by others?" The bedouin said, "Yes." The Prophet ﷺ asked, "Do you milk them on the day of watering them?" He replied, "Yes." The Prophet ﷺ said, "Do good deeds beyond the merchants (or the sea) and Allāh will never disregard any of your deeds." (See *Hadīth* No.3923, Vol.5)

يُوسُفُ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي الزُّهْرِيُّ: حَدَّثَنِي عَطَاءُ ابْنُ يَزِيدَ: حَدَّثَنِي أَبُو سَعِيدٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الْهَجْرَةِ فَقَالَ: «وَيَحْكُ إِنَّ الْهَجْرَةَ شَأْنُهَا شَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَتُعْطِي صَدَقَتَهَا؟» قَالَ: نَعَمْ، قَالَ: «فَهَلْ تَمْنَحُ مِنْهَا شَيْئاً؟» قَالَ: نَعَمْ، قَالَ: «فَتَحْلُبُهَا يَوْمَ وَرْدِهَا؟» قَالَ: نَعَمْ. قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ فَإِنَّ اللَّهَ لَنْ يَبْرِكَ مِنْ عَمَلِكَ شَيْئاً».

2634. Narrated Ṭāwūs that he was told by the most learned one amongst them, i.e., Ibn 'Abbās رضي الله عنهما, that the Prophet ﷺ went towards some land which was flourishing with vegetation and asked to whom it belonged. He was told that such and such a person took it on rent. The Prophet ﷺ said, "If he had given it to him gratis rather than charging him a fixed rent."

٢٦٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أُبَيْدُ بْنُ عَمْرٍو، عَنْ طَاوُسٍ قَالَ: حَدَّثَنِي أَعْلَمُهُمْ بِذَلِكَ، يَعْنِي ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ حَرَجَ إِلَى أَرْضٍ تَهْتَرُ زَرْعًا، فَقَالَ: «لِمَنْ هَذِهِ؟» فَقَالُوا: أَكْتَرَاهَا فُلَانٌ. فَقَالَ: «أَمَا إِنَّهُ لَوْ مَنَحَهَا إِيَّاهُ كَانَ خَيْرًا لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا أَجْرًا مَعْلُومًا».

[راجع: ٢٣٣٠]

(36) CHAPTER. It is permissible if somebody says, "I give this slave-girl to you for your service according to the prevalent convention known amongst the people."

(٣٦) بَابُ إِذَا قَالَ: أَخْدَمْتُكَ هَذِهِ الْجَارِيَةَ، عَلَى مَا يَتَعَارَفُ النَّاسُ، فَهَوَّ جَائِزٌ

Some people said, "She is regarded as something lent temporarily, but if someone says, 'I give you this garment to wear,' then it is a gift."

وَقَالَ بَعْضُ النَّاسِ: هَذِهِ عَارِيَةٌ. وَإِنْ قَالَ: كَسَوْتُكَ هَذَا الثَّوْبَ، فَهَذِهِ هِبَةٌ.

2635. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Prophet Ibrāhīm (Abraham عليه السلام) migrated with Sārah. The people (of the town where they migrated) gave her Ājar (i.e., Ḥājar). Sārah returned and said to Ibrāhīm, "Do you know that Allāh has humiliated that disbeliever and he has given a slave-girl for my service?"

٢٦٣٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَاجَرَ إِبْرَاهِيمُ بِسَارَةَ فَأَعْطَوْهَا آجَرَ فَرَجَعَتْ فَقَالَتْ: أَشْعَرْتُ أَنَّ اللَّهَ كَبَتَ الْكَافِرَ وَأَخْدَمَ وِلْدَةً؟».

وَقَالَ ابْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «فَأَخْدَمَهَا هَاجِرًا».

[راجع: ٢٢١٧]

(37) CHAPTER. If somebody gives another person a horse (as a gift) then the rule is the same as that concerning the 'Umra or Sadaqa (i.e., the giver has no right to claim restitution).

(٣٧) بَابُ إِذَا حَمَلَ رَجُلٌ عَلَى فَرَسٍ فَهُوَ كَالْمُتْرَى وَالصَّدَقَةِ

وَقَالَ بَعْضُ النَّاسِ: لَهُ أَنْ يَرْجَعَ فِيهَا.

Some people said, "The giver retains the right to claim restitution."

2636. Narrated 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ: Once I gave a horse (for riding) in Allāh's Cause. Later, I saw it being sold. I asked Allāh's Messenger ﷺ (whether I could buy it). He said, "Don't buy it, for you should not get back what you have given in charity."

٢٦٣٦ - حَدَّثَنَا الْحُمَيْدِيُّ: أَخْبَرَنَا سُفْيَانُ قَالَ: سَمِعْتُ مَالِكًا يَسْأَلُ زَيْدَ بْنَ أَسْلَمَ فَقَالَ: سَمِعْتُ أَبِي يَقُولُ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَرَأَيْتُهُ يُبَاعُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «لَا تَشْتَرِهِ وَلَا تَعُدْ فِي صَدَقَتِكَ».

[راجع: ١٤٩٠]

٥٢ - كتاب الشهادات

52 - THE BOOK OF WITNESSES

(1) CHAPTER. What is said regarding the rule that the plaintiff has to produce a proof. The Statement of Allāh تعالى:

“O you who believe! When you contract a debt for a fixed period, write it down...” (V.2:282)

And the Statement of Allāh جل جلاله: “O you who believe! Stand out firmly for justice, as witnesses to Allāh... (to the end of the verse) Ever Well-Acquainted with what you do.” (V.4:135)

(2) CHAPTER. If a person attests the honourable record of a witness by saying, “I do not know except good about him.”

In the narration of the forged story (i.e., the accusation of ‘Āishah رَضِيَ اللهُ عَنْهَا when the Prophet ﷺ consulted Usāma (regarding ‘Āishah), Usāma said, “Keep your wife, as we know nothing about her except good.”

2637. Narrated ‘Urwa bin Al-Musaiyab, ‘Alqama bin Waqqās and ‘Ubaidullāh bin ‘Abdullāh رَضِيَ اللهُ عَنْهُمْ about the story of ‘Āishah رَضِيَ اللهُ عَنْهَا and their narrations were similar attesting each other, when the liars said what they invented about ‘Āishah, and the Divine Revelation was delayed, Allāh’s Messenger ﷺ sent for ‘Alī and Usāma to consult them in divorcing his wife (i.e., ‘Āishah). Usāma said, “Keep your wife, as we know nothing about her except good.” Barira said, “I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family’s dough which the domestic goats come to eat (i.e., she was too simple-minded to deceive her husband).” Allāh’s Messenger ﷺ said, “Who can help me to take revenge over the man who has

(١) بَابُ مَا جَاءَ فِي الْبَيِّنَةِ عَلَى الْمُدْعِي، لِقَوْلِهِ تَعَالَى: ﴿يَأْتِيهَا الذِّكْرُ مَأْمُومًا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاصْتَبِرُوا﴾ [البقرة: ٢٨٢].

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿يَأْتِيهَا الَّذِينَ مَأْمُونًا كُتُوبًا قَوْمِينَ بِالْأَيْسِطِ شَهَادَةً لِلَّهِ﴾ إِلَى قَوْلِهِ ﴿بِمَا تَمْلِكُونَ خَيْرًا﴾ [النساء: ١٣٥].

(٢) بَابُ إِذَا عَدَلَ رَجُلٌ رَجُلًا فَقَالَ: لَا نَعْلَمُ إِلَّا خَيْرًا، أَوْ: مَا عَلِمْتُ إِلَّا خَيْرًا.

وساق حديث الإفك فقال النبي ﷺ لأسامة حين استشاره فقال: أهلك ولا نعلم إلا خيراً.

٢٦٣٧ - حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النَّمِيرِيُّ: حَدَّثَنَا ثوبان. وقال الليث: حدثني يونس، عن ابن شهاب قال: أخبرني عروة بن الزبير وابن المسيب وعلقمة بن وقاص وعبيد الله بن عبد الله عن حديث عائشة رضي الله عنها، وبعض حديثهم يصدق بعضهم حين قال لها أهل الإفك ما قالوا، فدعا رسول الله ﷺ علياً وأسامه حين استلبت الوحي يستأمرهما في فراق أهله، فأما أسامة فقال: أهلك ولا

harmd me by defaming the reputation of my family? By Allāh, I have not known about my family anything except good, and they mentioned (i.e., accused) a man about whom I did not know anything except good."

نَعْلَمُ إِلَّا خَيْرًا، وَقَالَتْ بَرِيرَةُ: إِنَّ رَأَيْتُ عَلَيْهَا امْرَأً أَغْوَيْتُهُ أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثُهُ السَّنَّ تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِرْنَ فَتَأْكُلُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَغْدِرْنَا فِي رَجُلٍ بَلَّغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي؟ فَوَاللَّهِ مَا عَلِمْتُ مِنْ أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا». [راجع: ٢٥٩٣]

(3) CHAPTER. The witness of an eavesdropper.

'Amr bin Huraith allowed such a witness and said, "This is the way to be followed to discover the reality of an evil person." Ibn Sirīn, 'Aṭā and Qatāda said, "A witness can be based on hearing only (i.e., even if the hearer does not see the speaker.)" Al-Ḥasan used to say at the time of giving evidence, "They did not make me a witness but I heard such and such."

(٣) بَابُ شَهَادَةِ الْمُخْتَبِي

وَأَجَازَهُ عَمْرُو بْنُ حُرَيْثٍ قَالَ: وَكَذَلِكَ يُفْعَلُ بِالكَاذِبِ الْفَاجِرِ، وَقَالَ الشَّعْبِيُّ وَابْنُ سِيرِينَ وَعَطَاءٌ وَقَتَادَةُ: السَّمْعُ شَهَادَةٌ. وَكَانَ الْحَسَنُ يَقُولُ: لَمْ يُشْهِدُونِي عَلَى شَيْءٍ وَلَكِنْ سَمِعْتُ كَذَا وَكَذَا.

2638. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ and Ubaī bin Ka'b Al-Anṣārī went to the garden where Ibn Ṣaiyyād used to live. When Allāh's Messenger ﷺ entered (the garden), he (i.e., Allāh's Messenger ﷺ) started hiding himself behind the date-palms as he wanted to hear secretly the talk of Ibn Ṣaiyyād before the latter saw him. Ibn Ṣaiyyād wrapped with a soft decorated sheet was lying on his bed murmuring. Ibn Ṣaiyyād's mother saw the Prophet ﷺ hiding behind the stems of the date-palms. She addressed Ibn Ṣaiyyād saying, "O Ṣāf, this is Muḥammad." Hearing that Ibn Ṣaiyyād stopped murmuring (or got cautious), the Prophet ﷺ said, "If she had left him undisturbed, he

٢٦٣٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: قَالَ سَالِمٌ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَبِي بْنُ كَعْبٍ الْأَنْصَارِيُّ يُؤَمَّانِ النَّخْلَ الَّتِي فِيهَا ابْنُ صَيَّادٍ حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ ﷺ طَفِقَ رَسُولُ اللَّهِ ﷺ يَتَّقِي بِجُدُوعِ النَّخْلِ وَهُوَ يَخْتَلُ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ، وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ، أَوْ

would have revealed his reality.”

[See Vol. 4, *Hādith* No.3055, 3056, for details]

2639. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The wife of Rifā'a Al-Qurazī came to the Prophet ﷺ and said, “I was Rifā'a's wife, but he divorced me and it was a final irrevocable divorce. Then I married 'Abdur-Rahmān bin Az-Zubair but he is impotent.” The Prophet ﷺ asked her, “Do you want to re-marry Rifā'a? You cannot, unless you enjoy a complete sexual relation with your present husband and he enjoys a complete sexual relation with you.” Abū Bakr was sitting with Allāh's Messenger ﷺ and Khālid bin Sa'īd bin Al-'Āṣ was at the door waiting to admitted. He said, “O Abū Bakr! Do you hear what this (woman) is revealing frankly before the Prophet ﷺ?”

(4) CHAPTER. When a witness or witnesses give an evidence.

And some people say that they do not know such an evidence, then the case will be decided according to the statement of the witnesses. A-Ḥumaidi said, “This (judgement) was adopted when Bilāl said that the Prophet ﷺ had offered *Ṣalāt*

زَمْرَمَةً. فَرَأَتْ أُمَّ ابْنِ صَيَّادِ النَّبِيِّ ﷺ وَهُوَ يَتَّقِي بِجُدُوعِ النَّحْلِ، فَقَالَتْ لَابْنِ صَيَّادٍ: أَيُّ صَافٍ، هَذَا مُحَمَّدٌ، فَتَنَاهَى ابْنَ صَيَّادٍ. قَالَ النَّبِيُّ ﷺ: «لَوْ تَرَكَتُهُ بَيْنَ». [راجع: ١٣٥٥]

٢٦٣٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: جَاءَتْ امْرَأَةٌ رِفَاعَةَ الْقُرْظِيَّ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِي فَأَبَتْ طَلَاقِي، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنِ الزَّرِيرِ، إِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ. فَقَالَ: «أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتِكَ»، وَأَبُو بَكْرٍ جَالِسٌ عِنْدَهُ وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤَدَّنَ لَهُ. فَقَالَ: يَا أَبَا بَكْرٍ، أَلَا تَسْمَعُ إِلَى هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ النَّبِيِّ ﷺ؟. [انظر: ٥٢٦٠، ٥٢٦١، ٥٢٦٥، ٥٣١٧، ٥٧٩٢، ٥٨٢٥، ٦٠٨٤]

(٤) بَابُ إِذَا شَهِدَ شَاهِدٌ، أَوْ شُهُودٌ بِشَيْءٍ. وَقَالَ آخَرُونَ: مَا عَلِمْنَا بِذَلِكَ؛ يُحْكَمُ بِقَوْلِ مَنْ شَهِدَ.

قَالَ الْحَمِيدِيُّ. هَذَا كَمَا أَخْبَرَ بِلَالَ أَنَّ النَّبِيَّ ﷺ صَلَّى فِي الْكَعْبَةِ. وَقَالَ الْفَضْلُ: لَمْ يُصَلِّ، فَأَخَذَ النَّاسُ بِشَهَادَةِ بِلَالٍ. كَذَلِكَ إِنْ شَهِدَ

(prayer) inside the Ka'bah while Al-Faḍl said that he had not offered *Ṣalāt*, so the people accepted Bilāl's assertion. Similarly, if two persons give witness that such a person owes another one thousand Dirham, but two other witnesses state that he owes him one thousand and five hundred Dirham then the judgement will be based on the higher amount.

2640. Narrated 'Abdullāh bin Abū Mulaika from 'Uqba bin Al-Hārith: 'Uqba married the daughter of Abū Ihāb bin 'Azīz, and then a woman came and said, "I suckled 'Uqba and his wife." 'Uqba said to her, "I do not know that you have suckled me, and you did not inform me." He then sent someone to the house of Abū Ihāb to enquire about that but they did not know that she had suckled their daughter. Then 'Uqba went to the Prophet ﷺ in Al-Madīna and asked him about it. The Prophet ﷺ said to him, "How (can you keep your wife) after it has been said (that both of you were suckled by the same woman)?" So, he divorced her and she was married to another man.

شَاهِدَانِ أَنَّ لِفُلَانٍ عَلَى فُلَانٍ أَلْفٌ
دِرْهَمٍ وَشَهِدَ آخَرَانِ بِأَلْفٍ وَخَمْسَمِائَةٍ
يُقْضَى بِالزِّيَادَةِ.

٢٦٤٠ - حَدَّثَنَا جِبَّانٌ: أَخْبَرَنَا
عَبْدُ اللَّهِ: أَخْبَرَنَا عَمْرُو بْنُ سَعِيدٍ بْنِ
أَبِي حُسَيْنٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ
أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ:
أَنَّهُ تَزَوَّجَ ابْنَةَ أَبِي إِهَابِ ابْنِ عَزِيزٍ
فَاتَتْهُ امْرَأَةٌ فَقَالَتْ: قَدْ أَرْضَعْتُ عُقْبَةَ
وَأَلَّتِي تَزَوَّجَ، فَقَالَ لَهَا عُقْبَةُ: مَا
أَعْلَمُ أَنَّكَ أَرْضَعْتِنِي وَلَا أَخْبَرْتِنِي،
فَأَرْسَلْ إِلَى آلِ أَبِي إِهَابٍ يَسْأَلُهُمْ،
فَقَالُوا: مَا عَلِمْنَا أَرْضَعْتَ صَاحِبَتِنَا،
فَرَكِبَ إِلَى النَّبِيِّ ﷺ بِالْمَدِينَةِ فَسَأَلَهُ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ وَقَدْ
قِيلَ؟» فَفَارَقَهَا وَنَكَحَتْ زَوْجًا غَيْرَهُ.

[راجع: ٨٨]

(5) CHAPTER. The just witnesses. And the Statement of Allāh تعالى:

"And take as witness two just persons from among you (Muslims)..." (V.65:2)

"... such as you agree for witnesses..." (V.2:282)

2641. Narrated 'Umar bin Al-Khattāb رضي الله عنه: People were (sometimes) judged by the revealing of a Divine Revelation during the lifetime of Allāh's Messenger ﷺ, but now there is no longer any more (new revelation). Now, we judge you by the deeds

(٥) بَابُ الشَّهَادَةِ الْعُدُولِ،

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَأَشْهِدُوا ذَوَىٰ
عَدْلٍ مِّنكُمْ﴾ [الطلاق: ٢] و﴿وَمِمَّن
رَّضَوْنَ مِنَ الشَّهَادَةِ﴾ [البقرة: ٢٨٢].

٢٦٤١ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ،
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:
حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ
عَوْفٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُقْبَةَ قَالَ:

you practise publicly, so we will trust and favour the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allāh will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good.

سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنَّ أُنَاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَإِنَّ الْوَحْيَ قَدْ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمْ الْآنَ بِمَا ظَهَرَ لَنَا مِنْ أَعْمَالِكُمْ، فَمَنْ أَظْهَرَ لَنَا خَيْرًا أَمِنًا وَقَرِينًا، وَلَيْسَ إِلَيْنَا مِنْ سَرِيرَتِهِ شَيْءٌ، اللَّهُ يُحَاسِبُ فِي سَرِيرَتِهِ، وَمَنْ أَظْهَرَ لَنَا سُوءًا لَمْ نَأْمَنَّهُ وَلَمْ نُصَدِّقْهُ، وَإِنْ قَالَ: إِنَّ سَرِيرَتَهُ حَسَنَةٌ.

(6) CHAPTER. How many witnesses are sufficient to attest one's good or bad record?

(٦) بَابُ تَعْدِيلِ كَمِّ يَجُوزُ؟

2642. Narrated Anas رضي الله عنه: A funeral procession passed in front of the Prophet ﷺ and the people praised the deceased. The Prophet ﷺ said, "It has been affirmed (Paradise)." Then another funeral procession passed by and the people talked badly of the deceased. The Prophet ﷺ said, "It has been affirmed (Hell)." Allāh's Messenger ﷺ was asked, "O Allāh's Messenger! You said it has been affirmed for both?" The Prophet ﷺ said, "The testimony of the people (is accepted), (for) the believers are Allāh's witnesses on the earth."

٢٦٤٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ عَلَى النَّبِيِّ ﷺ بِجَنَازَةٍ فَأَثْنُوا عَلَيْهَا خَيْرًا، فَقَالَ: «وَجِبَتْ». ثُمَّ مَرَّ بِأُخْرَى فَأَثْنُوا عَلَيْهَا شَرًّا، أَوْ قَالَ: غَيْرَ ذَلِكَ. فَقَالَ: «وَجِبَتْ». فَقِيلَ: يَا رَسُولَ اللَّهِ، قُلْتَ لِهَذَا: «وَجِبَتْ» وَلِهَذَا: «وَجِبَتْ» قَالَ: «شَهَادَةُ الْقَوْمِ، الْمُؤْمِنُونَ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ». [راجع: ١٣٦٧]

2643. Narrated Abū Al-Aswad: Once I went to Al-Madīna and at that time there was an outbreak of disease and the people were dying rapidly. I was sitting with 'Umar رضي الله عنه and a funeral procession passed by. The people praised the deceased. 'Umar said, "It has been affirmed (Paradise)." Then another funeral procession passed by. The people

٢٦٤٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَّابِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيْدَةَ عَنْ أَبِي الْأَسْوَدِ قَالَ: أَتَيْتُ الْمَدِينَةَ وَقَدْ وَقَعَ بِهَا مَرَضٌ وَهُمْ يَمُوتُونَ مَوْتًا

praised the deceased. 'Umar said, "It has been affirmed (Paradise)." Then a third funeral procession passed by and the people talked badly of the deceased. 'Umar said, "It has been affirmed (Hell)." I asked 'Umar, "O chief of the believers! What has been affirmed?" He said, "I have said what the Prophet ﷺ said. He ﷺ said, 'Allāh will admit into Paradise any Muslim whose good character is attested by four persons.' We asked the Prophet ﷺ, 'If there were three witnesses only?' He said, 'Even three.' We asked, 'If there were two only?' He said, 'Even two.' But we did not ask him about one witness."

(7) CHAPTER. To give witness concerning lineage, foster suckling relations and dead persons, who died long before.

The Prophet ﷺ said, "I and Abū Salama were suckled by Thuwaiba."

The necessity of being sure of the witness in such cases.

2644. Narrated 'Āishah رضي الله عنها: Aflah asked the permission to visit me but I did not allow him. He said, "Do you veil yourself before me although I am your uncle?" 'Āishah said, "How is that?" Aflah replied, "You were suckled by my brother's wife with my brother's milk." I asked Allāh's Messenger ﷺ about it, and he said, "Aflah is right, so permit him to visit you."

دَرَبِعَا فَجَلَسْتُ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَمَرَّتْ جَنَازَةٌ فَأُنْتَبِي خَيْرًا، فَقَالَ عُمَرُ: وَجِبَتْ. ثُمَّ مَرَّ بِأُخْرَى فَأُنْتَبِي خَيْرًا فَقَالَ: وَجِبَتْ. ثُمَّ مَرَّ بِالثَّالِثِ فَأُنْتَبِي شَرًّا فَقَالَ: وَجِبَتْ، فَقُلْتُ: مَا (وَجِبَتْ) يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ النَّبِيُّ ﷺ: «إِيْمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ. قُلْنَا: وَثَلَاثَةٌ؟ قَالَ: «وِثَلَاثَةٌ»، قُلْنَا: وَاثْنَانِ؟ قَالَ: «وَاثْنَانِ»، ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. [راجع: ١٣٦٨]

(٧) بَابُ الشَّهَادَةِ عَلَى الْأَنْسَابِ وَالرِّضَاعِ الْمُسْتَفِضِ وَالْمَوْتِ الْقَدِيمِ
وَقَالَ النَّبِيُّ ﷺ: «أَرْضَعْتَنِي وَأَبَا سَلَمَةَ ثَوْبَةَ»، وَالتَّتَبُّتُ فِيهِ.

٢٦٤٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا الْحَكَمُ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ عَلِيٌّ أَفْلَحَ فَلَمْ أَذْنِ لَهُ. فَقَالَ: أَتَحْتَجِبِينَ مِنِّي وَأَنَا عَمَلُكَ؟ فَقُلْتُ: وَكَيْفَ ذَلِكَ؟ فَقَالَ: أَرْضَعْتِكَ امْرَأَةً أَخِي بَلْبِنِ أَحِي. فَقَالَتْ: سَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «صَدَقَ أَفْلَحُ، إِذْذَنِي لَهُ». [انظر: ٤٧٩٦،

2645. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said about Ḥamza's daughter, "I am not legally permitted to marry her, as foster suckling relations are treated like blood relations (in marital affairs). She is the daughter of my foster brother."

2646. Narrated 'Āishah رضي الله عنها, the wife of the Prophet ﷺ: While the Prophet ﷺ was with me (in my house), I heard a man asking Ḥafṣa's permission to enter her house. 'Āishah رضي الله عنها further said, "I said, 'O Allāh's Messenger! I think the man is Ḥafṣa's foster uncle.'" 'Āishah added, "O Allāh's Messenger! There is a man asking the permission to enter your house." Allāh's Messenger ﷺ replied, "I think the man is Ḥafṣa's foster uncle." 'Āishah said, "If so-and-so were living (i.e., her foster uncle) would he be allowed to visit me?" Allāh's Messenger ﷺ said, "Yes, he would, as the foster suckling relations are treated like blood relations (in marital affairs)." [i.e., those things which are illegal because of blood relations are to be considered as illegal because of the corresponding foster suckling relations].

2647. Narrated 'Āishah رضي الله عنها: Once the Prophet ﷺ came to me while a man was in my house. He said, "O 'Āishah! Who is

٢٦٤٥ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ،
عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ،
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ
فِي بِنْتِ حَمْزَةَ: «لَا تَحِلُّ لِي، يَحْرُمُ
مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ،
هِيَ ابْنَةُ أُخِي مِنَ الرَّضَاعَةِ».
[انظر: ٥١٠٠]

٢٦٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ
بْنِ أَبِي بَكْرٍ، عَنْ عُمَرَ بِنْتِ عَبْدِ
الرَّحْمَنِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا: أَنَّ النَّبِيَّ
ﷺ كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ صَوْتَ
رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ، قَالَتْ
عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَقُلْتُ: يَا
رَسُولَ اللَّهِ، أَرَأَاهُ فَلَانًا، لِعَمِّ حَفْصَةَ
مِنَ الرَّضَاعَةِ. فَقَالَتْ عَائِشَةُ: يَا
رَسُولَ اللَّهِ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي
بَيْتِكَ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ:
«أَرَأَاهُ فَلَانًا لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعِ،
فَقَالَتْ عَائِشَةُ: لَوْ كَانَ فَلَانٌ - حَيًّا
لِعَمِّهَا مِنَ الرَّضَاعَةِ - دَخَلَ عَلَيَّ؟
فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ إِنَّ
الرَّضَاعَةَ يَحْرُمُ مِنْهَا مَا يَحْرُمُ مِنَ
الْوِلَادَةِ».
[انظر: ٣١٠٥، ٥٠٩٩]

٢٦٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
أَخْبَرَنَا سُفْيَانُ، عَنْ أَشْعَثَ بْنِ أَبِي

this (man)?" I replied, "My foster brother." He said, "O 'Āishah! Be sure about your foster brothers, as fostership is only valid if it takes place in the suckling period (before two years of age as the child sucks with hunger)."

الشَّعَاءِ، عَنِ أَبِيهِ، عَنِ مَسْرُوقٍ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي رَجُلٌ فَقَالَ: «يَا عَائِشَةُ، مَنْ هَذَا؟» قُلْتُ: أَخِي مِنَ الرَّضَاعَةِ، قَالَ: «يَا عَائِشَةُ انظُرْنَ مَنْ إِخْوَانُكُمْ فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ». تَابَعَهُ ابْنُ مَهْدِيٍّ عَنِ سُفْيَانَ. [٥١٠٢]

(8) CHAPTER. The witness of a person falsely accusing somebody of illegal sexual intercourse and the witness of a thief or an adulterer.

The Statement of Allāh عزَّ وجلَّ: "...And reject their testimony forever, they indeed are the *Fāsiqūn* (liars, rebellious, disobedient to Allāh). Except those who repent thereafter and do righteous deeds..." (V.24:4,5)

(٨) بَابُ شَهَادَةِ الْقَاضِفِ وَالسَّارِقِ وَالزَّانِي،

وقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْتَبَاهُنَّ الْمُكْفِرُونَ وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ [النور: ٤ - ٥] وَجَلَدَ عُمَرُ أَبَا بَكْرَةَ وَشَيْلَ بْنَ مَعْبُدٍ وَنَافِعًا بِقَذْفِ الْمُغَيَّرَةِ، ثُمَّ اسْتَتَابَهُمْ. وَقَالَ: مَنْ تَابَ قَبِلْتُ شَهَادَتَهُ. وَأَجَازَهُ عَبْدُ اللَّهِ بْنُ عُتْبَةَ، وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ، وَسَعِيدُ بْنُ جُبَيْرٍ، وَطَاوُسٌ وَمُجَاهِدٌ وَالشَّعْبِيُّ وَعِكْرَمَةُ وَالزُّهْرِيُّ وَمُحَارِبُ بْنُ دِيَّارٍ وَشُرَيْحٌ وَمُعَاوِيَةُ بْنُ قُرَّةَ، وَقَالَ أَبُو الزَّنَادِ: الْأَمْرُ عِنْدَنَا بِالْمَدِينَةِ إِذَا رَجَعَ الْقَاضِفُ عَنِ قَوْلِهِ فَاسْتَعْفَرَ رَبَّهُ قَبِلْتُ شَهَادَتَهُ. وَقَالَ الشَّعْبِيُّ وَقَتَادَةُ: إِذَا أَكْذَبَ نَفْسَهُ جُلِدَ وَقَبِلْتُ شَهَادَتَهُ. وَقَالَ الثَّوْرِيُّ: إِذَا جُلِدَ

'Umar gave legal punishment of scourging to Abū Bakra, Shībi bin Ma'bad and Nāfi' for accusing Al-Mughīra for illegal sexual intercourse falsely, and then they were made to repent and he said that whoever repented, his witness would be accepted (in the future). 'Abdullāh bin 'Utba,' 'Umar bin 'Abdul Azīz, Sa'īd bin Jubair, Ṭāwūs, Mujāhid, Ash-Sha'bī, 'Ikrima, Az-Zuhri, Muhārib bin Dithār, Shuraih and Mu'āwiya bin Qurra considered it permissible (i.e., the witness of the false accusers after being punished). Abū Az-Zinād said, "Our verdict in Al-Madīna is that, if the false accuser (of others of illegal sexual intercourse) withdraws the accusation and repents, then his (future) witness is acceptable." Ash-Sha'bī and Qatāda said, "If he tells that he has told a lie, the legal punishment will be instituted against him,

but his (future) witness will be accepted.”

Ath-Thauri said, “If a slave is scourged (for falsely accusing others of illegal sexual intercourse) and later on he is manumitted, then his (future) witness is to be accepted. If somebody who has received such punishment is made a judge, his decisions will be valid.”

Some people said, “The witness of a false-accuser is not to be accepted even if he repented.” They added: “The marriage is not legal unless it is witnessed by two witnesses; it is permissible that the two witnesses can be those who have received such punishments, but the slaves are not to be accepted as witnesses to marriage.” He accepts the witness of the person who has received the punishment (for falsely accusing others of illegal sexual intercourse) and the witness of a male slave and a female slave concerning the appearance of the new moon (i.e., crescent) (of the month of fasting etc.). How to know the repentance of a person who has received the punishment of false accusation and no doubt, the Prophet ﷺ kept an adulterer in exile for one year. The Prophet ﷺ did not allow anybody to talk to Ka'b bin Malik and his two companions for fifty days.

2648. Narrated 'Urwa bin Az-Zubair: A woman committed theft in the *Ghazwa* of the Conquest (of Makkah) and she was taken to the Prophet ﷺ who ordered her hand to be cut off. 'Aishah said, “Her repentance was perfect and she was married (later) and used to come to me (after that) and I would present her needs to Allāh's Messenger ﷺ.”

الْعَبْدُ ثُمَّ أُعْتِقَ جازَتْ شَهَادَتُهُ، وَإِنْ اسْتَقْصَى الْمَحْدُودُ فَقضاياهُ جائِزَةٌ، وَقَالَ بَعْضُ النَّاسِ: لا تَجُوزُ شَهَادَةُ الْقاذِفِ وَإِنْ تابَ، ثُمَّ قَالَ: لا يَجُوزُ يَكْأَحُ بَعِيرِ شاهِدِينَ فَإِنْ تَزَوَّجَ بِشَهَادَةِ مَحْدُودِينَ جازَ، وَإِنْ تَزَوَّجَ بِشَهَادَةِ عَبْدَيْنِ لَمْ يَجْزُ. وَأجازَ شَهَادَةَ الْعَبْدِ وَالْمَحْدُودِ وَالْأَمَةَ لِرُؤْيَةِ هِلَالِ رَمْضَانَ وَكَيْفَ تُعْرَفُ تَوْبَتُهُ. وَنَهَى النَّبِيُّ ﷺ الزَّانِيَ سَنَةً، وَنَهَى النَّبِيُّ ﷺ عَنْ كَلَامِ كَعْبِ بْنِ مالِكٍ وَصاحِبِيهِ حَتَّى مَضَى حَمْسُونَ لَيْلَةً.

٢٦٤٨ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنِي ابْنُ وَهْبٍ عَنْ يُونُسَ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شَيْهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ امْرَأَةً سَرَقَتْ فِي عَزْوَةِ الْفَتْحِ فَأَتَتْ بِهَا رَسُولُ اللَّهِ ﷺ ثُمَّ أَمَرَ بِهَا فْقُطِعَتْ يَدُهَا، قَالَتْ عَائِشَةُ: فَحَسُنَتْ تَوْبَتُهَا وَتَزَوَّجَتْ وَكَانَتْ تَأْتِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ ﷺ.

[انظر: ٣٤٧٥، ٣٧٣٢، ٣٧٣٣، ٤٣٠٤،

٦٧٨٨، ٦٧٨٧، ٦٨٠٠]

2649. Narrated Zaid bin Khalid رضي الله عنه: Allah's Messenger ﷺ ordered that an unmarried man who committed illegal sexual intercourse be scourged one hundred lashes and sent into exile for one year.

٢٦٤٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ أَمَرَ فِيمَنْ زَنَى وَلَمْ يُحْصِنْ بِجَلْدِ مِائَةٍ وَتَغْرِيْبِ عَامٍ. [راجع: ٢٣١٤]

(9) CHAPTER. Do not be a witness for injustice, if asked for that.

(٩) بَابٌ: لَا يَشْهَدُ عَلَى شَهَادَةِ جَوْرٍ إِذَا أُشْهِدَ

2650. Narrated An-Nu'mān bin Bashīr رضي الله عنهما: My mother asked my father to present me a gift from his property; and he gave it to me after some hesitation. My mother said that she would not be satisfied unless the Prophet ﷺ is made a witness to it. I being a young boy, my father held me by the hand and took me to the Prophet ﷺ. He said to the Prophet ﷺ, "His mother, bint Rawaḥa, requested me to give this boy a gift." The Prophet ﷺ said, "Do you have other sons besides him?" He said, "Yes." The Prophet ﷺ said, "Do not make me a witness for injustice."

٢٦٥٠ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا أَبُو حَيَّانَ التَّمِيمِيُّ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَأَلْتُ أُمَّي أَبِي بَعْضَ الْمَوْهَبَةِ لِي مِنْ مَالِهِ، ثُمَّ بَدَأَ لَهُ فَوَهَبَهَا لِي فَقَالَتْ: لَا أَرْضَى حَتَّى تُشْهَدَ النَّبِيَّ ﷺ، فَأَخَذَ بِيَدِي وَأَنَا غُلَامٌ فَاتَى بِي النَّبِيُّ ﷺ فَقَالَ: إِنَّ أُمَّهُ بِنْتُ رَوَاحَةَ سَأَلْتَنِي بَعْضَ الْمَوْهَبَةِ لِهَذَا. قَالَ: «أَلَيْكَ وَلَدٌ سِوَاهُ؟» قَالَ: نَعَمْ، قَالَ: فَأَرَاهُ قَالَ: «لَا تُشْهِدْنِي عَلَى جَوْرٍ». وَقَالَ أَبُو حَرِيرٍ، عَنِ الشَّعْبِيِّ: «لَا أُشْهَدُ عَلَى جَوْرٍ». [راجع: ٢٥٨٦]

Narrated Ash-Sha'bī that the Prophet ﷺ said, "I will not become a witness for injustice."

2651. Narrated Zahdam bin Mudarrib: I heard 'Imran bin Huṣain رضي الله عنهما saying, "The Prophet ﷺ said, 'The best amongst you people are those living in my century (generation), then those coming after them,

٢٦٥١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو جَمْرَةَ: قَالَ سَمِعْتُ زُهْدَمَ بْنَ مُضَرَّبٍ: قَالَ سَمِعْتُ

and then those coming after [the second century (generation)].” ‘Imran said, “I do not know whether the Prophet ﷺ mentioned two or three centuries (generations) after your present century (generation). The Prophet ﷺ added, ‘There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidences) without being asked to give witness, and will vow but will not fulfil their vows, and fatness will appear among them.’”

عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». قَالَ عِمْرَانُ: لَا أُدْرِي أَذَكَرَ النَّبِيُّ ﷺ بَعْدَ قَرْنَيْنِ أَوْ ثَلَاثَةِ. قَالَ النَّبِيُّ ﷺ: «إِنْ بَعَدَكُمْ قَوْمًا يَخُونُونَ وَلَا يُؤْتَمِنُونَ وَيَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ وَيَذُرُونَ وَلَا يَفُونَ، وَيَظْهَرُ فِيهِمُ السَّمَنُ».

[انظر: ٣٦٥٠، ٦٤٢٨، ٦٦٩٥]

2652. Narrated ‘Abdullāh عنه رضي الله عنه: The Prophet ﷺ said: “The best people are the people of my century (generation), then those coming after them, and then those coming after the latter. After that there will come some people whose witness will precede their oaths, and their oaths will precede their witness.” Ibrāhīm (a sub-narrator) said, “We used to be beaten for taking oaths by saying, ‘I bear witness by the Name of Allāh or by the Covenant of Allāh’.”⁽¹⁾ (See H. 3651, 6429, 6658)

٢٦٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ أَقْوَامٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهَادَتُهُ». قَالَ إِبْرَاهِيمُ: وَكَانُوا يَضْرِبُونَنَا عَلَى الشَّهَادَةِ وَالْعَهْدِ.

[انظر: ٣٦٥١، ٦٤٢٩، ٦٦٥٨]

(10) CHAPTER. What has been said about false witness.

(١٠) بَابُ مَا قِيلَ فِي شَهَادَةِ الزُّورِ

In respect of the Saying of Allāh تعالى: “And those who do not bear witness to falsehood...” (V.25:72)

لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾ [الفرقان: ٧٢] وَكَيْتَابِ الشَّهَادَةِ لِقَوْلِهِ تَعَالَى: ﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ عِندَ اللَّهِ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [البقرة:

What is said about hiding or concealing evidences, as Allāh تعالى says:

“... And conceal not the evidence for he, who hides it, surely his heart is sinful. And

(1) (H. 2652) Ibrāhīm means that when they were still boys, their elders would beat them if they took oaths, so that they would not get accustomed to taking oaths on all occasions even needlessly. (Fath Al-Bari)

Allah is All-Knower of what you do.” (V.2:283)

“... And if you distort your witness (V.4:135) means ‘distort your witness with your tongues...’

2653. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked about the great sins, He said, “They are:

- (1) To join others in worship with Allāh,
- (2) To be undutiful to one’s parents,
- (3) To kill a person (which Allāh has forbidden to kill) (i.e., to commit the crime of murdering).
- (4) And to give a false witness.”

2654. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said thrice, “Should I inform you about the greatest of the great sins?” They said, “Yes, O Allāh’s Messenger!” He said,

- “(1) To join others in worship with Allāh
 - (2) and to be undutiful to one’s parents.”
- The Prophet ﷺ then sat up after he had been reclining (on a pillow) and said,

“(3) And I warn you against giving a lying speech (false statement),” and he kept on saying that warning till we thought he would not stop.

[See Vol. 8, *Hadith* No.5976]

[٢٨٣] ﴿تَلَوْنَا﴾ [النساء: ١٣٥] أَلَسْتُمْ بِالشَّهَادَةِ.

٢٦٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ وَهَبَ بْنَ جَرِيرٍ وَعَبْدَ الْمَلِكَ بْنَ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْكِبَايِرِ قَالَ: «الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَشَهَادَةُ الزُّورِ».

تَابَعَهُ غُنْدَرٌ وَأَبُو عَامِرٍ وَبَهْرٌ وَعَبْدُ الصَّمَدِ عَنْ شُعْبَةَ. [انظر: ٥٩٧٧، ٦٨٧١]

٢٦٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ ابْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «أَلَا أُتَبِّئُكُمْ بِأَكْبَرِ الْكِبَايِرِ؟» ثَلَاثًا قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَجَلْسَ وَكَانَ مُتَكِنًا «أَلَا وَقَوْلُ الزُّورِ». قَالَ: فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

وقال إسماعيل بن إبراهيم: حَدَّثَنَا الْجُرَيْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ. [انظر: ٥٩٧٦، ٦٢٧٣، ٦٢٧٤، ٦٩١٩]

(11) CHAPTER. The witness of a blind man, his marriage, his affairs, the marriage conducted by him, and his buying and selling; and accepting his call for the *Ṣalāt* (prayer), etc., and what can be known by sound or voice.

Al-Qāsim, Al-Ḥasan, Ibn Sīrīn, Az-Zuhrī and 'Aṭā' permitted the witness of the blind. Ash-Sha'bī said, "The witness of a blind man is valid if he is intelligent and witty." Al-Ḥakam said, "The witness of a blind man in certain things is to be accepted." Az-Zuhrī said, "Suppose Ibn 'Abbās gave a witness against me, would you reject his witness?" Ibn 'Abbās used to send a man to watch the sunset so that he might break his fast. He would ask about the dawn, and if he was informed that it was dawn, he would offer two *Rak'ā* prayer. Sulaiman bin Yasar said, "I asked 'Āishah to admit me into her house, and she recognized my voice and said, "Sulaiman! Come in, as you are still a slave so long as you still owe part of the price of your manumission." Samura bin Jundab accepted the evidence of a veiled woman.

2655. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ heard a man (reciting the Qur'ān) in the mosque, and he said, "May Allāh bestow His Mercy upon him. No doubt, he made me remember such and such Verses of such and such *Sūrah* which I dropped (from my memory)."

Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ performed the *Tahajjud* prayer in my house, and then he heard the voice of 'Abbād who was offering *Ṣalāt* (prayer) in the mosque, and said, "O 'Āishah! Is this 'Abbād's voice?" I said, "Yes." He said, "O Allāh! Be Merciful to 'Abbād!"

(١١) بَابُ شَهَادَةِ الْأَعْمَى وَنِكَاحِهِ، وَأَمْرِهِ، وَإِنِكَاحِهِ، وَمُبَايعَتِهِ، وَقَبُولِهِ فِي التَّأْذِينَ وَغَيْرِهِ، وَمَا يُعْرَفُ بِالْأَصْوَاتِ

وَأَجَازَ شَهَادَتَهُ الْقَاسِمُ وَالْحَسَنُ وَابْنُ سِيرِينَ وَالزُّهْرِيُّ وَعَطَاءٌ. وَقَالَ الشُّعْبِيُّ: تَجُوزُ شَهَادَتُهُ إِذَا كَانَ عَاقِلًا. وَقَالَ الْحَكَمُ: رُبَّ شَيْءٍ تَجُوزُ فِيهِ. وَقَالَ الزُّهْرِيُّ: أَرَأَيْتَ ابْنَ عَبَّاسٍ لَوْ شَهِدَ عَلَيَّ شَهَادَةً، أَكُنْتُ تَرُدُّهُ؟ وَكَانَ ابْنُ عَبَّاسٍ يَبْعَثُ رَجُلًا إِذَا غَابَتِ الشَّمْسُ أَفْطَرَ وَيَسْأَلُ عَنِ الْفَجْرِ، فَإِذَا قِيلَ: طَلَعَ، صَلَّى رَكَعَتَيْنِ. وَقَالَ سُلَيْمَانُ ابْنُ يَسَارٍ: اسْتَأْذَنْتُ عَلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا فَعَرَفْتُ صَوْتِي، فَقَالَتْ: سُلَيْمَانُ ادْخُلْ فَإِنَّكَ مَمْلُوكٌ مَا بَقِيَ عَلَيْكَ شَيْءٌ. وَأَجَازَ سَمُرَةُ بْنُ جُنْدَبٍ شَهَادَةَ امْرَأَةٍ مُتَّقِيَةٍ.

٢٦٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَقْرَأُ فِي الْمَسْجِدِ، فَقَالَ: «رَحِمَهُ اللهُ، لَقَدْ أَذْكَرَنِي كَذَا آيَةً اسْتَقْطَنَهُنَّ مِنْ سُورَةِ كَذَا وَكَذَا».

وَرَأَى عَبَّادُ بْنُ عَبْدِ اللهِ عَنْ عَائِشَةَ: تَهَجَّدَ النَّبِيُّ ﷺ فِي بَيْتِي

فَسَمِعَ صَوْتَ عَبَّادٍ يُصَلِّي فِي الْمَسْجِدِ
فَقَالَ: «يَا عَائِشَةُ، أَصَوْتُ عَبَّادٍ
هَذَا؟» قُلْتُ: نَعَمْ، قَالَ: «اللَّهُمَّ
ارْحَمْ عَبَّادًا». [انظر: ٥٠٣٧، ٥٠٣٨،
٥٠٤٢، ٦٣٣٥]

2656. Narrated 'Abdullah bin 'Umar رضي الله عنهما: The Prophet ﷺ said, "Bilāl pronounces the *Adhān* when it is still night (before dawn), so eat and drink till the next *Adhān* is pronounced (or till you hear Ibn Umm Maktūm's *Adhān*)." Ibn Umm Maktūm was a blind man who would not pronounce the *Adhān* till he was told that it was dawn.

٢٦٥٦ - حَدَّثَنَا مَالِكُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي
سَلَمَةَ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ سَالِمِ
بِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ
ﷺ: «إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ فَكُلُوا
وَاشْرَبُوا حَتَّى يُؤَدِّنَ»، أَوْ قَالَ: «حَتَّى
تَسْمَعُوا أَدَانَ ابْنِ أُمِّ مَكْتُومٍ:» وَكَانَ
ابْنُ أُمِّ مَكْتُومٍ رَجُلًا أَعْمَى لَا يُؤَدِّنُ
حَتَّى يَقُولَ لَهُ النَّاسُ: أَضْبَحْتَ.
[راجع: ٦١٧]

2657. Narrated Al-Miswar bin Makhrama رضي الله عنهما: Some outer garments were presented to (or received by) the Prophet ﷺ and my father (Makhrama) said to me, "Let us go to the Prophet ﷺ so that he may give us something from the garments." So, my father stood at the door and spoke. The Prophet ﷺ recognized his voice and came out carrying a garment and telling Makhrama the good qualities of that garment, adding, "I have kept this for you, I have kept this for you."

٢٦٥٧ - حَدَّثَنَا زِيَادُ بْنُ يَحْيَى:
حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا
أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ،
عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ
أَقْبِيَّةً فَقَالَ لِي أَبِي مَخْرَمَةَ: انْطَلِقْ بِنَا
إِلَيْهِ عَسَى أَنْ يُعْطِينَا مِنْهَا شَيْئًا، فَقَامَ
أَبِي عَلَى الْبَابِ فَتَكَلَّمَ فَعَرَفَ النَّبِيُّ
ﷺ صَوْتَهُ خَرَجَ النَّبِيُّ ﷺ وَمَعَهُ قَبَاءٌ
وَهُوَ يُرِيهِ مَحَاسِنَهُ وَهُوَ يَقُولُ: «حَبَابُ
هَذَا لَكَ، حَبَابُ هَذَا لَكَ». [راجع:

(12) CHAPTER. The witness of women.

And the Statement of Allāh تعالى:

“... And if there are not two men (available), then a man and two women...” (V.2:282)

2658. Narrated Abū Sa’id Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “Isn’t the witness of a woman equal to half of that of a man?” The women said, “Yes.” He said, “This is because of the deficiency of a woman’s mind.”

(13) CHAPTER. The witness of male and female slaves.

Anas said, “The witness of a slave is to be trusted, provided he is a just, well-reputed man.” Shuraiḥ and Zurara bin Aūfa considered it permissible. Ibn Sirīn considered the witness of a slave permissible except when in favour of his master. A. Ḥasan and Ibrāhīm considered it permissible in minor matters. Shuraiḥ said, “You are all the sons of slaves and slave-girls.”

2659. Narrated ‘Uqba bin Al-Ḥārith that he had married Umm Yaḥyā bint Abū Ihāb. He said, “A black slave-lady came and said, ‘I suckled you both.’ I then mentioned that to the Prophet ﷺ who turned his face aside.” Uqba further said, “I went to the other side and told the Prophet ﷺ about it. He said, ‘How can you (keep her as your wife) when the lady has said that she suckled both of you (i.e., you and your wife)?’” So, the Prophet ﷺ ordered him to divorce her.

(١٢) بَابُ شَهَادَةِ النِّسَاءِ،

وَقَوْلِ اللَّهِ تَعَالَى: ﴿فَإِنْ لَمْ يَكُنْ جُلَيْنِ فَرَجُلٍ وَأَمْرَأَتَيْنِ﴾ [البقرة: ٢٨٢].

٢٦٥٨ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْأُنثَى شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ؟» قُلْنَا: بَلَى، قَالَ: «فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا».

[راجع: ٣٠٤]

(١٣) بَابُ شَهَادَةِ الْإِمَاءِ وَالْعَبِيدِ

وَقَالَ أَنَسٌ: شَهَادَةُ الْعَبْدِ جَائِزَةٌ إِذَا كَانَ عَدْلًا. وَأَجَارَهُ شُرَيْحٌ وَزُرَّارَةُ بْنُ أَوْفَى. وَقَالَ ابْنُ سِيرِينَ: شَهَادَتُهُ جَائِزَةٌ إِلَّا الْعَبْدَ لِسَيِّدِهِ، وَأَجَارَهُ الْحَسَنُ وَإِبْرَاهِيمُ فِي الشَّيْءِ التَّافِهِ. وَقَالَ شُرَيْحٌ: كُلُّكُمْ بَنُو عِبِيدٍ وَإِمَاءٍ.

٢٦٥٩ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ. ح وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ قَالَ: حَدَّثَنِي عُقْبَةُ بْنُ الْحَارِثِ أَوْ سَمِعْتُهُ مِنْهُ: أَنَّهُ تَزَوَّجَ أُمَّ يَحْيَى بِنْتِ أَبِي إِهَابٍ، قَالَ: فَجَاءَتْ أُمَّهُ

سُودَاءُ فَقَالَتْ: قَدْ أَرْضَعْتُكُمَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَأَعْرَضَ عَنِّي. قَالَ: فَتَنَحَّيْتُ فَذَكَرْتُ ذَلِكَ لَهُ، قَالَ: «وَكَيْفَ وَقَدْ زَعَمْتَ أَنَّهَا قَدْ أَرْضَعَتْكُمَا؟» فَهَاهُ عِنهَا. [راجع: ٨٨]

(14) CHAPTER. The witness of a wet nurse.

2660. Narrated 'Uqba bin Al-Hārith رَضِيَ اللهُ عَنْهُ: I married a woman and later on a woman came and said, "I suckled you both." So, I went to the Prophet ﷺ (to ask him about it). He said, "How can you (keep her as a wife) when it has been said (that you were foster brother and sister)? Leave (divorce) her."

(١٤) بَابُ شَهَادَةِ الْمُرْضِعَةِ

٢٦٦٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: تَزَوَّجْتُ امْرَأَةً فَجَاءَتِ امْرَأَةٌ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُكُمَا، فَأْتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «وَكَيْفَ وَقَدْ قِيلَ؟ دَعَهَا عَنْكَ» أَوْ نَحْوَهُ. [راجع: ٨٨]

(15) CHAPTER. The women's attesting the honourable record of each other.

2661. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا (the wife of the Prophet ﷺ): "Whenever Allāh's Messenger ﷺ intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a *Ghazwa* of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allāh had decreed the use of the veil for women. I was carried in a *Hawdaj* (on the camel) and dismounted while still in it. When Allāh's Messenger ﷺ had finished his *Ghazwa* and returned home, and we approached the city of Al-Madīna, Allāh's Messenger ﷺ ordered us to proceed at night. When the order of setting off was given, I walked till I left the army (camp) behind to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I

(١٥) بَابُ تَعْدِيلِ النِّسَاءِ بَعْضُهُنَّ بَعْضًا

٢٦٦١ - حَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ وَأَفْهَمْنِي بَعْضُهُ أَحْمَدُ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ شِهَابِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنِ وَقَاصِ اللَّيْثِيِّ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا قَبْرَاهَا اللَّهُ مِنْهُ، قَالَ الزُّهْرِيُّ: وَكُلُّهُمْ حَدَّثَنِي طَائِفَةٌ مِنْ حَدِيثِهَا، وَبَعْضُهُمْ أَوْعَى مِنْ بَعْضٍ، وَأَثْبَتَ لَهُ إِقْتِصَاصًا، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ الْحَدِيثَ

returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my *Hawdaj* and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the *Hawdaj* while lifting it, and they put it over the camel. At that time I was a young lady (less than 15 years old). They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept. Safwān bin Mu'attal As-Sulamī Adh-Dhākawāni was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he had seen me before veiling. So, I got up when I heard him saying, 'Inna lillāhi wa inna ilaihi rāji'un (Truly to Allāh we belong and truly to Him we shall return)... (2:156).' He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwān set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullāh bin Ubai bin Salūl. After that we returned to Al-Madīna, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet ﷺ which I used to receive from him when I got sick.

الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا. رَعَمُوا أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفْرًا أَفْرَعَ بَيْنَ أَزْوَاجِهِ. فَأَتَيْتُهُنَّ خَرَجَ سَهْمُهَا أَخْرَجَ بِهَا مَعَهُ. فَأَفْرَعَ بَيْنَنَا فِي غَزَاةٍ غَزَاهَا فَخَرَجَ سَهْمِي فَخَرَجْتُ مَعَهُ بَعْدَ مَا أَنْزَلَ الْحِجَابَ، فَأَنَا أُحْمَلُ فِي هَوْدَجٍ وَأَنْزَلُ فِيهِ فَيَسْرُنَا حَتَّى إِذَا فَرَعَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَتِهِ تَلَكَّ وَقَفَّلَ وَدَنَوْنَا مِنَ الْمَدِينَةِ، أَدْنَى لَيْلَةً بِالرَّحِيلِ. فَقَمْتُ حِينَ أَدْنَوْنَا بِالرَّحِيلِ فَسَمِيتُ حَتَّى جَاوَزْتُ الْجَيْشَ فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى الرَّحْلِ، فَلَمَسْتُ صَدْرِي، فَإِذَا عِقْدٌ لِي مِنْ جَزَعِ أَظْفَارِ قَدِّ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ. فَأَقْبَلَ الَّذِينَ يَرْحَلُونَ لِي فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خَافَا لَمْ يَقْتُلْنَ، وَلَمْ يَغْتَسِهِنَّ اللَّحْمُ، وَإِنَّمَا يَأْكُلْنَ، الْعُلُقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ الْقَوْمُ، حِينَ رَفَعُوهُ، ثِقَلَ الْهُودَجُ فَاحْتَمَلُوهُ. وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ فَبَعَثُوا الْجَمَلَ وَسَارُوا فَوَجَدْتُ عِقْدِي بَعْدَمَا اسْتَمَرَ الْجَيْشُ فَجِئْتُ مَنَزَلَهُمْ وَلَيْسَ فِيهِ أَحَدٌ، فَأَمَمْتُ مَنَزِلِي الَّذِي كُنْتُ

But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Umm Mistah to the Manāsi' where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). So, I and Umm Mistah bin Ruhm went out walking. Umm Mistah stumbled because of her long dress and on what she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O *Hantā* (you there), didn't you know what they said?' Then she told me the rumours of the false accusers. My sickness was aggravated, and when I returned home, Allāh's Messenger ﷺ came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allāh's Messenger ﷺ allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allāh, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified is Allāh! Are the people really talking of this matter?' That night I kept on weeping and could not sleep till morning. (The subnarrator added:) In the morning Allāh's Messenger ﷺ called 'Alī bin Abī Tālib and Usāma bin Zaid, when he saw the Divine Revelation delayed, to consult them about divorcing his wife (i.e., 'Āishah). Usāma bin Zaid said what he knew of the good reputation of his wives and

فِيهِ فَظَنَنْتُ أَنَّهُمْ سَيَقْدُونِي فَيَرْجُمُونِ إِلَيَّ. فَبَيْنَا أَنَا جَالِسَةٌ عَلَبْتَنِي عَيْنَايَ فَمِتُّ، وَكَانَ صَفْوَانُ بْنُ الْمُعْطَلِ السُّلَمِيِّ، ثُمَّ الذُّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَصْحَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ فَأَتَانِي، وَكَانَ بَرَانِي قَبْلَ الْحِجَابِ، فَاسْتَبَقْتُ بِاسْتِرْجَاعِهِ حِينَ أَنَا حِ رَاجِلَتُهُ فَوَطَأَ يَدَهَا فَوَكَيْتُهَا فَاَنْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ بَعْدَ مَا نَزَلُوا مُعَرَّسِينَ فِي نَحْرِ الظَّهِيرَةِ فَهَلَكَ مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى الْإِفْكَ عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ، فَقَدِمْنَا الْمَدِينَةَ فَاسْتَكَيْتُ بِهَا شَهْرًا وَالنَّاسُ يُفِيضُونَ مِنْ قَوْلِ أَصْحَابِ الْإِفْكِ، وَبِرَبِّي فِي وَجَعِي أَنِّي لَا أَرَى مِنَ النَّبِيِّ ﷺ اللَّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَمْرُصُ، إِنَّمَا يَدْخُلُ فَيَسْلَمُ، ثُمَّ يَقُولُ: «كَيْفَ بِيَكُمُ؟» لَا أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ حَتَّى تَقَهَتْ فَحَرَجْتُ أَنَا وَأُمُّ مِسْطَحٍ قَبْلَ الْمَنَاصِعِ مُتَبَرِّزَنَا، لَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ تَتَّخِذَ الْكُنْفَ قَرِيبًا مِنْ بَيْوتِنَا، وَأَمْرُنَا أَمْرُ الْعَرَبِ الْأَوَّلِ فِي الْبَرِّيَّةِ أَوْ فِي السَّنْرِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ بِنْتُ أَبِي رُحْمٍ نَمْشِي فَعَثَرْتُ فِي مِرْطِهَا فَقَالَتْ: تَعَسَّ مِسْطَحٌ، فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتَ أَتَسْبِيَنَّ رَجُلًا شَهِدَ

added, 'O Allāh's Messenger! Keep your wife, for, by Allāh, we know nothing about her but good.' 'Alī bin Abi Ṭālib said, 'O Allāh's Messenger! Allāh has not imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allāh's Messenger ﷺ called Barīra and said, 'O Barīra! Did you ever see anything which roused your suspicions about her?' Barīra said, 'No, by Allāh Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allāh's Messenger ﷺ ascended the pulpit and requested that somebody support him in punishing 'Abdullāh bin Ubai bin Salūl. Allāh's Messenger ﷺ said, 'Who will support me to punish that person ('Abdullāh bin Ubai bin Salūl) who has hurt me by slandering the reputation of my family? By Allāh, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.'

Sa'd bin Mu'adh got up and said, 'O Allāh's Messenger! By Allāh, I will relieve you from him. If that man is from the tribe of the 'Aūs, then we will chop his head off, and if he is from our brothers, the **Khazraj**, then order us, and we will fulfill your order.' On that Sa'd bin 'Ubada, chief of the **Khazraj** and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allāh, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usa'id bin Al-Hudair got up and said (to Sa'd bin 'Ubada), 'By Allāh! you are a liar. By Allāh, we will kill him; and you are a hypocrite, defending the

بَدْرًا؟ فَقَالَتْ: يَا هَتَّاءُ، أَلَمْ تَسْمَعِي مَا قَالُوا؟ فَأَخْبَرْتَنِي بِقَوْلِ الْإِفْكِ فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي. فَلَمَّا رَجَعْتُ إِلَى بَيْتِي، دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ فَقَالَ: «كَيْفَ تَيْكُمُ؟» فَقُلْتُ: ائْذَنْ لِي إِلَى أَبِي، قَالَتْ: وَأَنَا حَيْثُ أُرِيدُ أَنْ أَسْتَيْقِنَ الْحَبْرَ مِنْ قِيلِهَا. فَاذَنْ لِي رَسُولُ اللَّهِ ﷺ فَاتَيْتُ أَبِي، فَقُلْتُ لِأُمِّي: مَا يَتَحَدَّثُ بِهِ النَّاسُ؟ فَقَالَتْ: يَا بِنْتَهُ، هَوْنِي عَلَى نَفْسِكَ الشَّانَ، فَوَاللَّهِ لَقَلَّمَا كَانَتْ امْرَأَةً قَطُّ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا وَلَهَا ضَرَائِرٌ إِلَّا أَكْثَرْنَ عَلَيْهَا. فَقُلْتُ: سُبْحَانَ اللَّهِ وَلَقَدْ يَتَحَدَّثُ النَّاسُ بِهَذَا؟ قَالَتْ: فَبِتُّ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لَا يَرِقًا لِي دَمْعٌ وَلَا أَكْتَجِلُ بِنَوْمٍ. ثُمَّ أَصْبَحْتُ فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلَبْتَ الْوَحْيَ يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ. فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَيْهِ بِالَّذِي يَعْلَمُ فِي نَفْسِهِ مِنَ الْوُدِّ لَهُمْ. فَقَالَ أُسَامَةُ: أَهْلُكَ يَا رَسُولَ اللَّهِ، وَلَا نَعْلَمُ وَاللَّهِ إِلَّا خَيْرًا. وَأَمَّا عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقَالَ: يَا رَسُولَ اللَّهِ، لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ وَالنِّسَاءَ سِوَاهَا كَثِيرٌ، وَسَلِّ الْجَارِيَةَ تَصُدِّقُكَ. فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ فَقَالَ: «يَا بَرِيرَةُ، هَلْ رَأَيْتِ

hypocrites.' On this, the two tribes of 'Aūs and Khazraj got excited and were about to fight each other, while Allāh's Messenger ﷺ was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. ('Āishah رضي الله عنهما continued:) On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an *Anṣārī* woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allāh's Messenger ﷺ came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited *Shahādah* (i.e., *Lā ilāha illallāh wa anna Muḥammad-ar-Rasul Allāh*—none has the right to be worshipped but Allāh, and Muḥammad is Allāh's Messenger) and then said, 'O 'Āishah! I have been informed such and such about you; if you are innocent, then Allāh will soon reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him to forgive you, for when a person confesses his sin and asks Allāh for forgiveness, Allāh accepts his repentance.' When Allāh's Messenger ﷺ finished his speech, my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allāh's Messenger ﷺ on my behalf. My father said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ.' I said to my mother, 'Talk to Allāh's Messenger ﷺ on my behalf.' She said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ.' I was a young

فيها شيئاً يريبك؟» فقالت بريرة: لا، والذي بعثك بالحق، إن رأيتُ منها أمراً أغمضه عليها قطُّ أكثر من أنها جارية حديثه السنّ تنام عن العجيين فتأتي الداجن فتأكله. فقام رسول الله ﷺ من يومه فاستعذر من عبد الله بن أبي ابن سلول، فقال رسول الله ﷺ: «من يعذرنِي من رجلٍ بلغني أذاه في أهلي؟ فوالله ما علمتُ على أهلي إلا خيراً. وقد ذكروا رجلاً ما علمتُ عليه إلا خيراً، وما كان يدخلُ على أهلي إلا معي». فقام سعد بن معاذٍ فقال: يا رسول الله! والله أنا أعذرُك منه، إن كان من الأوس ضربنا عنقه، وإن كان من إخواننا من الخزرج أمرنا ففعلنا فيه أمرَكَ. فقام سعد بن عبادة وهو سيّد الخزرج، وكان قبل ذلك رجلاً صالحاً، كان احتملته الحمية، فقال: كذبت لعمرك الله، والله لا تقتله ولا تقدر على ذلك. فقام أسيد بن الحضير فقال: كذبت لعمرك الله، والله لنقتله، فإنك منافقٌ تجادلُ عن المنافقين. فثار الحبان الأوس والخزرج حتى هموا ورسول الله ﷺ على المنبر فنزل فحفصهم حتى سكتوا وسكت. وبكىت يومي لا يرفأ لي دمعٌ ولا أكتحلُ بئومٍ فأصبح

girl and did not have much knowledge of the Qur'an. I said, 'I know, by Allāh, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent, and Allāh knows that I am innocent, you would not believe me, and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you would believe me. By Allāh, I cannot find for you and I, an example, except that of Yūsuf's (Joseph's) father [i.e., Yaqūb (Jacob) عليه السلام] who said, "... So, (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.' (V.12:18). Then I turned to the other side of my bed hoping that Allāh would prove my innocence. By Allāh, I never thought that Allāh would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'an. I had hoped that Allāh's Messenger ﷺ might have a dream in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not got up and nobody had left the house before the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him (i.e., the Prophet ﷺ) the same state which used to overtake him, (when he used to have, on being inspired Divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allāh's Messenger ﷺ was over, he was smiling and the first word he said, 'Āishah! Thank Allāh, for Allāh has declared your innocence.' My mother told me to go to Allāh's Messenger ﷺ. I replied, 'By Allāh I will not go to him and will not thank but Allāh.'

So Allāh revealed:

'Verily! Those who brought forth the

عندي أبواي وقد بكت ليّتي ويوماً حتى أظن أن البكاء فالق كيدي. قالت: قبينا هما جالسان عني وأنا أبكي إذ استأذنت امرأة من الأنصار فأذنت لها فجلست تبكي معي. قبينا نحن كذلك إذ دخل رسول الله ﷺ فجلس ولم يجلس عني من يوم قيل في ما قيل قبلها، وقد مكث شهراً لا يوحى إليه في شأني شيء. قالت: فشهدت ثم قال: «يا عائشة فإنه بلغني عنك كذا وكذا، فإن كنت بريئة فسبيرتوك الله، وإن كنت ألممت بذنب فاستغفري الله وتوبي إليه، فإن العبد إذا اعترف بذنبه ثم تاب تاب الله عليه». فلما قضى رسول الله ﷺ مقالته قلص دمي حتى ما أحس منه قطرة. وقلت لأبي: أحب عني رسول الله ﷺ. قال: والله ما أدري ما أقول لرسول الله ﷺ، فقلت لأمي: أحب عني رسول الله ﷺ فيما قال. قالت: والله ما أدري ما أقول لرسول الله ﷺ. قالت: وأنا جارية حديثة السن لا أقرأ كثيراً من القرآن، فقلت: إني والله لقد علمت أنكم سمعتم ما يتحدث به الناس ووقر في أنفسكم وصدقتم به، لئن قلت لكم: إني بريئة، والله يعلم أنني بريئة، لا تصدقوني بذلك، ولكن

slander (against 'Āishah رَضِيَ اللهُ عَنْهَا -- the wife of the Prophet ﷺ) are a group among you...' (V.24:11)

"When Allāh gave the declaration of my innocence, Abū Bakr, who used to provide for Mistah bin Athatha, for he was his relative, said, 'By Allāh, I will never provide Mistah with anything because of what he said about 'Āishah.' But Allāh later revealed:

'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) .. up to.. Oft-forgiving, Most-Merciful.' (V.24:22)

"After that Abu Bakr said, 'Yes! By Allāh! I like that Allāh should forgive me,' and resumed helping Mistah whom he used to help before."

'Āishah added: "Allāh's Messenger ﷺ also asked Zainab bint Jahsh (i.e., the Prophet's wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allāh, I know nothing except goodness about 'Āishah.'" 'Āishah further added, "Zainab was competing with me (in her beauty and the Prophet's love), yet Allāh protected her (from being malicious), for she had piety."

اعْتَرَفْتُ لَكُمْ بِأَمْرِ وَاللَّهِ يَعْلَمُ أَنِّي بَرِيئَةٌ
لْتَصَدَّقُنِي. وَاللَّهُ مَا أَجِدُ لِي وَلَكُمْ
مَثَلًا إِلَّا أَبَا يُوسُفَ إِذْ قَالَ: ﴿فَصَبَّرٌ
جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾
[يوسف: ١٨] ثُمَّ تَحَوَّلْتُ عَلَى فِرَاشِي
وَأَنَا أَرْجُو أَنْ يُبْرِئَنِي اللَّهُ. وَلَكِنْ وَاللَّهِ
مَا ظَنَنْتُ أَنْ يُنَزَلَ فِي شَأْنِي وَحَيًّا
وَلَأَنَا أَحَقُّرُ فِي نَفْسِي مِنْ أَنْ يَتَكَلَّمَ
بِالْقُرْآنِ فِي أَمْرِي، وَلَكِنِّي كُنْتُ أَرْجُو
أَنْ بَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا
بُرِّيئِي، فَوَاللَّهِ مَا رَامَ مَجْلِسَهُ وَلَا
خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ حَتَّى أَنْزَلَ
عَلَيْهِ الْوَحْيَ فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ
الْبُرْحَاءِ حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ وَمِثْلُ
الْجُمَانِ مِنَ الْعَرَقِ فِي يَوْمِ شَاتٍ،
فَلَمَّا سُرِّيَ عَنِ رَسُولِ اللَّهِ ﷺ وَهُوَ
يَضْحَكُ فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ
قَالَ لِي: «يَا عَائِشَةُ، أَحْمَدِي اللَّهُ فَقَدْ
بَرَّأكَ اللَّهُ». قَالَتْ لِي أُمِّي: قُومِي إِلَى
رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: لَا وَاللَّهِ، لَا
أَقُومُ إِلَيْهِ وَلَا أَحْمَدُ إِلَّا اللَّهَ، فَأَنْزَلَ
اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ
عُضْبَةٌ مَنكُورَةٌ﴾ الْآيَاتِ. فَلَمَّا أَنْزَلَ اللَّهُ
هَذَا فِي بَرَاءَتِي قَالَ أَبُو بَكْرٍ الصِّدِّيقُ
رَضِيَ اللَّهُ عَنْهُ وَكَانَ يُنْفِقُ عَلَى مِسْطَحَ
بِنِ اثْنَاةٍ لِقَرَابَتِهِ مِنْهُ: وَاللَّهُ لَا أَنْفِقُ
عَلَى مِسْطَحَ بِشَيْءٍ أَبَدًا بَعْدَ مَا قَالَ
لِعَائِشَةَ. فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَلَا يَأْتِلِ

أُولَا الْفَضْلِ مِنْكَ وَالسَّعَةِ أَنْ يُؤْتُوا ﴿١٦﴾ إِلَى قَوْلِهِ: ﴿عَمْرُو رَجِيمٌ﴾ فَقَالَ أَبُو بَكْرٍ الصَّدِيقُ: بَلَى وَاللَّهِ، إِنِّي لِأَحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي. فَرَجَعَ إِلَى مِسْطَحِ الَّذِي كَانَ يُجْرِي عَلَيْهِ. وَكَانَ رَسُولَ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي، فَقَالَ: «يَا زَيْنَبُ، مَا عَلِمْتُ، مَا رَأَيْتِ؟» فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصْرِي، وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلَّا خَيْرًا. قَالَتْ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي فَعَصَمَهَا اللَّهُ بِالْوَرَعِ.

قَالَ: وَحَدَّثَنَا فُلَيْحٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ مِثْلَهُ. قَالَ: وَحَدَّثَنَا فُلَيْحٌ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ وَيَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ مِثْلَهُ. [راجع: ٢٥٩٣]

(16) CHAPTER. If only one man attests the (good) conduct of another, then it is sufficient.

Abū Jamila said, "I found a foundling, and when 'Umar saw me he said (what may mean), 'Perhaps what you intend to do will cause you trouble,' as if he was accusing me (of denying my paternity of the child and claiming falsely that he was a foundling). My monitor said, 'He is really a pious man.' 'Umar said to me, 'If it is so, then go (and be the child's guardian) and we will provide for it (from the Muslim's treasury).'"

(١٦) بَابُ إِذَا زَكَّى رَجُلٌ رَجُلًا كَفَاهُ

وَقَالَ أَبُو جَمِيلَةَ: وَجَدْتُ مَثْبُودًا فَلَمَّا رَأَى عُمَرُ قَالَ: عَسَى الْعُوَيْرُ أَبُو سَأْ، كَأَنَّهُ يَتَّهَمُنِي. قَالَ عَرِيفِي: إِنَّهُ رَجُلٌ صَالِحٌ، قَالَ: كَذَاكَ، أَذْهَبَ وَعَلَيْنَا نَفَقَتُهُ.

2662. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: A man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said to him, “Woe to you, you have cut off your companion’s neck, you have cut off your companion’s neck,” repeating it several times and then added, “Whoever amongst you has to praise his brother should say, ‘I think that he is so-and-so, and Allāh knows exactly the truth, and I do not confirm anybody’s good conduct before Allāh, but I think him so-and-so,’ if he really knows what he says about him.”

(17) CHAPTER. What is hated of exaggeration in praising, and one should say only what he knows.

2663. Narrated Abū Mūsa Al-Ash‘arī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ heard someone praising another and exaggerating in his praise. The Prophet ﷺ said, “You have ruined or cut the man’s back (by praising him much).”

(18) CHAPTER. The boys attaining the age of puberty and the validity of their witness.

And the Statement of Allāh تعالى:

“And when the children among you come to puberty, then let them (also) ask for permission.” (V.24:59)

Al-Mughīra said, “I attained puberty at the age of twelve.” The attaining of puberty by women is with the start of menses, as is

٢٦٦٢ - حَدَّثَنِي مُحَمَّدُ بْنُ
سَلَامٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا
خَالِدُ الْحَدَّاءُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: أَتْنِي رَجُلٌ
عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ:
«وَيْلَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ»،
قَطَعْتَ عُنُقَ صَاحِبِكَ، مِرَارًا. ثُمَّ
قَالَ: «مَنْ كَانَ مِنْكُمْ مَادِحًا أَحَاهُ لَا
مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ فَلَانًا وَاللَّهِ
حَسْبِيهِ، وَلَا أُرَكِّي عَلَى اللَّهِ أَحَدًا،
أَحْسِبُهُ كَذَا وَكَذَا؛ إِنْ كَانَ يَعْلَمُ ذَلِكَ
مِنْهُ». [انظر: ٦٠٦١، ٦١٦٢]

**(١٧) بَابٌ مَا يُكْرَهُ مِنَ الْإِطْنَابِ فِي
الْمَدْحِ، وَلْيَقُلْ مَا يَعْلَمُ**

٢٦٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ
الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا:
حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي
بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ
قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يُثْنِي عَلَى
رَجُلٍ وَيُظْهِرُهُ فِي مَدْحِهِ فَقَالَ:
«أَهْلَكْتُمْ، أَوْ قَطَعْتُمْ ظَهَرَ الرَّجُلِ».

[انظر: ٦٠٦٠]

**(١٨) بَابٌ بُلُوغُ الصَّبِيَّانِ وَشَهَادَتِهِمْ
وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِذَا بَلَغَ**

الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا﴾ [النور:
٥٩] وَقَالَ مُغْبِرَةُ: اخْتَلَمْتُ وَأَنَا ابْنُ
ثِنْتِي عَشْرَةَ سَنَةٍ. وَبُلُوغُ النِّسَاءِ إِلَى
الْحَيْضِ لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَالَّتِي يَسْنَ

referred to by the Statement of Allāh عز وجل :
 “And those of your women as have passed the age of monthly courses, (up to) until they deliver (their burdens)...” (V.65:4)

Al-Ḥasan bin Ṣāliḥ said, “I saw a neighbouress of mine who became a grandmother at the age of twenty-one.”⁽¹⁾

2664. Narrated Ibn ‘Umar رضي الله عنهما :
 Allāh’s Messenger ﷺ called me to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle).” Nafi’ said, “I went to ‘Umar bin ‘Abdul Azīz who was caliph at that time and related the above narration to him. He said, “This age (fifteen) is the limit between childhood and manhood,” and wrote to his governors to give salaries to those who reached the age of fifteen⁽²⁾.

2665. Narrated Abū Sa’id Al-Khudrī رضي الله عنه . The Prophet ﷺ said, “Taking a bath on Friday is compulsory for those who have attained the age of puberty.”

مِنَ الْمَجِيضِ مِنْ نِسَائِكُمْ إِلَى قَوْلِهِ :
 ﴿أَنْ يَصْنَعَ حَمَلَهُنَّ﴾ [الطلاق: ٤]
 وَقَالَ الْحَسَنُ بْنُ صَالِحٍ: أَدْرَكْتُ
 جَارَةً لَنَا جَدَّةٌ بِنْتُ إِحْدَى وَعَشْرِينَ .

٢٦٦٤ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ
 سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي
 عُيَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ قَالَ:
 حَدَّثَنِي ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ
 رَسُولَ اللَّهِ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ
 ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً فَلَمْ يُجِزْنِي، ثُمَّ
 عَرَضَنِي يَوْمَ الْخَنْدَقِ وَأَنَا ابْنُ خَمْسِ
 عَشْرَةَ فَأَجَازَنِي. قَالَ نَافِعٌ: فَقَدِمْتُ
 عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهُوَ خَلِيفَةٌ
 فَحَدَّثْتُهُ هَذَا الْحَدِيثَ فَقَالَ: إِنَّ هَذَا
 لِحَدِّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ، وَكَتَبَ إِلَى
 عُمَّالِهِ أَنْ يَفْرِضُوا لِمَنْ بَلَغَ خَمْسَ
 عَشْرَةَ. [النظر: ٤٠٩٧]

٢٦٦٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
 اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَفْوَانُ بْنُ
 سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي
 سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، يَتْلُغُ
 بِهِ النَّبِيُّ ﷺ قَالَ: «غُسْلُ يَوْمِ
 الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».
 [راجع: ٨٥٨]

- (1) (Ch. 18) This woman attained puberty at the age of nine and married to give birth to a daughter at ten; the daughter had the same experience.
 (2) (H. 2664) When a Muslim reached the age of fifteen, he was regarded as a soldier ready to carry arms when required; on this basis he was given a salary.

(19) CHAPTER. The question of the judge to the plaintiff, "Have you a proof?" before asking the defendant to take an oath.

2666, 2667. Narrated 'Abdullāh رضي الله عنه: Allāh's Messenger ﷺ said, "If somebody takes a false oath in order to grab the property of a Muslim (unjustly) by that oath, then Allāh will be angry with him when he will meet Him." Al-Ash'ath informed me, "By Allāh! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to the Prophet ﷺ. Allāh's Messenger ﷺ asked me, 'Do you have an evidence?' I replied in the negative. He said to the Jew, 'Take an oath.' I said, 'O Allāh's Messenger! He will surely take an oath and take my property unjustly.'" So, Allāh revealed:

"Verily! those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

(20) CHAPTER. The defendant must take an oath in matters concerning property or legal punishments.

The Prophet ﷺ said, (that the plaintiff must have) "Two witnesses, otherwise (the defendant) should take the oath."

Ibn Shubruma said, "When Abū Az-Zinād asked me my opinion about the verdict that one witness and the oath of the plaintiff are sufficient, I said, "Allāh تعالى stated:

'... And get two witnesses out of your own

(١٩) بَابُ سُؤْلِ الْحَاكِمِ الْمُدَّعِي:

هَلْ لَكَ بَيِّنَةٌ؟ قَبْلَ الْيَمِينِ

٢٦٦٦، ٢٦٦٧ - حَدَّثَنَا مُحَمَّدٌ:

أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لِيَنْتَظِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لِقِيَّ اللَّهِ وَهُوَ عَلَيْهِ غَضَبَانُ. قَالَ: فَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ: فِيَّ وَاللَّهِ كَانَ ذَلِكَ. كَانَ بَنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَكْ بَيِّنَةٌ؟» قَالَ: قُلْتُ: لَا، قَالَ: فَقَالَ لِلْيَهُودِيِّ: «الْحِلْفُ»، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِذَا يَحْلِفُ وَيَذْهَبَ بِمَالِي. قَالَ: فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَإِنَّ الَّذِينَ يَشْرُونَ بَعْدَ اللَّهِ وَيَأْمِنُنَّ بِمَنَا قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ [آل عمران: ٧٧].

[راجع: ٢٣٥٦، ٢٣٥٧]

(٢٠) بَابُ الْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ

فِي الْأَمْوَالِ وَالْخُدُودِ

وَقَالَ النَّبِيُّ ﷺ: «شَاهِدَاكَ أَوْ يَمِينُهُ». وَقَالَ قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ شُبْرَمَةَ: كَلَّمَنِي أَبُو الزِّنَادِ فِي شَهَادَةِ الشَّاهِدِ، وَيَمِينِ الْمُدَّعِي فَقُلْتُ: قَالَ اللَّهُ تَعَالَى: ﴿وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا

men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her..." (V.2:282)

I added, "If one witness and the oath of the plaintiff were sufficient, there would be no need for one of the two women to remind the other."

2668. Narrated Ibn Abū Mulaika: Ibn 'Abbās wrote that the Prophet ﷺ gave his verdict on the basis of the defendant's oath.

2669, 2670. Narrated Abū Wā'il: 'Abdullāh (bin Mas'ūd رضي الله عنه) said, "Whoever takes a (false) oath in order to grab some property (unjustly), Allāh will be angry with him when he will meet Him. Allāh confirmed that through His Divine Revelation:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths.. (up to).. a painful torment." (V.3:77)

Al-Ash'ath bin Qais came to us and asked, "What is Abū 'Abdur-Rahmān (i.e., 'Abdullāh) telling you?" We told him what he was narrating to us. He said, "He was telling the truth; this Divine Verse was revealed in connection with me. There was a dispute between me and another man about something and the case was presented before Allāh's Messenger ﷺ who said, 'Produce your two witnesses or else the defendant is to take an oath.' I said, The defendant will surely take a (false) oath without heed.' The

رَجُلَيْنِ فَرَجُلٌ وَأَمْرَأَتَانِ مِمَّن رَضَوْنَ مِنْ الشُّهَدَاءِ أَنْ تَصِلَ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى ﴿البقرة: ٢٨٢﴾ قُلْتُ: إِذَا كَانَ يُكْتَفَى بِشَهَادَةِ شَاهِدٍ وَيَمِينِ الْمُدْعَى فَمَا يَحْتَاجُ أَنْ تُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى، مَا كَانَ يَصْنَعُ بِذِكْرِ هَذِهِ الْأُخْرَى؟

٢٦٦٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا إِلَيَّ: أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ عَلَى الْمُدْعَى عَلَيْهِ. [راجع: ٢٥١٤]

٢٦٦٩، ٢٦٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَايِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَا لَا لِقَى اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ. ثُمَّ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَ ذَلِكَ: ﴿إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ إِلَىٰ عَذَابٍ أَلِيمٍ﴾ [آل عمران: ٧٧] ثُمَّ إِنَّ الْأَشْعَثَ بْنَ قَيْسٍ خَرَجَ إِلَيْنَا، فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ فَحَدَّثَنَا بِمَا قَالَ، فَقَالَ: صَدَقَ، لَقِيَ أَنْزَلَتْ: كَانَ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي شَيْءٍ فَاحْتَضَمْنَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «شَاهِدَاكَ أَوْ يَمِينُهُ»، فَقُلْتُ لَهُ: إِنَّهُ إِذَا يَحْلِفُ وَلَا يُبَالِي.

Prophet ﷺ said, 'Whoever takes a false oath in order to grab (other's) property, then Allāh will be angry with him when he will meet Him. Then Allāh revealed its confirmation. Al-Ash'ath then recited the above Divine Verse.' (V.3:77)

فَقَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالًا وَهُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ». فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ ثُمَّ افْتَرَأَ هَذِهِ الْآيَةَ.

[راجع: ٢٣٥٦، ٢٣٥٧]

(21) CHAPTER. If someone claims something or accuses somebody of illegal sexual intercourse, he should search for the proof and he is to be given a respite to get an evidence.

(٢١) بَابُ إِذَا ادَّعَى أَوْ قَذَفَ فَلَهُ أَنْ يَلْتَمِسَ الْبَيِّنَةَ وَيَنْطَلِقَ لِطَلَبِ الْبَيِّنَةِ

2671. Narrated Ibn 'Abbās رضي الله عنهما: Hilāl bin Umaiyya accused his wife before the Prophet ﷺ of committing illegal sexual intercourse with Sharik bin Saḥma'. The Prophet ﷺ said, "Produce a proof, or else you would get the legal punishment (by being lashed) on your back." Hilāl said, "O Allāh's Messenger! If anyone of us saw another man over his wife, would he go to search for a proof?" The Prophet ﷺ went on saying, "Produce a proof or else you would get the legal punishment (by being lashed) on your back." The Prophet ﷺ then mentioned the narration of *Li'an*⁽¹⁾ (as in the Holy Book). (*Surat An-Nūr*: No.24)

٢٦٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكَ بْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ ﷺ: «الْبَيِّنَةُ أَوْ حَدًّا فِي ظَهْرِكَ». فَقَالَ: يَا رَسُولَ اللَّهِ، إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ؟ فَجَعَلَ يَقُولُ: «الْبَيِّنَةُ وَالْأَحَدُ فِي ظَهْرِكَ»، فَذَكَرَ حَدِيثَ اللَّعَانِ. [انظر: ٤٧٤٧، ٥٣٠٧]

(22) CHAPTER. The taking of an oath after the 'Aṣr prayer.

(٢٢) بَابُ الْيَمِينِ بَعْدَ الْعَصْرِ

2672. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "There are three types of people whom Allāh will neither speak to them nor look at them nor purify

٢٦٧٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ

(1) (H. 2671) Literally, *Li'an* means cursing, legally it means an oath by which a husband claims that his wife has committed illegal sexual intercourse. The wife in her turn denies the accusation and takes a similar oath. In both oaths Allāh is invoked to curse the liar. The case ends with divorce but no punishment is imposed on any of the two because there are no witnesses to confirm the accusation.

them (from the sins), and they shall have a painful torment. (They are):

(1) A man possessed superfluous water on a way and he withheld it from the travellers,

(2) A man who gives a *Bai'a* (pledge) to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to it, otherwise he does not abide by it, and

(3) A man bargains with another man after the *'Asr* prayer and the latter takes a false oath in the Name of Allāh claiming that he has been offered so much for the thing and the former (believes him and) buys it.”

(23) CHAPTER. The defendant has to take an oath wherever it becomes legally compulsory, and it is not imperative to take him from his place to another place (i.e., a sacred place like a mosque) for this purpose.

Marwān ordered Zaid bin Thābit to take an oath on the pulpit, but the latter said, “I will take an oath at my place,” and started taking the oath and refused to take it on pulpit. Marwān was surprised at his refusal. The Prophet ﷺ said to the plaintiff, “Produce your two witnesses, or else the defendant has to take an oath.” But he did not specify (where the oath was to be taken).

2673. Narrated Ibn Mas'ūd عنه رضي الله عنه: The Prophet ﷺ said, “Whoever takes a (false) oath in order to grab (others) property, then Allāh will be angry with him when he will meet Him.”

أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «ثلاثة لا يكلمهم الله ولا ينظر إليهم ولا يزكّيهم ولهم عذاب أليم: رجلٌ على فضلٍ ماءٍ بطريقٍ يمنع منه ابن السبيل. ورجلٌ بايع رجلاً لا يبايعه إلا للدنيا؛ فإن أعطاه ما يريد وفى له وإلا لم يف له. ورجلٌ ساوم رجلاً بسلعةٍ بعد العصر فحلف بالله لقد أعطى بها كذا وكذا، فأخذها». [راجع: ٢٣٥٨]

(٢٣) بَابُ يَخْلِفُ الْمُدْعَى عَلَيْهِ حَيْثُمَا وَجَبَتْ عَلَيْهِ الْيَمِينُ، وَلَا يُضْرَفُ مِنْ مَوْضِعٍ إِلَى غَيْرِهِ.

قَصَى مَرْوَانَ بِالْيَمِينِ عَلَى زَيْدِ بْنِ ثَابِتٍ عَلَى الْمِنْبَرِ فَقَالَ: أَخْلِفْ لَهُ مَكَانِي، فَجَعَلَ زَيْدٌ يَخْلِفُ وَأَبَى أَنْ يَخْلِفَ عَلَى الْمِنْبَرِ، فَجَعَلَ مَرْوَانُ يَعْجَبُ مِنْهُ. وَقَالَ النَّبِيُّ ﷺ: «شَاهِدَاكَ أَوْ يَمِينُهُ» وَلَمْ يَحُصَّ مَكَانًا دُونَ مَكَانٍ.

٢٦٧٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ لِيَقْتَطَعَ بِهَا مَالًا لِقِيَّ اللَّهِ وَهُوَ عَلَيْهِ غَضَبَانُ».

[راجع: ٢٣٥٦]

(24) CHAPTER. If (some people have to take an oath) and each of them wants to take it first.

2674. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ asked some people to take an oath, and they hurried for it. The Prophet ﷺ ordered that lots should be drawn amongst them as to who would take the oath first.

(25) CHAPTER. The Statement of Allāh تعالى:

“Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them, nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.” (V.3:77)

2675. Narrated ‘Abdullāh bin Abū Aufā رَضِيَ اللهُ عَنْهُ: A man displayed some goods in the market and took a false oath that he had been offered so much for them, though he was not offered that amount. Then the following Divine Verse was revealed:

“Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths.” (V.3:77)

Ibn Abū Aūfa added, “Such person as described above is a treacherous *Ribā*-eater (i.e., eater of usury).”

2676, 2677. Narrated Abū Wā’il from ‘Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whoever takes a false oath in order to grab another man’s (or his brother’s) property, then Allāh will be angry with him when he will meet Him.” Then Allāh confirmed this

(٢٤) بَابٌ إِذَا تَسَارَعَ قَوْمٌ فِي الِیَمِیْنِ

٢٦٧٤ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ عَرَضَ عَلَي قَوْمٍ الِیَمِیْنِ فَأَسْرَعُوا فَأَمَرَ أَنْ يُسَهَمَ بَيْنَهُمْ فِي الِیَمِیْنِ أَيُّهُمْ يَحْلِفُ.

(٢٥) بَابٌ: قَوْلُ اللهِ تَعَالَى:

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [آل عمران: ٧٧].

٢٦٧٥ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا زَيْدُ بْنُ هَارُونَ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنِي إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السُّكْسُكِيُّ: سَمِعَ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا يَقُولُ: أَقَامَ رَجُلٌ سِلْعَتَهُ فَحَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا مَا لَمْ يُعْطِهَا. فَزَلَّتْ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ وَقَالَ ابْنُ أَبِي أَوْفَى: التَّاجِشُ أَكَلُ رِبَا خَائِفٌ. [راجع: ٢٠٨٨]

٢٦٧٦، ٢٦٧٧ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ

by revealing the Divine Verse :

‘Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths.. (up to).. a painful torment’” (V.3:77)

Al-Ash’ath met me and asked, “What did ‘Abdullāh tell you today?” I said, “Such and such.” He said, “The Verse was revealed regarding my case.”

(26) CHAPTER. How (and with what) to swear?

Allāh تعالیٰ said :

“They swear by Allāh...” (V.9:56, 62, 74, 95).

And Allāh عزَّ وجلَّ said :

“...They come to you swearing by Allāh : ‘We meant no more than goodwill and conciliation’.” (V.4:62)

The expressions used in Arabic for ‘By Allāh’ are: *Bil-lāhi, Tal-lāhi, Wal-lāhi*.

The Prophet ﷺ said, “And a man who takes a false oath in the Name of Allāh after the *Ashr* prayer. The Prophet ﷺ said, “One should not swear except by Allāh.”

2678. Narrated Ṭalḥa bin ‘Ubaidullāh رضي الله عنه : A man came to Allāh’s Messenger ﷺ asking him about Islām, Allāh’s Messenger ﷺ said,

(1) “You have to offer five compulsory congregational *Ṣalāt* (prayers) in a day and a night (24 hours).” The man asked, “Are there any more compulsory *Ṣalāt* (prayers) for me?” Allāh’s Messenger ﷺ said, “No, unless you like to offer *Nawāfil* (i.e., optional *Ṣalāt*.)” Allāh’s Messenger ﷺ then added,

(2) “You have to observe *Ṣaum* (fasts)

ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ كَاذِبًا لِيَقْتَطِعَ مَالَ الرَّجُلِ، أَوْ قَالَ: أَخِيهِ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ، وَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ فِي الْقُرْآنِ ﴿إِنَّ الَّذِينَ يَشْرُونَ عَهْدَ اللَّهِ وَأَيْمَنَهُمْ ثَمَنًا قَلِيلًا﴾ إِلَى قَوْلِهِ ﴿عَذَابٌ أَلِيمٌ﴾ [الآية] [آل عمران: ٧٧] فَلَقِينِي الْأَشْعَثُ فَقَالَ: مَا حَدَّثَكُمْ عَبْدُ اللَّهِ الْيَوْمَ؟ قُلْتُ: كَذَا وَكَذَا، قَالَ: فِي أَنْزَلْتُ. [راجع:

[٢٣٥٦، ٢٣٥٧]

(٢٦) بَابُ: كَيْفَ يُسْتَحْلَفُ؟

قَالَ تَعَالَى: ﴿يَحْلِفُونَ بِاللَّهِ﴾

[النوبة: ٦٢] وقول الله عزَّ وجلَّ:

﴿ثُمَّ جَاءَهُمْ أَن يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا

إِحْسَانًا وَتَوْفِيقًا﴾ [النساء: ٦٢] يُقَالُ:

بِاللَّهِ، وَتَالَهُ، وَوَالَهُ. وَقَالَ النَّبِيُّ

ﷺ: «وَرَجُلٌ حَلَفَ بِاللَّهِ كَاذِبًا بَعْدَ

الْعَصْرِ». وَلَا يُحْلَفُ بِغَيْرِ اللَّهِ.

٢٦٧٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ

اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَمِّهِ أَبِي

سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ

طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ

فَإِذَا هُوَ يَسْأَلُهُ عَنِ الْإِسْلَامِ؟ فَقَالَ

رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي

الْيَوْمِ وَاللَّيْلَةِ». فَقَالَ: هَلْ عَلَيَّ غَيْرُهُ؟

during the month of Ramadan.” The man said, “Am I to fast any other days?” Allāh’s Messenger ﷺ said, “No, unless you wish to observe the optional fast voluntarily.” Then Allāh’s Messenger ﷺ told him about the compulsory *Zakāt*. The man asked, “Do I have to give anything besides?” Allāh’s Messenger ﷺ said, “No, unless you wish to give in charity voluntarily.” So, the man departed saying, “By Allāh I will neither do more nor less than that.” Allāh’s Messenger ﷺ said, “If he has said the truth he will be successful.” (See H. 46)

2679. Narrated ‘Abdullāh عنہ رضي الله عنه: The Prophet ﷺ said, “Whoever has to take an oath should swear by Allāh or keep quiet.” (i.e., He should not swear by other than Allāh.)

(27) CHAPTER. Whoever produces the proof after (the defendant) has taken the oath.

The Prophet ﷺ said, “Perhaps some of you are more eloquent and persuasive in presenting their arguments than their opponents.” Tāwūs, Ibrahim and Shuraih said, “A clear, just evidence (produced by the plaintiff) is more valid than a false oath (taken by the defendant).”

2680. Narrated Umm Salama عنها رضي الله عنها: Once Allāh’s Messenger ﷺ said, “You people present your cases to me and some of you may be more eloquent and persuasive in presenting their arguments. So, if I give some one’s right to another (wrongly) because of the latter’s (tricky) presentation of the case, I am really giving him a piece of fire; so he should not take it.”

قَالَ: «لَا إِلَّا أَنْ تَطَوَّعَ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَصِيَامُ شَهْرِ رَمَضَانَ»، فَقَالَ: «هَلْ عَلَيَّ غَيْرُهَا؟» قَالَ: «لَا إِلَّا أَنْ تَطَوَّعَ». قَالَ: «وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ»، قَالَ: «هَلْ عَلَيَّ غَيْرُهُ؟» قَالَ: «لَا إِلَّا أَنْ تَطَوَّعَ». قَالَ: «فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ. قَالَ رَسُولُ اللَّهِ ﷺ: «أُفْلِحَ إِنْ صَدَقَ». [راجع: ٤٦]

٢٦٧٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ قَالَ: ذَكَرَ نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ». [انظر: ٣٨٣٦، ٦١٠٨، ٦٦٤٦، ٦٦٤٨]

(٢٧) بَابٌ مَنْ أَقَامَ الْبَيِّنَةَ بَعْدَ الْيَمِينِ

وقال النبي ﷺ: «لَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ». وقال طاووسٌ وإبراهيمٌ وشريحٌ: الْبَيِّنَةُ الْعَادِلَةُ أَحَقُّ مِنَ الْيَمِينِ الْفَاجِرَةِ.

٢٦٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْتَبِ بْنِ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّكُمْ تَحْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَمَنْ

قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ شَيْئًا يَقُولُهُ فَإِنَّمَا
أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ فَلَا يَأْخُذْهَا» .

[راجع: ٢٤٥٨]

(28) CHAPTER. Whoever sees that promises should be fulfilled.

Al-Ḥasan supported this judgement.
(Allāh says:)

“And mention in the Book (the Qur’ān) Isma’īl (Ishmael): Verily! He was true to what he promised.” (V.19:54)

Ibn Al-Ashwa’ judged that promises should be fulfilled, and he mentioned that Samura adopted the same opinion.

Narrated Al-Miswar bin Makhrama رَضِيَ اللهُ عَنْهُمَا: I heard the Prophet ﷺ saying: (about one of his sons-in-law), “He promised me and fulfilled his promise.” Narrated Abū ‘Abdullāh (Al-Bukhārī): I saw Ishāq bin Ibrāhīm depending on Ibn Ashwa’ narration in giving verdicts.

2681. Narrated ‘Abdullāh bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا: Abū Sufyān told me that Heraclius said to him, “When I enquired you what he (i.e., Muḥammad ﷺ) ordered you, you replied that he ordered you to establish the Ṣalāt (prayer), to speak the truth, to be chaste, to keep promises and to pay back trusts.” Then Heraclius added, “These are really the qualities of a Prophet.” (See H. 7)

2682. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “The signs of a hypocrite are three:

- (1) Whenever he speaks, he tells a lie,
- (2) Whenever he is entrusted, he proves

(٢٨) **بَابٌ مِّنْ أَمْرِ بِإِنْجَازِ الْوَعْدِ**،

وَفَعَلَهُ الْحَسَنُ ﴿وَأَذَكَّرَ فِي الْكُتُبِ

إِنْتَعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ﴾ [مریم:

٥٤] وَقَضَى ابْنُ الْأَشْوَعِ بِالْوَعْدِ وَذَكَرَ

ذَلِكَ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، وَقَالَ

الْمِسْوَرُ بْنُ مَخْرَمَةَ: سَمِعْتُ النَّبِيَّ ﷺ

وَذَكَرَ صِهْرًا لَهُ فَقَالَ: وَعَدَنِي

فَوْفَانِي. قَالَ أَبُو عَبْدِ اللَّهِ: رَأَيْتَ

إِسْحَاقَ بْنَ إِبْرَاهِيمَ يَحْتَجُّ بِحَدِيثِ ابْنِ

أَشْوَعٍ.

٢٦٨١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ

حَمَزَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ

صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ

اللَّهِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ

عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ قَالَ:

أَخْبَرَنِي أَبُو سُفْيَانَ أَنَّ هِرْقَلًا قَالَ لَهُ:

سَأَلْتُكَ مَاذَا يَأْمُرُكُمْ؟ فَرَعَمْتَ أَنَّهُ يَأْمُرُ

بِالصَّلَاةِ وَالصَّدَقِ وَالْعَفَافِ وَالْوَفَاءِ

بِالْعَهْدِ وَأَدَاءِ الْأَمَانَةِ، قَالَ: وَهَذِهِ

صِفَةُ نَبِيِّ. [راجع: ٧]

٢٦٨٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي

سَهْلٍ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ،

to be dishonest,

(3) Whenever he promises, he breaks his promise." (See H. 33)

2683. Narrated Muḥammad bin 'Alī: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا said, "When the Prophet ﷺ died, Abū Bakr received some property from Al-'Alā bin Al-Haḍramī. Abū Bakr said to the people, 'Whoever has a money claim on the Prophet ﷺ, or was promised something by him, should come to us (so that we may pay him his right).'" Jābir added, "I said (to Abū Bakr), 'Allāh's Messenger ﷺ promised me that he would give me this much, and this much, and this much (spreading his hands three times).'" Jābir added, "Abū Bakr counted for me and handed me five hundred (gold pieces), and then five hundred, and then five hundred."

2684. Narrated Sa'īd bin Jubair: A Jew from Ḥira asked me which one of the two periods Mūsa (i.e., Prophet Moses عليه السلام) completed. I said, "I don't know, (but wait) till I see the most learned Arab and enquire him about it." So, I went to Ibn 'Abbās and asked him. He replied, "Mūsa completed the longer and better period." Ibn 'Abbās added, "No doubt, a Messenger of Allāh always does what he says."

عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا أُؤْتِمِنَ خَانَ، وَإِذَا وَعَدَ أَخْلَفَ». [راجع: ٣٣]

٢٦٨٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمْ قَالَ: لَمَّا مَاتَ النَّبِيُّ ﷺ جَاءَ أَبَا بَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلَاءِ بْنِ الْحَضْرَمِيِّ فَقَالَ أَبُو بَكْرٍ: مَنْ كَانَ لَهُ عَلَى النَّبِيِّ ﷺ دَيْنٌ أَوْ كَانَتْ لَهُ قِبَلَهُ عِدَةٌ فَلْيَأْتِنَا، قَالَ جَابِرٌ: فَقُلْتُ: وَعَدَنِي رَسُولُ اللهِ ﷺ أَنْ يُعْطِينِي هَكَذَا وَهَكَذَا وَهَكَذَا، فَبَسَطَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ. قَالَ جَابِرٌ: فَعَدَّ فِي يَدَيَّ خَمْسِمِائَةً، ثُمَّ خَمْسِمِائَةً.

[راجع: ٢٢٩٦]

٢٦٨٤ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، عَنْ سَالِمِ الْأَفْطَسِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلَنِي يَهُودِيٌّ مِنْ أَهْلِ الْحِيرَةِ: أَيُّ الْأَجْلَيْنِ فَضَى مُوسَى؟ قُلْتُ: لَا أَدْرِي حَتَّى أَقْدَمَ عَلَى حَبْرِ الْعَرَبِ فَأَسْأَلُهُ. فَقَدِمْتُ فَسَأَلْتُ ابْنَ عَبَّاسٍ

(29) CHAPTER. 'Al-Mushrikūn (idolaters, polytheists, and pagans) should not be asked to give witness or the like (i.e., their witnesses are not acceptable).

Ash-Sha'bi said, "The witnesses of the people of the different religions against one another is not valid,⁽¹⁾ as Allāh عزَّ وجلَّ says:

'So, We planted amongst them enmity and hatred...'" (V.5:14)

Abū Hurairah رضي الله عنه said, "The Prophet ﷺ said, 'Neither believe the people of the Scriptures, nor disbelieve them, but say: We believe in Allāh and whatever was revealed by Him.'"

2685. Narrated 'Ubaidullah bin 'Abdullāh bin 'Utba: Ibn 'Abbās رضي الله عنهما said, "O assembly of Muslims! How do you ask the people of the Scriptures, though your Book (i.e., the Qur'ān) which was revealed to His Prophet ﷺ is the most recent information from Allāh and you recite it, (the Qur'ān) that has not been distorted? Allāh has informed you that the people of the Scriptures distorted and changed what was revealed to them, with their own hands and they said (as regards their changed Scriptures): 'This is from Allāh,' in order to get some worldly benefit thereby." Ibn Abbās added, "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allāh, I have never seen any one of them asking you (Muslims) about what has been revealed to you."

فَقَالَ: قَضَى أَكْثَرُهُمَا وَأَطْيَبُهُمَا، إِنَّ رَسُولَ اللَّهِ ﷺ إِذَا قَالَ فَعَلَ.

(٢٩) بَابٌ: لَا يُسْأَلُ أَهْلَ الشُّرْكِ عَنِ الشَّهَادَةِ وَغَيْرِهَا

وَقَالَ الشَّعْبِيُّ: لَا تَجُوزُ شَهَادَةُ أَهْلِ الْمِلَلِ بَعْضُهُمْ عَلَى بَعْضٍ، لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿تَأَخَّرْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ﴾ [المائدة: ١٤]. وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ. وَقُولُوا: ﴿ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ﴾ [البقرة: ١٣٦].

٢٦٨٥ - حَدَّثَنَا يَحْيَى بْنُ كَبِيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ؟ وَكِتَابُكُمْ الَّذِي أَنْزَلَ عَلَى نَبِيِّهِ ﷺ أَحَدْتُ الْأَخْبَارِ بِاللَّهِ تَقْرؤُهُ لَمْ يَسْبُ. وَقَدْ حَدَّثَكُمْ اللَّهُ أَنَّ أَهْلَ الْكِتَابِ بَدَّلُوا مَا كَتَبَ اللَّهُ وَغَيَّرُوا بِأَيْدِيهِمُ الْكِتَابَ فَقَالُوا: ﴿هَذَا مِنْ عِنْدِ اللَّهِ لَيْسَتْ أَيْدِيكُمْ عَلَيْهِمْ﴾ [البقرة: ٧٩]. أَفَلَا يَنْهَاهُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مُسَاءَلَتِهِمْ؟ وَلَا وَاللَّهِ مَا رَأَيْنَا رَجُلًا

(1) (Ch. 29) Al-Ḥasan and some other scholars say that the witness of somebody against someone belonging to another religion, is not valid, but it is valid if the two persons belong to the same religion. Ash-Sha'bi permits the witness of Muslims in cases involving non-Muslims.

(30) CHAPTER. Drawing lots to solve problems.

And the Statement of Allāh جل جلاله :

“...When they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary)...” (V.3:44)

Ibn ‘Abbās (explaining the Verse) said, “They drew lots (by throwing their pens in the river); the pens went along the stream except Zakarīyā’s pen which stood stationary against the flow of the stream, and so Zakarīyā was charged with the care of Maryam.”

Allāh also said, “*Fasāhama!* He (Prophet Jonah عليه السلام) (agreed to) cast lots, and he was among the losers,” means, “the lot fell on him”. (V.37:141)

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ, “The Prophet ﷺ ordered some people to take an oath, and all of them hurried to take it, but he ordered that lots be cast as to which of them should take the oath (first).”

2686. Narrated An-Nu‘mān bin Bashīr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, “The example of the person abiding by Allāh’s Orders and Limits (or the one who abides by the limits and regulations prescribed by Allāh) in comparison to the one who do wrong and violate Allāh’s Limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper part while the others in the lower part; those in the lower part have to pass by those in the upper one to get water, and that troubled the latter. One of them (i.e., the people in the lower part) took an axe and started making a hole in the bottom of the

مِنْهُمْ فَظَّ يَسْأَلُكُمْ عَنِ الَّذِي أَنْزَلَ عَلَيْكُمْ. [انظر: ٧٣٦٣، ٧٥٢٢، ٧٥٢٣]

(٣٠) بَابُ الْقُرْعَةِ فِي الْمُسْكِلاتِ،

وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ﴾ [آل عمران: ٤٤] وَقَالَ ابْنُ عَبَّاسٍ: افْتَرَعُوا فَجَرَّتِ الْأَقْلَامُ مَعَ الْجَرِيَةِ وَعَالَ قَلَمُ زَكَرِيَّا الْجَرِيَةَ فَكَفَّلَهَا زَكَرِيَّا. وَقَوْلِهِ: ﴿فَسَاهَمَ﴾: أَفْرَعٌ ﴿فَكَانَ مِنَ الْمُدْحَضِينَ﴾ [الصفاء: ١٤١]: مِنَ الْمَسْهُومِينَ.

وَقَالَ أَبُو هُرَيْرَةَ: عَرَضَ النَّبِيُّ ﷺ عَلَى قَوْمٍ الْيَمِينَ فَأَسْرَعُوا. فَأَمَرَ أَنْ يُسْهِمَ بَيْنَهُمْ أَيُّهُمْ يَحْلِفُ.

٢٦٨٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ

بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي الشَّعْبِيُّ أَنَّهُ سَمِعَ التَّعْمَانَ بْنَ بَثِيرٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَثَلُ الْمُدْهِنِ فِي حُدُودِ اللهِ وَالْوَاقِعِ فِيهَا مَثَلُ قَوْمٍ اسْتَهَمُوا سَفِينَةً فَصَارَ بَعْضُهُمْ فِي أَسْفَلِهَا وَصَارَ بَعْضُهُمْ فِي أَعْلَاهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا يَمْرُونَ بِالْمَاءِ عَلَى الَّذِينَ فِي أَعْلَاهَا

boat. The people of the upper part came and asked him, (saying), 'What is wrong with you?' He replied, 'You have been troubled much by me (coming up to you), and I have to get water.' Now, if they prevent him from doing that they will save him and themselves, but if they leave him (to do what he wants), they will destroy him and themselves."⁽¹⁾

(See H. 2493)

2687. Narrated Umm Al-'Alā that when the *Anṣār* drew lots as to which of the emigrants should dwell with which of the *Anṣār*, the name of 'Uṭhman bin Maz'un came out (to be in their lot). Umm Al-'Alā further said, " 'Uṭhman stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and Allāh's Messenger ﷺ came to our house and I said, (addressing the dead 'Uṭhman), 'O Abū As-Sā'ib! May Allāh be Merciful to you. I testify that Allāh has blessed you.' The Prophet ﷺ said to me, 'How do you know that Allāh has blessed him?' I replied, 'I do not know O Allāh's Messenger! May my parents be sacrificed for you.' Allāh's Messenger ﷺ said, 'As regards 'Uṭhman, by Allāh he has died and I really wish him every good, yet, by Allāh, although I am Allāh's Messenger, I do not know what will be done to him.'" Umm Al-'Alā added, "By Allāh, I shall never attest the piety of anybody after him. And what Allāh's Messenger ﷺ said made me sad." Umm Al-'Alā further said, "Once I slept and saw in a dream, a flowing stream for 'Uṭhman. So, I went to Allāh's Messenger ﷺ and told him about it, he said, 'That is (the symbol of) his (good) deeds.'"

فَتَأَدُّوْا بِهِ فَاخَذَ بِهٖ فَاخَذَ فَاَسَا فَجَعَلَ يَنْقُرُ
اَسْفَلَ السَّفِيْنَةِ فَاتَوْهُ فَقَالُوْا: مَا لَكَ؟
قَالَ: تَاَدُّيْتُمْ بِي وَلَا بَدَّ لِي مِنَ الْمَاِءِ،
فَاِنْ اَخَذُوْا عَلٰى يَدَيْهِ اَنْجُوْهُ وَنَجُّوْا
اَنْفُسَهُمْ، وَاِنْ تَرَكُوْهُ اَهْلَكُوْهُ وَاَهْلَكُوْا
اَنْفُسَهُمْ.

٢٦٨٧ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ: عَنِ الزُّهْرِيِّ قَالَ:
حَدَّثَنِي خَارِجَةُ بِنْتُ زَيْدِ الْأَنْصَارِيِّ:
أَنَّ أُمَّ الْعَلَاءِ، امْرَأَةً مِنْ نِسَائِهِمْ قَدْ
بَايَعَتِ النَّبِيَّ ﷺ أَخْبَرْتُهُ أَنَّ عُمَانَ بْنَ
مَطْعُونٍ طَارَ لَهُ سَهْمُهُ فِي السُّكْنَى
جَيْنَ اقْتَرَعَتِ الْأَنْصَارُ سُكْنَى
الْمُهَاجِرِينَ، قَالَتْ أُمُّ الْعَلَاءِ: فَسَكَنَ
عِنْدَنَا عُمَانُ بْنُ مَطْعُونٍ فَاسْتَكَى
فَمَرَّضْنَاهُ، حَتَّى إِذَا تُوَفِّي وَجَعَلْنَاهُ فِي
ثِيَابِهِ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ
فَقُلْتُ: رَحْمَةُ اللَّهِ عَلَيْكَ أبا السَّائِبِ،
فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ.
فَقَالَ لِي النَّبِيُّ ﷺ: «وَمَا يُدْرِيكَ أَنَّ
اللَّهَ أَكْرَمَهُ؟» فَقُلْتُ: لَا أَدْرِي بِأَبِي
أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ
اللَّهِ ﷺ: «أَمَا عُمَانُ فَقَدْ جَاءَهُ وَاللَّهِ
الْبَيِّنَ، وَإِنِّي لِأَرْجُو لَهُ الْخَيْرَ، وَاللَّهِ
مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ
بِهِ». قَالَتْ: فَوَاللَّهِ لَا أَزْكِي أَحَدًا

(1) (H. 2686) This means that one should not only avoid violating Allāh's limits but should prevent others from doing so; otherwise the whole society gets corrupted and the good and the evil people are destroyed without discrimination.

بَعْدَهُ أَبَدًا، فَأَخْرَجْتَنِي ذَلِكَ، قَالَتْ: فَنِمْتُ فَأَرَيْتُ لِعُثْمَانَ عَيْنًا تَجْرِي فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: «ذَلِكَ عَمَلُهُ». [راجع: ١٢٤٣]

2688. Narrated رضي الله عنها Āishah: Whenever Allāh's Messenger ﷺ intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot fell. He also used to fix for everyone of his wives a day and a night, but Sauda bint Zam'a gave her day and night to Āishah, the wife of the Prophet ﷺ intending thereby to please Allāh's Messenger ﷺ.

٢٦٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفْرًا أَفْرَعَ بَيْنَ نِسَائِهِ فَأَيُّهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا. غَيْرَ أَنْ سَوْدَةَ بِنْتُ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ تَبْتَغِي بِذَلِكَ رِضًا رَسُولِ اللَّهِ ﷺ. [راجع: ٢٥٩٣]

2689. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "If the people knew what is (the reward of) pronouncing the *Adhān* [call for the *Ṣalāt* (prayers)] and (of being in) the first row (in the Congregational prayer), and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it. If they knew (the reward of) the noon prayer, they would race for it, and if they knew (the reward of) the morning (i.e., *Fajr*) and *'Ishā'* (late evening) *Ṣalāt* (prayers), they would present themselves for the *Ṣalāt* (prayers) even if they had to crawl to reach there." (See H. 615)

٢٦٨٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا». [راجع: ٦١٥]

53 - THE BOOK OF PEACEMAKING [OR (RE)CONCILIATION]

(1) CHAPTER. What has been said regarding (re)conciliation between the people.

And the Statement of Allāh جل جلاله :

“There is no good in most of their secret talks, save (in) him who orders *Ṣadaqa* (charity in Allāh's Cause), or *Ma'rūf* (Islāmic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward.” (V.4:114)

And the going of the ruler to the places (where disputes arise) to bring about a reconciliation between people through his companions.

2690. Narrated Saḥl bin Sa'd عنہ رضي الله عنه : There was a dispute amongst the people of the tribe of Banī 'Amr bin 'Aūf. The Prophet ﷺ went to them along with some of his companions in order to make peace between them. The time for the *Ṣalāt* (prayer) became due but the Prophet ﷺ did not turn up; Bilāl pronounced the *Adḥān* (call for *Ṣalāt*) for the *Ṣalāt* (prayer), but the Prophet ﷺ did not turn up, so Bilāl went to Abū Bakr and said, “The time for the *Ṣalāt* (prayer) is due and the Prophet ﷺ is detained, would you lead the people in the *Ṣalāt* (prayer)?” Abū Bakr replied, “Yes, if you wish.” So, Bilāl pronounced the *Iqāma* of the *Ṣalāt* (prayer) and Abū Bakr went ahead [to lead the *Ṣalāt* (prayer)], but the Prophet ﷺ came walking among the rows till he joined the first row. The people started clapping and they clapped too much, and Abū Bakr used not to look hither and thither in the *Ṣalāt* (prayer), but

٥٣ - كتاب الصلح

(١) باب ما جاء في الإصلاح بين الناس

وقول الله عز وجل: ﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ لِصَلْحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ [النساء: ١١٤] وخروج الإمام إلى المواضع ليصلح بين الناس بأصحابه.

٢٦٩٠ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَنَسًا مِنْ بَنِي عَمْرٍو بْنِ عَوْفٍ كَانَ بَيْنَهُمْ شَيْءٌ فَخَرَجَ إِلَيْهِمُ النَّبِيُّ ﷺ فِي أَنَسٍ مِنْ أَصْحَابِهِ يُصَلِّحُ بَيْنَهُمْ، فَحَضَرَتِ الصَّلَاةُ وَلَمْ يَأْتِ النَّبِيُّ ﷺ فَأَذَّنَ بِلَالٌ بِالصَّلَاةِ وَلَمْ يَأْتِ النَّبِيُّ ﷺ فَجَاءَ إِلَى أَبِي بَكْرٍ فَقَالَ: إِنَّ النَّبِيَّ ﷺ حُسِسَ وَقَدْ حَضَرَتِ الصَّلَاةُ فَهَلْ لَكَ أَنْ تُوِّمَّ النَّاسَ؟ فَقَالَ: نَعَمْ إِنْ شِئْتَ، فَأَقَامَ الصَّلَاةَ فَتَقَدَّمَ أَبُو بَكْرٍ ثُمَّ جَاءَ النَّبِيُّ ﷺ يَمْشِي فِي الصُّفُوفِ حَتَّى قَامَ فِي

he turned round and saw the Prophet ﷺ standing behind him. The Prophet ﷺ beckoned him with his hand to keep on offering *Ṣalāt* (prayer) where he was. Abū Bakr raised his hand and praised Allāh and then retreated till he came in the (first) row, and the Prophet ﷺ went ahead and lead the people in the *Ṣalāt* (prayer). When the Prophet ﷺ finished the *Ṣalāt* (prayer), he turned towards the people and said, “O people! When something happens to you during the *Ṣalāt* (prayer), you start clapping, infact clapping is (permissible) for women only. If something happens to one of you in his *Ṣalāt* (prayer), he should say: ‘*Subhan Allāh*’, (Glorified be Allāh), for whoever hears him (saying so) will direct his attention towards him. O Abū Bakr! What prevented you from leading the people in the *Ṣalāt* (prayer) when I beckoned to you (to continue)?” Abū Bakr replied, “It did not befit the son of Abū Quḥāfa to lead the *Ṣalāt* (prayer) in front of the Prophet ﷺ.”

2691. Narrated Anas رضي الله عنه: It was said to the Prophet ﷺ: “Would that you see ‘Abdullāh bin Ubai.” So, the Prophet ﷺ went to him, riding a donkey, and the Muslims accompanied him, walking on salty barren land. When the Prophet ﷺ reached ‘Abdullāh bin Ubai, the latter said, “Keep away from me! By Allāh, the bad smell of your donkey has harmed me.” On that an *Anṣārī* man said (to ‘Abdullāh), “By Allāh! The smell of the donkey of Allāh’s Messenger ﷺ is better than your smell.” On that a man from ‘Abdullāh’s tribe got angry for ‘Abdullāh’s sake, and the two men abused each other which caused the friends of the

الصَّفِّ الأوَّل. فَأَخَذَ النَّاسُ فِي التَّصْفِيحِ حَتَّى أَكْثَرُوا وَكَانَ أَبُو بَكْرٍ لَا يَكَادُ يَلْتَمِتُ فِي الصَّلَاةِ، فَالْتَمَتَ فَإِذَا هُوَ بِالنَّبِيِّ ﷺ وَرَأَاهُ فَأَشَارَ إِلَيْهِ بِيَدِهِ فَأَمَرَهُ أَنْ يُصَلِّيَ كَمَا هُوَ. فَرَفَعَ أَبُو بَكْرٍ يَدَهُ فَحَمِدَ اللَّهُ ثُمَّ رَجَعَ الْقَهْقَرَى وَرَأَاهُ حَتَّى دَخَلَ فِي الصَّفِّ فَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ. فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِذَا نَابَكُمْ شَيْءٌ فِي صَلَاتِكُمْ أَخَذْتُمْ بِالتَّصْفِيحِ؟ إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ. مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ. فَإِنَّهُ لَا يَسْمَعُهُ أَحَدٌ إِلَّا التَّتَمَّتْ. يَا أَبَا بَكْرٍ، مَا مَنَعَكَ حِينَ أَشَرْتُ إِلَيْكَ لَمْ تُصَلِّ بِالنَّاسِ؟» فَقَالَ: مَا كَانَ يَنْبَغِي لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ. [راجع: ٦٨٤]

٢٦٩١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيْتَ عَبْدَ اللَّهِ ابْنَ أَبِي، فَأَنْطَلَقَ إِلَيْهِ النَّبِيُّ ﷺ وَرَكِبَ حِمَارًا فَأَنْطَلَقَ الْمُسْلِمُونَ يَمْشُونَ مَعَهُ، وَهِيَ أَرْضٌ سَبِيحَةٌ. فَلَمَّا أَنَاهُ النَّبِيُّ ﷺ فَقَالَ: إِلَيْكَ عَنِّي، وَاللَّهِ لَقَدْ آدَانِي نَتْنُ حِمَارِكَ. فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ مِنْهُمْ: وَاللَّهِ لِحِمَارِ رَسُولِ اللَّهِ ﷺ

two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern):

“And if two parties or groups among the believers fall to fighting, then make peace between them both...” (V.49:9)

أَطِيبُ رِيحاً مِنْكَ، فَغَضِبَ لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ فَسْتَمَا فَغَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ، فَكَانَ بَيْنَهُمَا ضَرْبٌ بِالْحَرِيدِ وَالنَّعَالِ وَالْأَيْدِي، فَبَلَّغْنَا أَنَّهَا نَزَلَتْ ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩].

(2) CHAPTER. He who makes peace between the people is not a liar.

2692. Narrated Umm Kulthūm bint Uqba رضي الله عنها that she heard Allāh's Messenger ﷺ saying, “He who makes peace between the people by inventing good information or saying good things, is not a liar.”

(٢) بَابُ: لَيْسَ الْكَاذِبُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ
٢٦٩٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّ أُمَّهُ أُمَّ كُثُومِ بِنْتِ عُقْبَةَ أَخْبَرَتْهُ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيُنَمِّي خَيْرًا أَوْ يَقُولُ خَيْرًا».

(3) CHAPTER. The saying of the ruler to his companions, “Let us go to bring about a (re)conciliation (between people).”

2693. Narrated Sahl bin Sa'd رضي الله عنه: Once the people of Qubā' fought with each other till they threw stones on each other. When Allāh's Messenger ﷺ was informed about it, he said, “Let us go to bring about a (re)conciliation between them.”

(٣) بَابُ قَوْلِ الْإِمَامِ لِأَصْحَابِهِ: اذْهَبُوا بِنَا نُصْلِحْ
٢٦٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ، وَإِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرَوِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَهْلَ قُبَاةٍ اقْتَتَلُوا حَتَّى تَرَامَوْا بِالْحِجَارَةِ، فَأَخْبَرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ فَقَالَ: «اذْهَبُوا بِنَا نُصْلِحْ بَيْنَهُمْ». [راجع: ٦٨٤]

(4) CHAPTER. The Statement of Allāh
عَزَّ وَجَلَّ:
“...If they make terms of peace between
themselves; and making peace is better...”
(V.4:128)

2694. Narrated ‘Aishah رضي الله عنها: The
following Verse:

“And if a woman fears cruelty or desertion
on her husband’s part...” (V.4:128)

This Verse means if the husband notices
something unpleasant about his wife, such as
old age or the like, and wants to divorce her,
but she asks him to keep her and provide for
her as he wishes).

(٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَنْ
يُصَلِّحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾
[النساء: ١٢٨].

٢٦٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ
إِعْرَاصًا﴾ [النساء: ١٢٨] قَالَتْ: هُوَ
الرَّجُلُ يَرَى مِنْ امْرَأَتِهِ مَا لَا يُعْجِبُهُ
كِبَرًا أَوْ غَيْرَهُ فَيُرِيدُ فِرَاقَهَا، فَتَقُولُ:
أُمْسِكْنِي، وَاقْسِمْ لِي مَا شِئْتَ.
قَالَتْ: وَلَا بَأْسَ إِذَا تَرَاضِيَا.
[راجع: ٢٤٥٠]

(5) CHAPTER. If some people are
(re)conciled on illegal basis, their
(re)conciliation is rejected.

2695, 2696. Narrated Abū Hurairah and
Zaid bin Khālid Al-Juhani رضي الله عنهما: A
bedouin came and said, “O Allāh’s
Messenger! Judge between us according to
Allāh’s Laws.” His opponent got up and
said, “He is right. Judge between us
according to Allāh’s Laws.” The bedouin
said, “My son was a labourer working for this
man, and he committed illegal sexual
intercourse with his wife. The people told
me that my son should be stoned to death;
so, in lieu of that, I paid a ransom of one
hundred sheep and a slave-girl to save my
son. Then I asked the learned scholars who
said, ‘Your son has to be lashed one hundred
lashes and has to be exiled for one year.’”
The Prophet ﷺ said, “No doubt, I will judge
between you according to Allāh’s Laws. The

(٥) بَابُ إِذَا اضْطَلَحُوا عَلَى صُلْحٍ
جَوْرٍ فَالصُّلْحُ مَرْدُودٌ
٢٦٩٥، ٢٦٩٦ - حَدَّثَنَا آدَمُ:

حَدَّثَنَا ابْنُ أَبِي ذُنَيْبٍ: حَدَّثَنَا الزُّهْرِيُّ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي
هُرَيْرَةَ، وَزَيْدِ ابْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ
اللَّهُ عَنْهُمَا قَالَا: جَاءَ أَعْرَابِيٌّ فَقَالَ:
يَا رَسُولَ اللَّهِ، أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ،
فَقَامَ حَضَمُهُ فَقَالَ: صَدَقَ، أَقْضِ بَيْنَنَا
بِكِتَابِ اللَّهِ. فَقَالَ الْأَعْرَابِيُّ: إِنَّ ابْنِي
كَانَ عَسِيفًا عَلَى هَذَا فَرَنْتِي بِامْرَأَتِهِ:
فَقَالُوا لِي: عَلَى ابْنِكَ الرَّجْمُ،
فَفَدَيْتُ ابْنِي مِنْهُ بِمِائَةِ مِنَ الْعَنَمِ
وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ فَقَالُوا:

slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile.” He then addressed somebody, “O Unais! Go to the wife of this (man) and stone her to death.” So, Unais went and stoned her to death.

2697. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, “If somebody innovates something which is not present in our religion (of Islāmic Monotheism), then that thing will be rejected.

(6) CHAPTER. How to write : These are the terms on which so-and-so, the son of so-and-so reconciled with so-and-so, the son of so-and-so, without mentioning the name of the tribe or the family name.

2698. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ concluded a peace treaty with *Al-Mushrikūn* (polytheists, idolaters, pagans) at Al-Hudaibiya, 'Alī bin Abi Ṭālib رَضِيَ اللهُ عَنْهُ wrote the document and he mentioned in it, “Muḥammad, Allāh's Messenger ﷺ.” The *Al-Mushrikūn* said, “Don't write: 'Muḥammad, Allāh's Messenger', for if you were a Messenger we would not fight with you.” Allāh's Messenger ﷺ asked 'Alī to rub it out, but 'Alī said, “I will not be the person

إنما على ابنك جلد مائة وتغريب عام. فقال النبي ﷺ: «لا قضين بينكما بكتاب الله، أما الوليدة والغنم فرد عليك. وعلى ابنك جلد مائة وتغريب عام. وأما أنت يا أنيس - لرجل - فأغد على امرأة هذا فارجمها»، فعدا عليها أنيس فرجمها. [راجع: ٢٣١٤، ٢٣١٥]

٢٦٩٧ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ»، رَوَاهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَحْرَمِيُّ وَعَبْدُ الْوَاحِدِ بْنُ أَبِي عَوْنٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ.

(٦) بَابُ: كَيْفَ يُكْتَبُ: هَذَا مَا صَلَحَ فُلَانٌ بْنُ فُلَانٍ وَفُلَانٌ بْنُ فُلَانٍ، وَإِنْ لَمْ يَنْسُبْهُ إِلَى قَبِيلَتِهِ أَوْ نَسَبِهِ

٢٦٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا صَلَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْحُدَيْبِيَّةِ كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ رِضْوَانُ اللَّهِ عَلَيْهِ بَيْنَهُمْ كِتَابًا. فَكَتَبَ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، فَقَالَ الْمُشْرِكُونَ: لَا

to rub it out.” Allāh’s Messenger ﷺ rubbed it out and made peace with them on the condition that the Prophet ﷺ and his companions would enter Makkah (next year) and stay there for three days, and that they would enter with their weapons in cases. [See. *Hadīth* No. 2731, 2732].

2699. Narrated Al-Barā’ رضي الله عنه: When the Prophet ﷺ intended to perform ‘Umra in the month of Dhul-Qa’da, the people of Makkah did not let him enter Makkah till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: ‘These are the terms on which Muḥammad ﷺ, the Messenger of Allāh agreed (to make peace).’ They said, “We will not agree to this, for if we believed that you are Allāh’s Messenger we would not prevent you, but you are Muḥammad bin ‘Abdullāh.” The Prophet ﷺ said, “I am Allāh’s Messenger and also Muḥammad bin ‘Abdullāh.” Then he said to ‘Alī, “Rub off (the words) ‘Allāh’s Messenger’”, but ‘Alī said, “No, by Allāh, I will never rub off your name.” So, Allāh’s Messenger ﷺ took the document and wrote, ‘This is what Muḥammad bin ‘Abdullāh has agreed upon: No arms will be brought into Makkah except in their cases, and nobody from the people of Makkah will be allowed to go with him (i.e., the Prophet ﷺ) even if he wished to follow him and he (the Prophet ﷺ) will not prevent any of his companions from staying back in Makkah if the latter wants to stay.’ When the Prophet ﷺ entered Makkah

كَتَبْتُ: مُحَمَّدٌ رَسُولُ اللَّهِ، لَوْ كُنْتُ رَسُولًا لَمْ نُقَاتِلَكَ. فَقَالَ لِعَلِيِّ: «امحُها»، قَالَ عَلِيُّ: مَا أَنَا بِالَّذِي أَمَحَاهُ، فَمَحَاهُ رَسُولُ اللَّهِ ﷺ، وَصَالِحُهُمْ عَلَى أَنْ يَدْخُلَ هُوَ وَأَصْحَابُهُ ثَلَاثَةَ أَيَّامٍ، وَلَا يَدْخُلُوهَا إِلَّا بِجُلْبَانِ السَّلَاحِ، فَسَأَلُوهُ: مَا جُلْبَانُ السَّلَاحِ؟ فَقَالَ: الْقِرَابُ بِمَا فِيهِ. [راجع: ١٧٨١]

٢٦٩٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ فِي ذِي الْقَعْدَةِ فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدْعُوهُ يَدْخُلُ مَكَّةَ، حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلَاثَةَ أَيَّامٍ. فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا: هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، فَقَالُوا: لَا نُقِرُّ بِهَا، فَلَوْ تَعَلَّمْنَا أَنَّكَ رَسُولُ اللَّهِ مَا مَنَعْنَاكَ، لَكِنْ أَنْتَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ. قَالَ: «أَنَا رَسُولُ اللَّهِ، وَأَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ»، ثُمَّ قَالَ لِعَلِيِّ: «امحُ رَسُولُ اللَّهِ» قَالَ: لَا، وَاللَّهِ لَا أَمْحُوكَ أَبَدًا. فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْكِتَابَ فَكَتَبَ: «هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ: لَا يَدْخُلُ مَكَّةَ سِلَاحًا إِلَّا فِي الْقِرَابِ، وَأَنْ لَا يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ إِنْ أَرَادَ أَنْ يَتَّبِعَهُ، وَأَنْ لَا يَمْنَعَ أَحَدًا مِنْ

(the next year) and the time limit passed, the Makkans went to 'Alī and said, "Tell your friend (i.e., the Prophet ﷺ) to go out, as the period (agreed to) has passed." So, the Prophet ﷺ went out of Makkah. The daughter of Ḥamza ran after them (i.e., the Prophet ﷺ and his companions), calling, "O Uncle! O Uncle!" 'Alī رضي الله عنه received her and led her by the hand and said to Fāṭima رضي الله عنها, "Take your uncle's daughter." Zaid and Ja'far quarrelled about her. 'Alī said, "I have more right to her as she is my uncle's daughter. Ja'far said; "She is my uncle's daughter, and her aunt is my wife." Zaid said, "She is my brother's daughter." The Prophet ﷺ judged that she should be given to her aunt, and said that the aunt was like the mother. He then said to 'Alī, "You are from me and I am from you", and said to Ja'far, "You resemble me both in character and appearance", and said to Zaid, "You are our brother (in faith) and our freed slave."⁽¹⁾

أَصْحَابِهِ أَرَادَ أَنْ يُقِيمَ بِهَا. فَلَمَّا دَخَلَهَا وَمَضَى الْأَجْلُ أَنْوَأَ عَلَيَّا فَقَالُوا: قُلْ لِصَاحِبِكَ: أَخْرُجْ عَنَّا فَقَدْ مَضَى الْأَجْلُ، فَخَرَجَ النَّبِيُّ ﷺ فَتَبِعَتْهُمْ ابْنَةُ حَمْرَةَ: يَا عَمُّ يَا عَمُّ، فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا، وَقَالَ لِفَاطِمَةَ: دُونَكِ ابْنَةُ عَمِّكِ، احْمِلِيهَا، فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ، فَقَالَ عَلِيٌّ: أَنَا أَحَقُّ بِهَا وَهِيَ ابْنَةُ عَمِّي. وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ: ابْنَةُ أُخِي، فَقَضَى بِهَا النَّبِيُّ ﷺ لِخَالَتِهَا، وَقَالَ: «الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ». وَقَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي وَأَنَا مِنْكَ»، وَقَالَ لَجَعْفَرٍ: «أَشْهَتْ خَلْقِي وَخَلْقِي»، وَقَالَ لَزَيْدٍ: «أَنْتَ أَحْوَنُ وَمَوْلَانَا».

[راجع: ١٧٨١]

(7) CHAPTER. To make peace with *Al-Mushrikūn* (polytheists, idolaters, pagans).

This chapter includes Abū Sufyan's narration.

Narrated 'Aūf bin Mālik: The Prophet ﷺ said, "There will be a peace treaty between you and Banī Al-Aṣfar (the Byzantines)."

(٧) بَابُ الصُّلْحِ مَعَ الْمُشْرِكِينَ

فِيهِ عَنِ أَبِي سُفْيَانَ، وَقَالَ عَوْفُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ: «ثُمَّ تَكُونُ هَذِهِ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ». وَفِيهِ سَهْلُ بْنُ حُنَيْفٍ لَقَدْ رَأَيْتُنَا يَوْمَ أَبِي جَنْدَلٍ وَأَسْمَاءَ وَالْمَسُورَةَ عَنِ النَّبِيِّ ﷺ.

2700. Narrated Al-Bara' bin 'Azib رضي الله عنه

٢٧٠٠ - وَقَالَ مُوسَى بْنُ

(1) (H. 2699) The Prophet ﷺ had established the bond of brotherhood between Zaid, his freed slave, and Ḥamza, the Prophet's uncle. This is why Zaid said, "She is my brother's daughter." The Prophet ﷺ in addressing the three persons claiming the right of taking Ḥamza's daughter, is consoling them by relating them to himself, so that they would not be dissatisfied with his judgement.

عَنْهَا: On the day of *Hudaibiya*, the Prophet ﷺ made a peace treaty with the *Al-Mushrikūn* on three conditions:

1. The Prophet ﷺ would return to them any person from *Al-Mushrikūn* (polytheists, idolaters, pagans)
2. *Al-Mushrikūn* pagans would not return any of the Muslims going to them, and
3. The Prophet ﷺ and his companions would come to Makkah the following year and would stay there for three days and would enter Makkah with their weapons in cases, e.g., swords, arrows, bows, etc.

Abū Jandal came hopping, his legs being chained, but the Prophet ﷺ returned him to *Al-Mushrikūn*.

مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَالَحَ النَّبِيُّ ﷺ الْمُشْرِكِينَ يَوْمَ الْحُدَيْبِيَّةِ عَلَى ثَلَاثَةِ أَشْيَاءَ: عَلَى أَنْ مَنْ آتَاهُ مِنَ الْمُشْرِكِينَ رَدَّهُ إِلَيْهِمْ. وَمَنْ آتَاهُمْ مِنَ الْمُسْلِمِينَ لَمْ يَرُدُّوهُ. وَعَلَى أَنْ يَدْخُلَهَا مِنْ قَابِلٍ وَيُقِيمَ بِهَا ثَلَاثَةَ أَيَّامٍ. وَلَا يَدْخُلَهَا إِلَّا بِجُلْبَانَ السَّلَاحِ: السَّيْفِ وَالْقَوْسِ وَنَحْوِهِ. فَجَاءَ أَبُو جَنْدَلٍ يَحْمِلُ فِي قُبُودِهِ فَرَدَّهُ إِلَيْهِمْ. [راجع: ١٧٨١]

قَالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَذْكُرْ مُؤَمَّلٌ عَنْ سُفْيَانَ أَبَا جَنْدَلٍ، وَقَالَ: إِلَّا بِجُلْبِ السَّلَاحِ.

2701. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ set out for the 'Umra but the disbelievers of Quraish prevented him from reaching the Ka'bah. So, he slaughtered his sacrifice and got his head shaved at Al-Hudaibiya, and agreed with them that he would perform 'Umra the following year and would not carry weapons except swords, and would not stay in Makkah except for the period they allowed. So, the Prophet ﷺ performed the 'Umra in the following year and entered Makkah according to the treaty, and when he stayed for three days, the disbelievers ordered him to depart, and he departed.

٢٧٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا سُرَيْجُ بْنُ التُّعْمَانِ قَالَ: حَدَّثَنَا فُلَيْحٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مُعْتَمِرًا فَحَالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ فَتَحَرَ هَدْيَهُ وَحَلَقَ رَأْسَهُ بِالْحُدَيْبِيَّةِ وَقَاضَاهُمْ عَلَى أَنْ يَعْتَمِرَ الْعَامَ الْمُقْبِلَ وَلَا يَحْمِلَ سِلَاحًا عَلَيْهِمْ إِلَّا سُبُوقًا، وَلَا يُقِيمَ بِهَا إِلَّا مَا أَحَبُّوا. فَاعْتَمَرَ مِنَ الْعَامِ الْمُقْبِلِ فَدَخَلَهَا كَمَا كَانَ صَالِحُهُمْ، فَلَمَّا أَقَامَ بِهَا ثَلَاثًا أَمَرُوهُ أَنْ يَخْرُجَ فَخَرَجَ.

2702. Narrated Sahl bin Abū Hathma: 'Abdullāh bin Sahl and Muḥaiyisa bin Mas'ūd bin Zaid went to Khaibar when it had had a peace treaty (with the Muslims).

٢٧٠٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا يَحْيَى، عَنْ بُشَيْرِ بْنِ سَيَّارٍ، عَنْ سَهْلِ بْنِ أَبِي حَنْمَةَ قَالَ: انْطَلَقَ عَبْدُ اللَّهِ ابْنُ سَهْلِ وَمُحَيِّصَةُ بِنْتُ مَسْعُودِ بْنِ زَيْدٍ إِلَى خَيْبَرَ وَهِيَ يَوْمَئِذٍ صُلْحٌ. [انظر: ٣١٧٣، ٦١٤٣، ٦٨٩٨،

[٧١٩٢

(8) CHAPTER. Agreement about Diya (blood money).

(٨) بَابُ الصُّلْحِ فِي الدِّيَةِ

2703. Narrated Anas رضي الله عنه: Ar-Rabī', the daughter of An-Naḍr broke the tooth of a girl, and the relatives of Ar-Rabī' requested the girl's relatives to accept the *Arsh* (compensation for wounds etc.) and forgive (the offender), but they refused. So, they went to the Prophet ﷺ who ordered them to bring about retaliation. Anas bin An-Naḍr asked, "O Allāh's Messenger! Will the tooth of Ar-Rabī' be broken? No, by Him Who has sent you with the Truth, her tooth will not be broken." The Prophet ﷺ said, "O Anas! Allāh's Law ordains retaliation." Later the relatives of the girl agreed and forgave her. The Prophet ﷺ said, "There are some of Allāh's slaves who, if they take an oath by Allāh, are responded to by Allāh (i.e., their oath is fulfilled)." Anas added, "The people agreed and accepted the *Arsh*."

٢٧٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي حُمَيْدٌ: أَنَّ أُنْسًا حَدَّثَهُمْ: أَنَّ الرَّبِيعَ وَهِيَ ابْنَةُ النَّضْرِ كَسَرَتْ ثَنِيَّةَ جَارِيَةٍ، فَطَلَبُوا الْأَرْضَ وَطَلَبُوا الْعَفْوَ فَأَبَوْا، فَأَتُوا النَّبِيَّ ﷺ فَأَمَرَهُمْ بِالْقِصَاصِ فَقَالَ أُنْسُ بْنُ النَّضْرِ: انْكَسَرَتْ ثَنِيَّةُ الرَّبِيعِ يَا رَسُولَ اللَّهِ؟ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا تُكْسَرُ ثَنِيَّتُهَا. فَقَالَ: «يَا أُنْسُ كِتَابَ اللَّهِ الْقِصَاصُ»، فَرَضِيَ الْقَوْمُ وَعَفَوْا فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَبْرَهُ».

زَادَ الْفَرَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أُنْسٍ: فَرَضِيَ الْقَوْمُ وَقَبِلُوا الْأَرْضَ. [انظر: ٢٨٠٦، ٤٤٩٩، ٤٥٠٠، ٤٦١١،

[٦٨٩٤

(9) CHAPTER. The saying of the Prophet ﷺ to Al-Ḥasan bin 'Alī رضي الله عنهما "This son of mine is Saiyid (a noble) and may Allāh make peace between two big groups (of Muslims) through him." And the Statement of

(٩) بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا: «إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصَلِّحَ بِهِ بَيْنَ فِئَتَيْنِ

Allāh تعالى :

“... Then make peace between them both...”
(V.49:9)

2704. Narrated Al-Ḥasan (Al-Basrī): By Allāh, Al-Ḥasan bin ‘Alī led large battalions like mountains against Mu‘āwīya. ‘Amr bin Al-‘Ās said (to Mu‘āwīya), “I surely see battalions which will not turn back before killing their opponents.” Mu‘āwīya who was really the best of the two men said to him, “O ‘Amr! If these killed those and those killed these, who would be left with me for the jobs of the people, who would be left with me for their women, who would be left with me for their children?” Then Mu‘āwīya sent two Quraishī men from the tribe of ‘Abd Shams called ‘Abdur Raḥmān bin Sumura and Abdullāh bin ‘Āmir bin Kuraiz to Al-Ḥasan saying to them, “Go to this man (i.e., Al-Ḥasan) and negotiate peace with him and talk and appeal to him.” So, they went to Al-Ḥasan and talked and appealed to him to accept peace. Al-Ḥasan said, “We, the offspring of ‘Abdul Muṭṭalib, have got wealth and people have indulged in killing and corruption (and money only will appease them).” They said to Al-Ḥasan, “Mu‘āwīya offers you so and so, and appeals to you and entreats you to accept peace.” Al-Ḥasan said to them, “But who will be responsible for what you have said?” They said, “We will be responsible for it.” So, whatever Al-Ḥasan asked they said, “We will be responsible for it for you.” So, Al-Ḥasan concluded a peace treaty with Mu‘āwīya. Al-Ḥasan (Al-Basrī) said: I heard Abū Bakra saying, “I saw Allāh’s Messenger ﷺ on the pulpit and Al-Ḥasan bin ‘Alī was by his side. The Prophet ﷺ was looking once at the people and once at Al-Ḥasan bin ‘Alī saying, ‘This son of mine is a Saiyid (i.e., a noble) and may Allāh make peace between two big groups of

عَظِيمَتَيْنِ»، وَقَوْلُهُ جَلَّ ذِكْرُهُ:
﴿فَأَصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩].

٢٧٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: اسْتَقْبَلَ وَاللهُ الْحَسَنُ بْنُ عَلِيٍّ مُعَاوِيَةَ بِكِنَائِبِ أَمْثَالِ الْجِبَالِ، فَقَالَ عَمْرُو بْنُ الْعَاصِ: إِنِّي لَأَرَى كِنَائِبَ لَا تُؤَلِّي حَتَّى تَقْتُلَ أَقْرَانَهَا. فَقَالَ لَهُ مُعَاوِيَةُ وَكَانَ وَاللهُ خَيْرَ الرَّجُلَيْنِ: أَيَّ عَمْرُو، إِنْ قَتَلَ هُوَ لَاءِ هُوَ لَاءِ وَ هُوَ لَاءِ هُوَ لَاءِ: مَنْ لِي بِأُمُورِ النَّاسِ؟ مَنْ لِي بِنِسَائِهِمْ؟ مَنْ لِي بِضَيْعَتِهِمْ؟ فَبَعَثَ إِلَيْهِ رَجُلَيْنِ مِنْ قُرَيْشٍ مِنْ بَنِي عَبْدِ شَمْسٍ: عَبْدَ الرَّحْمَنِ ابْنَ سَمُرَةَ، وَعَبْدَ اللهِ بْنَ عَامِرِ بْنِ كُرَيْزٍ، فَقَالَ: أَذْهَبَا إِلَى هَذَا الرَّجُلِ فَاغْرِضَا عَلَيْهِ وَتَوَلَا لَهُ وَاطْلُبَا إِلَيْهِ، فَاتِيَاهُ فَدَخَلَا عَلَيْهِ فَتَكَلَّمَا وَقَالَا لَهُ وَاطْلُبَا إِلَيْهِ. فَقَالَ لَهُمَا الْحَسَنُ بْنُ عَلِيٍّ: إِنَّا بَنُو عَبْدِ الْمُطَّلِبِ قَدْ أَصَبْنَا مِنْ هَذَا الْمَالِ، وَإِنَّ هَذِهِ الْأُمَّةَ قَدْ عَائَتْ فِي دِمَائِهَا قَالَا: فَإِنَّهُ يَعْزِضُ عَلَيْكَ كَذَا وَكَذَا، وَيَطْلُبُ إِلَيْكَ وَيَسْأَلُكَ. قَالَ: فَمَنْ لِي بِهَذَا؟ قَالَا: نَحْنُ لَكَ بِهِ فَمَا سَأَلَهُمَا شَيْئاً إِلَّا قَالَا: نَحْنُ لَكَ بِهِ، فَصَالِحَهُ فَقَالَ الْحَسَنُ: وَلَقَدْ سَمِعْتُ أبا بَكْرَةَ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ

Muslims through him.’”

عَلَى الْمُنْبِرِ وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ وَهُوَ يُقْبَلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى وَيَقُولُ: «إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فُتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ». قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ لِي عَلِيُّ بْنُ عَبْدِ اللَّهِ: «إِنَّمَا ثَبَّتَ لَنَا سَمَاعُ الْحَسَنِ مِنْ أَبِي بَكْرَةَ بِهَذَا الْحَدِيثِ». [انظر: ٣٦٢٩،

[٧١٠٩، ٣٧٤٦]

(10) CHAPTER. Should the *Imām* suggest reconciliation?

(١٠) بَابٌ: هَلْ يُشِيرُ الْإِمَامُ بِالصُّلْحِ؟

2705. Narrated ‘Aishah رضي الله عنها: Once, Allāh’s Messenger ﷺ heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient, but the other was saying, “By Allāh, I will not do so.” Allāh’s Messenger ﷺ went out to them and said, “Who is the one who was swearing by Allāh that he would not do a favour?” That man said, “I am that person, O Allāh’s Messenger! I will give my opponent whatever he wishes.”

٢٧٠٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: قَالَ حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الرَّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أُمَّهُ عَمْرَةَ بِنْتُ عَبْدِ الرَّحْمَنِ قَالَتْ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَ خُصُومٍ بِالْبَابِ عَالِيَةً أَصْوَاتُهُمْ، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الْآخَرَ وَيَسْتَرْفِقُهُ فِي شَيْءٍ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَفْعَلُ، فَخَرَجَ عَلَيْهِمَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيْنَ الْمُتَأَلِّي عَلَى اللَّهِ لَا يَفْعَلُ الْمَعْرُوفَ؟» فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ فَهَلْ أَيْ ذَلِكَ أَحَبُّ.

2706. Narrated ‘Abdullāh bin Ka’b bin Mālik from Ka’b bin Mālik: ‘Abdullāh bin Abū Hadrad Al-Aslamī owed Ka’b bin Mālik some money. One day the latter met the former and demanded his right, and their

٢٧٠٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

voices grew very loud. The Prophet ﷺ passed by them and said, "O Ka'b," beckoning with his hand as if intending to say, "Deduct half the debts." So, Ka'b took half what the other owed him and remitted the other half.

كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبِ بْنِ مَالِكٍ أَنَّهُ كَانَ لَهُ عَلَى عَبْدِ اللَّهِ بْنِ أَبِي حَدْرَدٍ الْأَسْلَمِيِّ مَالٌ، فَلَقِيَهُ فَلَزِمَهُ حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَمَرَّ بِهِمَا النَّبِيُّ ﷺ فَقَالَ: يَا «كَعْبُ»، فَأَشَارَ بِيَدِهِ كَأَنَّهُ يَقُولُ: النِّصْفَ، فَأَخَذَ نِصْفَ مَا لَهُ عَلَيْهِ وَتَرَكَ نِصْفًا.

[راجع: ٤٥٧]

(11) CHAPTER. The superiority of making peace and establishing justice among the people.

2707. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is a *Ṣadaqa* to be given for every joint of the human body; and for every day on which the sun rises there is a *Ṣadaqa* (i.e., charitable gift to be given), the one who establishes justice among people⁽¹⁾ is considered as a *Ṣadaqa*.

[See Vol. 4, *Hadīth* No.2891, 2989]

(١١) بَابُ فَضْلِ الْإِصْلَاحِ بَيْنَ النَّاسِ وَالْعَدْلِ بَيْنَهُمْ

٢٧٠٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ سُلَامَى مِنْ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَعْدِلُ بَيْنَ النَّاسِ صَدَقَةٌ». [انظر:

٢٨٩١، ٢٩٨٩]

(12) CHAPTER. If the *Imām* (i.e., ruler) suggests a (re)conciliation but the defendant refuses it, he is to be judged by the evident valid law.

2708. Narrated 'Urwa bin Az-Zubair رَضِيَ اللهُ عَنْهُ: Az-Zubair told me that he quarrelled with an *Anṣārī* man who had participated in (the battle of) Badr in front of Allāh's Messenger ﷺ about a water stream which

(١٢) بَابُ إِذَا أَشَارَ الْإِمَامُ بِالصُّلْحِ فَأَبَى حَكَمَ عَلَيْهِ بِالْحُكْمِ الْبَيِّنِ

٢٧٠٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ: أَنَّ الزُّبَيْرَ كَانَ يُحَدِّثُ أَنَّهُ خَاصَمَ رَجُلًا مِنْ

(1) (H. 2707) One is supposed to thank Allāh for the many favours Allāh has bestowed upon one; one of these numberless favours is the miraculous creation of the three hundred and sixty joints of man's body. Allāh rewards those who bring about peace among people with their justice, and such good deeds compensate for the *Ṣadaqa* which one should pay as a sign of gratitude to Allāh.

both of them used for irrigation. Allāh's Messenger ﷺ said to Az-Zubair, "O Zubair! Irrigate (your garden) first, and then let the water flow to your neighbour." The *Anṣārī* became angry and said, "O Allāh's Messenger! Is it because he is your cousin?" On that the complexion of Allāh's Messenger ﷺ changed (because of anger) and he said (to Az-Zubair), "Irrigate (your garden) and then withhold the water till it reaches the walls (surrounding the palms)." So, Allāh's Messenger ﷺ gave Az-Zubair his full right. Before that Allāh's Messenger ﷺ had given a generous judgement beneficial for Az-Zubair and the *Anṣārī*, but when the *Anṣārī* irritated Allāh's Messenger ﷺ he gave Az-Zubair his full right according to the evident law. Az-Zubair said, "By Allāh! I think the following Verse was revealed concerning that case :

'But no, by your Lord, they can have no Faith, until they make you (O Muḥammad ﷺ) judge in all disputes between them...' (V.4:65)

(13) CHAPTER. Reconciliation between the creditors and between the inheritors and the repayment of debts by giving an amount that is not specified or counted.

Ibn 'Abbās said, "There is no harm if two partners agree that one of them takes the debts and the other takes the assets, but if the property of any of them is ruined the loser has no right to claim it from the other partner."

2709. Narrated Jābir bin 'Abdullāh رضي الله عنه: My father died and was in debt. I suggested that his creditors take the fruits

الأَنْصَارِ قَدْ شَهِدَ بَدْرًا إِلَى رَسُولِ اللَّهِ ﷺ فِي شِرَاحٍ مِنَ الْحَرَّةِ كَانَا يَسْقِيَانِ بِهِ كِلَاهُمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلْ إِلَى جَارِكَ»، فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنُ عَمَّتِكَ؟ فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «اسْقِ ثُمَّ أَحْسِبْ حَتَّى يَبْلُغَ الْجَدْرَ»، فَاسْتَوْعَى رَسُولُ اللَّهِ ﷺ حَيْثُنْذِ حَقَّهُ لِلزُّبَيْرِ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَبْلَ ذَلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيِ سَعَةَ لَهُ وَلِلْأَنْصَارِيِّ، فَلَمَّا أَحْفَظَ الْأَنْصَارِيُّ رَسُولَ اللَّهِ ﷺ اسْتَوْعَى لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ. قَالَ عُرْوَةُ: قَالَ الزُّبَيْرُ: وَاللَّهِ مَا أَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ إِلَّا فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾. الْآيَةُ [النساء: ٦٥].

[راجع: ٢٣٦٠]

(١٣) بَابُ الصَّلْحِ بَيْنَ الْغَرَمَاءِ وَأَصْحَابِ الْمِيرَاثِ وَالْمُجَارَقَةِ فِي ذَلِكَ

وقال ابن عباس: لا بأس أن يتخارج الشريكان، فيأخذ هذا ديناً وهذا عيناً، فإن توي لأحدهما، لم يرجع على صاحبه.

٢٧٠٩ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا

(i.e., dates) of my garden in lieu of the debt of my father, but they refused the offer, as they thought that it would not cover the full debt. So, I went to the Prophet ﷺ and told him about it. He (ﷺ) said (to me), "When you pluck the dates and collect them in the *Mirbad* (i.e., a place where dates are dried), call me." Finally, he came accompanied by Abū Bakr and 'Umar and sat on the dates and invoked Allāh to bless them. Then he said, "Call your creditors and give them their full rights." So, I paid all my father's creditors in full and yet thirteen extra *Wasq* of dates remained, seven of which were 'Ajwa and six were *Laun*, or six of which were 'Ajwa and seven were *Laun*. I met Allāh's Messenger ﷺ at sunset and informed him about it. On that he smiled and said, "Go to Abū Bakr and 'Umar and tell them about it." They said, "We perceived that that was going to happen, as Allāh's Messenger ﷺ did what he did."

عُبَيْدُ اللَّهِ، عَنْ وَهَبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَوَلَّيْتُ أَبِي وَعَلَيْهِ دَيْنٌ، فَعَرَضْتُ عَلَى غُرَمَائِهِ أَنْ يَأْخُذُوا التَّمْرَ بِمَا عَلَيْهِ فَأَبَوْا، وَلَمْ يَرَوْا أَنْ فِيهِ وِفَاءٌ. فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «إِذَا جَدَدْتَهُ فَوَضَعْتَهُ فِي الْمِرْبَدِ أَذْنَتْ رَسُولَ اللَّهِ ﷺ» فَجَاءَ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ فَجَلَسَ عَلَيْهِ وَدَعَا بِالْبَرَكَةِ، ثُمَّ قَالَ: «ادْعُ غُرَمَاءَكَ فَأَوْفِيهِمْ». فَمَا تَرَكْتُ أَحَدًا لَهُ عَلَى أَبِي دَيْنٌ إِلَّا قَضَيْتُهُ وَقَضَلْتُ ثَلَاثَةَ عَشَرَ وَسَقًا، سَبْعَةَ عَجْوَةٍ وَسِتَّةَ لَوْنٍ، أَوْ سِتَّةَ عَجْوَةٍ وَسَبْعَةَ لَوْنٍ، فَوَافَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْمَعْرَبَ فَذَكَرْتُ لَهُ ذَلِكَ فَضَحِكَ، فَقَالَ: «إِنِّي أَبَا بَكْرٍ وَعُمَرُ فَأَخْبِرُهُمَا»، فَقَالَا: لَقَدْ عَلِمْنَا إِذْ صَنَعَ رَسُولُ اللَّهِ ﷺ مَا صَنَعَ أَنْ سَيَكُونُ ذَلِكَ، وَقَالَ هِشَامٌ، عَنْ وَهَبٍ، عَنْ جَابِرٍ: صَلَاةَ الْعَصْرِ وَلَمْ يَذْكُرْ: أَبَا بَكْرٍ، وَلَا ضَحِكَ، وَقَالَ: وَتَرَكَ أَبِي عَلَيْهِ ثَلَاثِينَ وَسَقًا دَيْنًا. وَقَالَ ابْنُ إِسْحَاقَ، عَنْ وَهَبٍ، عَنْ جَابِرٍ: صَلَاةَ الظُّهْرِ. [راجع: ٢١٢٧]

(14) CHAPTER. Bringing about reconciliation in case of dispute concerning debts.

2710. Narrated 'Abdullāh bin Ka'b that Ka'b bin Mālik told him that in the lifetime of Allāh's Messenger ﷺ he demanded his debt

٢٧١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ:

from Ibn Abū Hadrad in the mosque. Their voices grew louder till Allāh's Messenger ﷺ heard them while he was in his house. So, he lifted the curtain of his room and called Ka'b bin Mālik saying, "O Ka'b!" He replied, "Labbaik! O Allāh's Messenger!" He beckoned to him with his hand suggesting that he deduct half the debt. Ka'b said, "I agree, O Allāh's Messenger!" Allāh's Messenger ﷺ then said (to Ibn Abū Hadrad), "Get up and pay him the rest."

أَخْبَرَنَا يُونُسُ، وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ أَنَّ كَعْبَ بْنَ مَالِكٍ أَخْبَرَهُ: أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمَا حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ فَنَادَى كَعْبَ بْنَ مَالِكٍ فَقَالَ: «يَا كَعْبُ»، فَقَالَ: لَيْتَكَ يَا رَسُولَ اللَّهِ، فَأَشَارَ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ، فَقَالَ كَعْبُ: قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُمْ فَاقْضِهِ». [راجع: ٤٥٧]

54 - THE BOOK OF CONDITIONS

٥٤ - كتاب الشروط

(1) CHAPTER. The conditions permissible on embracing Islām,⁽¹⁾ and in contracts and transactions.

2711, 2712. Narrated Marwān and Al-Miswar bin Makhrama رضي الله عنهما from the Companions of Allāh's Messenger ﷺ: When Suhail bin 'Amr agreed to the Treaty (of Hudaibiya), one of the things he stipulated then, was that the Prophet ﷺ should return to them (i.e., the *Al-Mushrikūn*) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like this condition and got disgusted with it. Suhail did not agree except with that condition. So, the Prophet ﷺ agreed to that condition and returned Abū Jandal to his father Suhail bin 'Amr. Thenceforth the Prophet ﷺ returned everyone in that period (of truce) even if he was a Muslim. During that period some believing women emigrants including Umm Kulthūm bint 'Uqba bin Abū Mu'ait̃ who came to Allāh's Messenger ﷺ and she was a young lady then. Her relative came to the Prophet ﷺ and asked him to return her, but the Prophet ﷺ did not return her to them for Allāh had revealed the following Verse regarding women:

"...When believing women come to you as emigrants, examine them, Allāh knows best as to their Faith.. (up to).. nor are the disbelievers lawful (husbands) for them..." (V.60:10)

(١) بَابُ مَا يَجُوزُ مِنَ الشَّرُوطِ فِي الْإِسْلَامِ وَالْأَحْكَامِ وَالْمُبَايَعَةِ

٢٧١١، ٢٧١٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلِ بْنِ أَبِي شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَمِعَ مَرْوَانَ وَالْمِسْوَرَ بْنَ مَحْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا يُخْبِرَانِ عَنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ: لَمَّا كَاتَبَ سُهَيْلُ بْنُ عَمْرٍو يَوْمَئِذٍ كَانَ فِيمَا اشْتَرَطَ سُهَيْلُ بْنُ عَمْرٍو عَلَى النَّبِيِّ ﷺ: أَنَّهُ لَا يَأْتِيكَ مِنَّا أَحَدٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا وَخَلَيْتَ بَيْنَنَا وَبَيْنَهُ. فَكَرِهَ الْمُؤْمِنُونَ ذَلِكَ وَامْتَعَضُوا مِنْهُ، وَأَبَى سُهَيْلُ إِلَّا ذَلِكَ فَكَاتَبَهُ النَّبِيُّ ﷺ عَلَى ذَلِكَ فَرَدَّ يَوْمَئِذٍ أَبَا جَنْدَلٍ إِلَى أَبِيهِ سُهَيْلِ بْنِ عَمْرٍو، وَلَمْ يَأْتِهِ أَحَدٌ مِنَ الرِّجَالِ إِلَّا رَدَّهُ فِي تِلْكَ الْمُدَّةِ وَإِنْ كَانَ مُسْلِمًا. وَجَاءَتِ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ وَكَانَتْ أُمَّ كُلْثُومُ بِنْتُ عُقْبَةَ بِنِ أَبِي مُعَيْطٍ مَمَّنْ خَرَجَ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَئِذٍ وَهِيَ عَاتِقٌ، فَجَاءَ أَهْلُهَا يَسْأَلُونَ النَّبِيَّ ﷺ أَنْ يَرْجِعَهَا إِلَيْهِمْ فَلَمْ يَرْجِعْهَا إِلَيْهِمْ لِمَا أَنْزَلَ اللَّهُ فِيهِنَّ ﴿إِذَا جَاءَكُمْ

(1) (Ch. 1) Some conditions are permissible, others are not; for example, a non-Muslim on embracing Islām has the right to stipulate that he shall not be ordered to move from one country to another, but he cannot stipulate that he may not perform the *Salāt* (prayers). (*Fath Al-Bārī*)

الْمُؤْمِنَاتِ مَهْجِرَاتٍ فَاْمَتَّحُوهُنَّ اَللّٰهُ اَعْلَمُ
بِاِيْمَانِهِنَّ ﴿۱﴾ اِلَى قَوْلِهِ: ﴿وَلَا هُمْ يَحِلُّوْنَ
لَهُنَّ﴾ [الممتحنة: ١٠]. [راجع: ١٦٩٤،

[١٦٩٥]

2713. Narrated 'Urwa: 'Āishah told me, "Allāh's Messenger ﷺ used to examine them according to this Verse:

'O you who believe! When believing women come to you as emigrants, examine them... (upto)... Oft-Forgiving, Most Merciful.'" (V.60:10-12)

'Āishah رضي الله عنها said, "When any of them agreed to that condition⁽¹⁾ Allāh's Messenger would say to her, 'I have accepted your *Bai'a* (pledge).' He would only say that, but, by Allāh he never touched the hand of any woman (i.e., never shook hands with them) while taking the *Bai'a* (pledge) and he never took their *Bai'a* (pledge) except by his words (only)."

2714. Narrated Jarir رضي الله عنه: When I gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ, he stipulated that I should be sincere and true to every Muslim [i.e. order them for *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism and all that Islam has forbidden), and to help them, to be kind and merciful to them].

(See H. 57 and its chapter)

2715. Narrated Jarīr bin 'Abdullāh رضي الله عنه: I gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ for *Iqāmat-aṣ-Ṣalāt*,⁽²⁾ paying

٢٧١٣ - قَالَ عُرْوَةُ: فَأَخْبَرْتَنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْتَحِنُهُنَّ بِهَذِهِ الْآيَةِ ﴿يَأْتِيَنَّ الْآلِينَ آمَنُوا﴾ إِذَا جَاءَكُمْ مِنَ الْمُؤْمِنَاتِ مَهْجِرَاتٍ فَاْمَتَّحُوهُنَّ ﴿۱﴾ إِلَى ﴿عَفَّورٌ رَّحِيمٌ﴾ قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَمَنْ أَقْرَأَ بِهَذَا الشَّرْطِ مِنْهُنَّ قَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «قَدْ بَايَعْتِكِ»، كَلَامًا يَكْتَلِمُهَا بِهِ، وَاللَّهِ مَا مَسَّتْ يَدُهُ يَدَ امْرَأَةٍ قَطُّ فِي الْمُبَايَعَةِ وَمَا بَايَعَهُنَّ إِلَّا بِقَوْلِهِ. [انظر: ٢٧٣٣، ٤١٨٢، ٤٨٩١، ٥٢٨٨، ٧٢١٤]

٢٧١٤ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ جَرِيرًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ فَاشْتَرَطَ عَلَيَّ: «وَالْتَضَحَّ لِكُلِّ مُسْلِمٍ». [راجع: ٥٧]

٢٧١٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي

(1) (H. 2713) The condition mentioned in the Verse, i.e., that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander intentionally forging falsehood (i.e., by making illegal children belonging to their husbands), and that they will not disobey you in any *Ma'rūf* (Islamic Monotheism and all that which Islam ordains)... (V.60:12).

(2) (H. 2715) *Iqāmat-aṣ-Ṣalāt*: See the glossary.

the *Zakāt* and to be sincere and true to every Muslim [i.e. order them for *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism and all that Islam has forbidden), and to help them, to be kind and merciful to them].

(2) CHAPTER. (What is said regarding) the sale of pollinated date-palms.

2716. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا said, "If someone sells pollinated date-palms, their fruits will be for the seller, unless the buyer stipulates the contrary."

(3) CHAPTER. The conditions of selling.

2717. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْهَا told me that Barira came to seek her help in writing for emancipation and at that time she had not paid any part of her price. 'Āishah said to her, "Go to your masters and if they agree that I will pay your price (and free you) on condition that your *Walā'* will be for me, I will pay the money." Barira told her masters about that, but they refused, and said, "If 'Āishah wants to do a favour she could, but your *Walā'* will be for us."

'Āishah informed Allāh's Messenger ﷺ of that and he ﷺ said to her, "Buy and manumit Barira as the *Walā'* will go to the manumitter."

قَيْسُ ابْنُ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ وَإِتْيَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

[راجع: ٥٧]

(٢) بَابُ إِذَا بَاعَ نَخْلًا قَدْ أُبْرِتْ

٢٧١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ بَاعَ نَخْلًا قَدْ أُبْرِتْ فَتَمَرُهَا لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ». [راجع: ٢٢٠٣]

(٣) بَابُ الشُّرُوطِ فِي الْبَيْعِ

٢٧١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا. وَلَمْ تَكُنْ قَصَّتْ مِنْ كِتَابَتِهَا شَيْئًا، قَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَى أَهْلِكَ فَإِنْ أَحْبَبُوا أَنْ أَقْضِيَ عَنْكَ كِتَابَتَكَ وَيَكُونَ وَلَاؤُكَ لِي فَعَلْتُ، فَذَكَرْتُ ذَلِكَ بَرِيرَةَ إِلَى أَهْلِهَا فَأَبَوْا. وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ فَلْتَفْعَلْ وَيَكُونَ لَنَا وَلَاؤُكَ. فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَهَا: «إِبْتَاعِي فَأَعْتَقِي فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». [راجع: ٤٥٦]

(4) CHAPTER. It is permissible for the seller to stipulate that he should ride the (sold) animal up to a certain place.

2718. Narrated Jābir رضي الله عنه: While I was riding a (slow) and tired camel, the Prophet ﷺ passed by and beat it and prayed for Allāh's Blessings for it. The camel became so fast as it had never been before. The Prophet ﷺ then said, "Sell it to me for one *Uqīya* (of gold)." I said, "No." He again said, "Sell it to me for one *Uqīya* (of gold)." So I sold it and stipulated that I should ride it to my house. When we reached (Al-Madīna) I took that camel to the Prophet ﷺ and he gave me its price. I returned home but he sent for me (and when I went to him) he said, "I was not going to take your camel. So, take your camel as a gift for you."

(Various narrations are mentioned here with slight variations in expressions relating the condition that Jābir had the right to ride the sold camel up to Al-Madīna).

(٤) بَابُ إِذَا اشْتَرَطَ الْبَائِعُ ظَهَرَ الدَّابَّةَ إِلَى مَكَانٍ مُسَمًّى جَارًا

٢٧١٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَكَرِيَّا قَالَ: سَمِعْتُ عَامِرًا يَقُولُ: حَدَّثَنِي جَابِرٌ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَغْيَا فَمَرَّ النَّبِيُّ ﷺ فَضْرَبَهُ فَدَعَا لَهُ فَسَارَ سِيرًا لَيْسَ يَسِيرٌ مِثْلَهُ. ثُمَّ قَالَ: «بِعْنِيهِ بِأَوْقِيَّةٍ» قُلْتُ: لَا ثُمَّ قَالَ: «بِعْنِيهِ بِأَوْقِيَّةٍ» فَبِعْتُهُ فَاسْتَنْتَيْتُ حُمْلَانَهُ إِلَى أَهْلِي. فَلَمَّا قَدِمْنَا أَتَيْتُهُ بِالْجَمَلِ وَتَقَدَّنِي ثَمَنَهُ ثُمَّ انْصَرَفْتُ فَأَرْسَلَ عَلَيَّ أَتْرَبِي قَالَ: «مَا كُنْتُ لِأُخَذَ جَمَلَكَ فَخُذْ جَمَلَكَ ذَلِكَ فَهُوَ مَالُكَ». [راجع: ٤٤٣]

قَالَ شُعْبَةُ، عَنْ مُعْبِرَةَ، عَنْ عَامِرٍ، عَنْ جَابِرٍ: أَفْقَرَنِي رَسُولُ اللَّهِ ﷺ ظَهْرَهُ إِلَى الْمَدِينَةِ. وَقَالَ إِسْحَاقُ عَنْ جَرِيرٍ، عَنْ مُعْبِرَةَ: فَبِعْتُهُ عَلَى أَنَّ لِي فَقَارَ ظَهْرِهِ حَتَّى أُبْلَغَ الْمَدِينَةَ. وَقَالَ عَطَاءٌ وَغَيْرُهُ: «وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ». وَقَالَ مُحَمَّدُ بْنُ الْمُثَنَّبِ، عَنْ جَابِرٍ: شَرَطَ ظَهْرَهُ إِلَى الْمَدِينَةِ. وَقَالَ زَيْدُ بْنُ أَسْلَمَ، عَنْ جَابِرٍ: «وَلَكَ ظَهْرُهُ حَتَّى تَرْجِعَ». وَقَالَ أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ: «أَفْقَرْنَاكَ ظَهْرَهُ إِلَى الْمَدِينَةِ». وَقَالَ الْأَعْمَشُ، عَنْ سَالِمٍ، عَنْ جَابِرٍ: «تَبْلَغُ بِهِ إِلَى أَهْلِكَ». قَالَ أَبُو عَبْدِ اللَّهِ: الْاِشْتِرَاطُ

أكثر وأصحُّ عندي. وَقَالَ عُبَيْدُ اللَّهِ
 وَابْنُ إِسْحَاقَ، عَنْ وَهَبٍ، عَنْ
 جَابِرٍ: اشْتَرَاهُ النَّبِيُّ ﷺ بِأَوْقِيَّةٍ.
 وَتَابَعَهُ زَيْدُ بْنُ أَسْلَمَ، عَنْ جَابِرٍ.
 وَقَالَ ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ وَغَيْرِهِ،
 عَنْ جَابِرٍ: أَخَذْتُهُ بِأَرْبَعَةِ دَنَائِيرٍ،
 وَهَذَا يَكُونُ أَوْقِيَّةً عَلَى حِسَابِ الدِّينَارِ
 بَعَشْرَةَ دَرَاهِمٍ. وَلَمْ يُبَيِّنِ الثَّمَنَ
 مُغِيرَةً، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ. وَابْنُ
 الْمُثَنِّدِ وَأَبُو الزُّبَيْرِ عَنْ جَابِرٍ. وَقَالَ
 الْأَعْمَشُ، عَنْ سَالِمٍ، عَنْ جَابِرٍ:
 أَوْقِيَّةٌ ذَهَبٍ. وَقَالَ أَبُو إِسْحَاقَ، عَنْ
 سَالِمٍ، عَنْ جَابِرٍ: بِمَا تَنِي دَرَاهِمٍ.
 وَقَالَ دَاوُدُ بْنُ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ
 مِقْسَمٍ، عَنْ جَابِرٍ: اشْتَرَاهُ بِطَرِيقِ
 تَبُوكَ، أَحْسِبُهُ قَالَ: بِأَرْبَعِ أَوْاقٍ.
 وَقَالَ أَبُو نَضْرَةَ: عَنْ جَابِرٍ: اشْتَرَاهُ
 بِعِشْرِينَ دِينَارًا. وَقَوْلُ الشَّعْبِيِّ: بِأَوْقِيَّةٍ
 أَكْثَرُ؛ الْأَشْتَرَاظُ أَكْثَرُ وَأَصْحَحُّ عِنْدِي،
 قَالَهُ أَبُو عَبْدِ اللَّهِ.

(5) CHAPTER. Conditions in contracts (of share-cropping etc.).

2719. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The *Anṣār* said to the Prophet ﷺ, "Divide our date-palms between us and our emigrant brothers." The Prophet ﷺ said, "No." The *Anṣār* said to the emigrants, "You may do the labour (in our gardens) and we will share the fruits with you." The emigrants said, "We hear and obey."

(٥) بَابُ الشَّرُوطِ فِي الْمَعَامَلَةِ

٢٧١٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَتِ الْأَنْصَارُ لِلنَّبِيِّ ﷺ: اقْسِمْ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخِيلِ قَالَ: «لا»، فَقَالَ الْأَنْصَارُ: «تَكْفُونَنَا الْمُؤْنَةَ

وَنُشْرِكُكُمْ فِي الثَّمَرَةِ»، قَالُوا: سَمِعْنَا
وَأَطَعْنَا. [راجع: ٢٣٢٥]

2720. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ gave the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and they would get half of its yield.

٢٧٢٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ خَيْبَرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا. [راجع: ٢٢٨٥]

(6) CHAPTER. The terms and the conditions of *Mahr* at the time of the marriage contract.

'Umar said, "The rights are limited by the conditions, and you will get only what you stipulate."

Narrated Al-Miswar, "I heard the Prophet ﷺ once mentioning his son-in-law and praising him highly as a sincere son-in-law. He said, 'Whenever he talked to me, he spoke the truth and whenever he promised me, he fulfilled his promise.'"

(٦) بَابُ الشَّرْطِ فِي الْمَهْرِ عِنْدَ عَقْدَةِ النِّكَاحِ

وَقَالَ عُمَرُ: إِنَّ مَقَاتِعَ الْحُقُوقِ عِنْدَ الشَّرْطِ، وَلَكَ مَا شَرَطْتَ. وَقَالَ الْمِسْوَرُ: سَمِعْتُ النَّبِيَّ ﷺ ذَكَرَ صَهْرًا لَهُ فَأَثَى عَلَيْهِ فِي مُصَاهَرَتِهِ فَأَحْسَنَ، قَالَ: حَدَّثَنِي فَصَدَّقَنِي وَوَعَدَنِي فَوَفَى لِي.

2721. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e., the marriage contract) have the greatest right to be fulfilled."

٢٧٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي بَرْزِيذُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَقُّ الشَّرْطِ أَنْ تُوفُوا بِهِ مَا اسْتَحَلَلْتُمْ بِهِ الْفُرُوجَ». [انظر: ٥١٥١]

(7) CHAPTER. The conditions in share-cropping.

2722. Narrated Rāfi' bin Khadij رَضِيَ اللهُ عَنْهُ: We used to work in the fields more than the other *Anṣār*, and we used to rent the land (for the yield of a specific portion of it). But sometimes that portion or the rest of the land

٢٧٢٢ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ حَنْظَلَةَ

did not give any yield, so we were forbidden (by the Prophet ﷺ) to follow such a system, but we were allowed to rent the land for money.

الرُّزْقِي قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنَّا أَكْثَرَ الْأَنْصَارِ حَقْلًا فَكُنَّا نُكْرِي الْأَرْضَ، فَرَبَّمَا أَخْرَجَتْ هَذِهِ وَلَمْ تُخْرَجْ ذُوهُ، فَتُهِنَا عَنْ ذَلِكَ وَلَمْ نُنَّهْ عَنِ الْوَرِقِ.

[راجع: ٢٢٨٦]

(8) CHAPTER. The conditions which are not permissible in the contracts of marriage.

(٨) بَابُ مَا لَا يَجُوزُ مِنَ الشَّرْطِ

في النكاح

2723. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "No town-dweller should sell for a bedouin. Do not practise *Najsh* (i.e., do not offer a high price for a thing which you do not want to buy, in order to deceive the people). No Muslim should offer more for a thing already bought by his Muslim brother, nor should he demand the hand of a girl already engaged to another Muslim. A Muslim woman shall not try to bring about the divorce of her sister (i.e., another Muslim woman) in order to take her place herself."

٢٧٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَلَا تَنَاجَشُوا وَلَا يَزِيدَنَّ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبَنَّ عَلَى خِطْبَتِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَسْتَكْفِيَ إِثْمَهَا».

[راجع: ٢١٤٠]

(9) CHAPTER. The conditions which are not permissible in the legal punishments prescribed by Allāh.

(٩) بَابُ الشَّرْطِ الَّتِي لَا تَحِلُّ فِي

الْحُدُودِ

2724, 2725. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhānī رَضِيَ اللَّهُ عَنْهُمَا: A bedouin came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I ask you by Allāh to judge my case according to Allāh's Laws." His opponent, who was more learned than he, said, "Yes, judge between us according to Allāh's Laws, and allow me to speak." Allāh's Messenger ﷺ said, "Speak." He (i.e., the bedouin or the other man) said, "My son was working as a labourer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should

٢٧٢٤، ٢٧٢٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا قَالَا: إِنَّ رَجُلًا مِنَ الْأَعْرَابِ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أُنْشِدُكَ اللَّهَ أَلاَ قَضَيْتَ لِي بِكِتَابِ اللَّهِ. فَقَالَ الْحَضَمُ الْآخَرُ وَهُوَ أَفْقَهُ مِنْهُ: نَعَمْ،

be stoned to death. So, in lieu of that I ransomed my son by paying one hundred sheep and a slave-girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death.” Allāh’s Messenger ﷺ said, “By Him in Whose Hands my soul is, I will judge between you according to Allāh’s Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, O Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death.” Unais went to that woman next morning and she confessed. Allāh’s Messenger ﷺ ordered that she be stoned to death.

فَأَقْضَ بَيْنَنَا بِكِتَابِ اللَّهِ وَائْذَنَ لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُلْ»، قَالَ: إِنَّ ابْنِي كَانَ عَسِيفاً عَلَى هَذَا فَرَزَنِي بَامْرَأَتِهِ وَإِنِّي أُخْبِرْتُ أَنَّ عَلَى ابْنِي الرَّجْمَ فَاقْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَوَلِيدَةٍ، فَسَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي مِائَةَ جَلْدَةٍ وَتَغْرِيبَ عَامٍ، وَأَنَّ عَلَى امْرَأَةِ هَذَا الرَّجْمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، الْوَلِيدَةُ وَالغَنَمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدٌ مِائَةٌ وَتَغْرِيبُ عَامٍ. اغْدُ يَا أُتَيْسُ إِلَى امْرَأَةِ هَذَا فَإِنِ اعْتَرَفَتْ فَارْجُمُهَا». قَالَ: فَعَدَا عَلَيْهَا فَاعْتَرَفَتْ فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَرُجِمَتْ.

[راجع: ٢٣١٤، ٢٣١٥]

(10) CHAPTER. The conditions permissible in the case of a slave who has a writing for emancipation, if he agrees to be sold to somebody else who promises to free him.

(١٠) بَابُ مَا يَجُوزُ مِنْ شُرُوطِ الْمُكَاتَبِ إِذَا رَضِيَ بِالْبَيْعِ عَلَى أَنْ يُعْتَقَ

2726. Narrated Aiman Al-Makkī: When I visited ‘Āishah رَضِيَ اللهُ عَنْهَا, she said, “Barīra who had a written contract for her emancipation for a certain amount came to me and said, ‘O Mother of the believers! Buy me and manumit me, as my masters will sell me.’ ‘Āishah agreed to it. Barīra said, ‘My masters will sell me on the condition that my *Walā*⁽¹⁾ will go to them.’ ‘Āishah said to her, ‘Then I am not in need of you.’ The Prophet ﷺ heard of that, or was told about it and so he asked ‘Āishah, ‘What is the problem of

٢٧٢٦ - حَدَّثَنَا خَلَادُ بْنُ بَحِيحٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَبِي الْمَكِّيِّ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلْتُ عَلَيَّ بِرَبِيرَةَ وَهِيَ مُكَاتَبَةٌ فَقَالَتْ: يَا أُمَّ الْمُؤْمِنِينَ اشْتَرِينِي فَإِنَّ أَهْلِي يَبِيعُونِي فَأَعْتِقْنِي، قَالَتْ: نَعَمْ. قَالَتْ: إِنَّ أَهْلِي لَا يَبِيعُونَنِي حَتَّى يَشْتَرُطُوا

(1) (H. 2726) *Walā*: See the glossary.

Barīra?' He said, 'Buy her and manumit her, no matter what they stipulate.' 'Āishah added, 'I bought and manumitted her, though her masters had stipulated that her *Walā*' would be for them.' The Prophet ﷺ said, 'The *Walā* is for the liberator, even if the other stipulated a hundred conditions.'

ولاني، قالت: لا حاجة لي فيك. فسمع ذلك النبي ﷺ أو بلغه، فقال: «ما شأن بريرة؟» فقال: «اشتريها فأعتقها، وليشترطوا ما شاؤا. قالت: فاشتريتها فأعتقتها، واشترط أهلها ولاءها. فقال النبي ﷺ: «الولاء لمن أعتق وإن اشترطوا مائة شرط». [راجع: ٤٥٦]

(11) CHAPTER. Conditions concerning divorce.

(١١) بَابُ الشَّرْطِ فِي الطَّلَاقِ

وقال ابن المسيب والحسن وعطاء: إن بدأ بالطلاق أو أحرق فهو أحق بشرطه.

2727. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade:

٢٧٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ التَّلْقِي، وَأَنْ يَتَنَعَ الْمُهَاجِرُ لِلأَعْرَابِي، وَأَنْ تَشْتَرِطَ الْمَرْأَةُ طَلَاقَ أُخْتِهَا، وَأَنْ يَسْتَامَ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ، وَنَهَى عَنِ النَّجْشِ، وَعَنِ التَّضْرِيَةِ. تَابَعَهُ مُعَاذٌ وَعَبْدُ الصَّمَدِ عَنْ شُعْبَةَ. وَقَالَ عُندَرٌ وَعَبْدُ الرَّحْمَنِ: نُهِيَ. وَقَالَ آدَمُ: نُهِينَا. وَقَالَ النَّضْرُ وَحَجَّاجُ بْنُ مِنْهَالٍ: نُهِيَ. [راجع: ٢١٤٠]

- (i) The meeting of the caravan (of goods) on the way,
- (ii) That a residing person sells goods of a bedouin,
- (iii) That a woman stipulates the divorce of the wife of the would be husband,
- (iv) That a man tries to cause the cancellation of a bargain concluded by another. He also forbade *An-Najsh* and that one withholds the milk in the udder of an animal so that he may deceive people on selling it.

[See *Hadīth* 2656]

(12) CHAPTER. Verbal conditions with the people.

(١٢) بَابُ الشَّرْطِ مَعَ النَّاسِ بِالْقَوْلِ

2728. Narrated Ubāi bin Ka'b رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Mūsa (Moses عليه

٢٧٢٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ

the Messenger of Allāh,” and then he narrated the whole story about him. Al-Khidr said to Mūsa, “Did I not tell you that you would not be able to have patience with me.” (V.18:72). Mūsa then violated the agreement for the first time because of forgetfulness, then Moses promised that if he asked Al-Khidr about anything, the latter would have the right to desert him. Mūsa abided by that condition and on the third occasion he intentionally asked Al-Khidr and caused that condition to be applied. The three occasions referred to above are referred to by the following Verses:

‘...Call me not to account for what I forgot, and be not hard upon me for my affair (with you).’ (V.18:73)

‘...Till they met a boy and he (Al-Khidr) killed him...’

‘Then they both proceeded ... found therein a wall about to collapse and he (Al-Khidr) set it up straight...’⁽¹⁾ (V.18:77)

مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي يَغْلَى بْنُ مُسْلِمٍ، وَعَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَزِيدُ أَحَدَهُمَا عَلَى صَاحِبِهِ، وَغَيْرَهُمَا: فَذُ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِنَّا لَعِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَدَّثَنِي أَبِي بَنْ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مُوسَى رَسُولُ اللَّهِ»، فَذَكَرَ الْحَدِيثَ.

قَالَ: ﴿الَّذِي أَقْبَلَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ [الكهف: ٧٢] كَانَتْ الْأُولَى نِسْبَانَا، وَالْوُسْطَى شَرْطًا، وَالثَّالِثَةُ عَمْدًا، ﴿قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عَسْرًا﴾ [الكهف: ٧٣]، ﴿لَقَبَا غُلَامًا فَقَتَلَهُ﴾ ﴿فَانطَلَقَا حَتَّى إِذَا نَبَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُصَ فَأَقَامَهُ﴾ [الكهف: ٧٧] قَرَأَهَا ابْنُ عَبَّاسٍ (أَمَامَهُمْ مَلِكٌ).

[راجع: ٧٤]

(13) CHAPTER. Conditions for *Walā'*.

2729. Narrated 'Urwa: 'Āishah رضي الله عنها said, “Barira came to me and said, ‘My people (masters) have written the contract for my emancipation for nine *Awaq* (of gold) to be paid in yearly installments, one *Uqīya* per year; so help me.’” ‘Āishah said (to her),

(١٣) بَابُ الشَّرْطِ فِي الْوَلَاءِ

٢٧٢٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْنِي بَرِيرَةُ فَقَالَتْ: كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوْاقٍ

(1) (H. 2728) In the second case Moses abided by the condition though there was no written agreement or witnesses. So when Khidr said to him, “This is the parting between me and you. ‘Moses accepted his decision because it agreed with the condition he himself had set up.

"If your masters agree, I will pay them the whole sum provided the *Walā'* will be for me." Barira went to her masters and told them about it, but they refused the offer and she returned from them while Allāh's Messenger ﷺ was sitting. She said, "I presented the offer to them, but they refused unless the *Walā'* would be for them." When the Prophet ﷺ heard that and 'Āishah told him about it, he said to her, "Buy Barira and let them stipulate that her *Walā'* will be for them, as the *Walā'* is for the manumitter." 'Āishah did so. After that Allāh's Messenger got up amidst the people, glorified and praised Allāh and said, "What is wrong with some people who stipulate things which are not in Allāh's Laws? Any condition which is not in Allāh's Laws is invalid even if there were a hundred such conditions. Allāh's Rules are the most valid and Allāh's Conditions are the most solid. The *Walā'* is for the manumitter."

(14) CHAPTER. If the landlord stipulates in the contract of share-cropping that he would terminate the contract whenever he likes.

2730. Narrated Ibn 'Umar رضي الله عنهما: When the people of Khaibar dislocated 'Abdullāh bin 'Umar's hands and feet, Umar got up delivering a *Khutba* (religious talk) saying, "No doubt, Allāh's Messenger ﷺ made a contract with the Jews concerning their properties, and said to them, 'We allow you (to stand in your land) as long as Allāh allows you.' Now 'Abdullāh bin 'Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews,

في كل عام أوفية فأعنيني، فقالت: إن أحبوا أن أعتدها لهم ويكونوا ولاؤك لي فعلت، فذهبت بريرة إلى أهلها فقالت لهم فأبوا عليها. فجاءت من عندهم ورسول الله ﷺ جالس فقالت: إني قد عرضت ذلك عليهم فأبوا إلا أن يكون الولاء لهم، فسمع النبي ﷺ فأخبرت عائشة النبي ﷺ فقال: «خديها واشترطي لهم الولاء، فإنما الولاء لمن أعتق». فقالت عائشة، ثم قام رسول الله ﷺ في الناس فحمد الله وأثنى عليه ثم قال: «ما بال رجال يشترون شروطاً ليس في كتاب الله، ما كان من شرط ليس في كتاب الله فهو باطل، وإن كان مائة شرط، قضاء الله أحق وشرط الله أوثق، وإنما الولاء لمن أعتق». [راجع: ٤٥٦]

(١٤) بَابُ إِذَا اشْتَرَطَ فِي الْمُرَارَعَةِ:

إِذَا شِئْتَ أَخْرَجْتِكَ

٢٧٣٠ - حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى أَبُو عَسَانَ الْكِنَانِي: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَدَعَ أَهْلُ خَيْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ قَامَ عُمَرُ خَطِيباً فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامِلٌ يَهُودَ خَيْبَرَ عَلَى أَمْوَالِهِمْ وَقَالَ: «نَفَرْتُمْ مَا أَفْرَكْتُمْ»

they are our enemies and the only people whom we suspect, I have made up my mind to exile them.” When ‘Umar decided to carry out his decision, one of Abū Al-Ḥuqīq’s sons came and addressed ‘Umar, “O chief of the believers, will you exile us although Muḥammad (ﷺ) allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?” ‘Umar said, “Do you think that I have forgotten the statement of Allāh’s Messenger ﷺ, i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?” The Jew replied, “That was a joke from Abul-Qāsim.” ‘Umar said, “O the enemy of Allāh! You are telling a lie.” ‘Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc.”

(15) CHAPTER. The conditions of *Jihād* and peace treaties with (non-Muslim) warriors, and the writing of the conditions.

2731, 2732. Narrated Al-Miswar bin Maḥrāma and Marwān whose narrations attest each other: Allāh’s Messenger ﷺ set out at the time of *Al-Ḥudaibiya* (treaty), and when they proceeded for a distance, he said, “Khalīd bin Al-Walīd leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamīm, so take the way

الله، وإنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ خَرَجَ إِلَى مَالِهِ هُنَاكَ فَعُدِّيَ عَلَيْهِ مِنَ اللَّيْلِ فَفَدَعَتْ يَدَاهُ وَرِجْلَاهُ وَلَيْسَ لَنَا هُنَاكَ عَدُوٌّ غَيْرُهُمْ هُمْ عَدُونَا وَتُهَمَّتْنَا، وَقَدْ رَأَيْتُ إِجْلَاءَهُمْ. فَلَمَّا أَجْمَعَ عُمَرُ عَلَى ذَلِكَ أَنَاهُ أَحَدُ بَنِي أَبِي الْحَقِيقِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَنْتَ خَرَجْنَا وَقَدْ أَقْرْنَا مُحَمَّدٌ ﷺ وَعَامَلْنَا عَلَى الْأَمْوَالِ وَشَرَطَ ذَلِكَ لَنَا؟ فَقَالَ عُمَرُ: أَظَنَنْتِ أَيْ نَسِيتِ قَوْلَ رَسُولِ اللَّهِ ﷺ: «كَيْفَ بِكَ إِذَا أُخْرِجْتَ مِنْ خَيْبَرَ تَعْدُو بِكَ قَلُوصُكَ لَيْلَةً بَعْدَ لَيْلَةٍ؟» فَقَالَ: كَانَ ذَلِكَ هُزَيْلَةً مِنْ أَبِي الْقَاسِمِ، فَقَالَ: كَذَبْتَ يَا عَدُوَّ اللَّهِ، فَأَجْلَاهُمْ عُمَرُ وَأَعْطَاهُمْ قِيَمَةَ مَا كَانَ لَهُمْ مِنَ النَّخْلِ مَالًا وَإِبِلًا وَعُرُوضًا مِنْ أَقْتَابٍ وَجِبَالٍ وَغَيْرِ ذَلِكَ. رَوَاهُ حَمَادُ بْنُ سَلَمَةَ، عَنْ عُبَيْدِ اللَّهِ، أَحْسِبُهُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ اخْتَصَرَهُ.

(١٥) بَابُ الشُّرُوطِ فِي الْجِهَادِ وَالْمُصَالِحَةِ مَعَ أَهْلِ الْحَرْبِ وَكِتَابَةِ الشُّرُوطِ

٢٧٣١، ٢٧٣٢ - حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: أَخْبَرَنِي الرَّهْرِيُّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِيعِ، عَنْ الْمِسْوَرِ بْنِ مَحْرَمَةَ وَمَرْوَانَ، يُصَدِّقُ

on the right." By Allāh, Khālid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet ﷺ went on advancing till he reached the *ḥudaybiya* (i.e., a mountainous way) through which one would go to them (i.e., people of Quraish). The she-camel of the Prophet ﷺ sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, Al-Qaṣwā' (i.e., the she-camel's name) has become stubborn! Al-Qaṣwā' has become stubborn!" The Prophet ﷺ said, "Al-Qaṣwā' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "By the Name of Him in Whose Hands my soul is, if they (i.e., the Quraish infidels) ask me anything which will respect the Ordinances of Allāh, I will grant it to them." The Prophet ﷺ then rebuked the she-camel and she got up. The Prophet ﷺ changed his way till he dismounted at the farthest end of Al-Ḥudaibiya at a pit (i.e., well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allāh's Messenger ﷺ of thirst. The Prophet ﷺ took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allāh, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa Al-Khuzā'i came with some persons from his tribe Khuzā'a and they were the advisers of Allāh's Messenger ﷺ who would keep no secret from him and were from the people of Tihāma. Budail said, "I left Ka'b bin Lu'ā'i and 'Amir bin Lu'ā'i residing at the profuse water of Al-

كُلِّ وَاحِدٍ مِنْهُمَا حَدِيثَ صَاحِبِهِ قَالَا : خَرَجَ رَسُولُ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَّةِ حَتَّى إِذَا كَانُوا بِبَعْضِ الطَّرِيقِ قَالَ النَّبِيُّ ﷺ : «إِنَّ خَالِدَ بْنَ الْوَلِيدِ بِالْعَمِيمِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً فَخَذُوا ذَاتَ الْيَمِينِ»، فَوَاللَّهِ مَا شَعَرَ بِهِمْ خَالِدٌ حَتَّى إِذَا هُمْ بِقَتْرَةِ الْجَيْشِ فَانطَلَقَ يَرْكُضُ نَذِيرًا لِقُرَيْشٍ، وَسَارَ النَّبِيُّ ﷺ حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يُهْبِطُ عَلَيْهِمْ مِنْهَا بَرَكَتٌ بِهِ رَاجِلَتُهُ. فَقَالَ النَّاسُ: حَلَّ حَلًّا، فَالْحَثُّ فَقَالُوا: حَلَّاتِ الْقَصْوَاءِ، حَلَّاتِ الْقَصْوَاءِ. فَقَالَ النَّبِيُّ ﷺ: «مَا حَلَّاتِ الْقَصْوَاءِ، وَمَا ذَاكَ لَهَا بِحُلَّتِي وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ»، ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونَنِي حُطَّةً يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أَعْظَيْتُهُمْ إِيَّاهَا». ثُمَّ زَجَرَهَا فَوَثَبَتْ، قَالَ: فَعَدَلَّ عَنْهُمْ حَتَّى نَزَلَ بِأَفْصَى الْحُدَيْبِيَّةِ عَلَى تَمَدٍّ قَلِيلٍ الْمَاءِ يَبْرِصُهُ النَّاسُ تَبْرِصًا، فَلَمْ يَلْبَثْهُ النَّاسُ حَتَّى نَزَحُوهُ وَشَكِيَّ إِلَى رَسُولِ اللَّهِ ﷺ الْعَطَشُ. فَانْتَزَعَ سَهْمًا مِنْ كِنَانَتِهِ ثُمَّ أَمَرَهُمْ أَنْ يَجْعَلُوهُ فِيهِ، فَوَاللَّهِ مَا زَالَ يَجِيئُ لَهُمْ بِالرَّيِّ حَتَّى صَدَرُوا عَنْهُ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ جَاءَ بُدَيْلُ بْنُ وَرْقَاءَ الْخُرَاعِيَّ فِي نَفَرٍ مِنْ قَوْمِهِ مِنَ خُرَاعَةَ وَكَانُوا عَيْبَةً نُضِحَ رَسُولُ اللَّهِ

Hudaibīya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka'bah." Allāh's Messenger ﷺ said, "We have not come to fight anyone, but to perform the 'Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e., the Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islām as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allāh in Whose Hands my soul is, I will fight with them defending my Cause till I get killed, but (I am sure) Allāh will definitely make His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e., Muḥammad ﷺ) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so and so," relating what the Prophet ﷺ had told him. 'Urwa bin Mas'ūd got up and said, "O people! Aren't you the sons?" They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Don't you know that I invited the people of 'Ukāz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man (i.e., the Prophet ﷺ) has offered you a reasonable

ﷺ مِنْ أَهْلِ تِهَامَةَ فَقَالَ: إِنِّي تَرَكْتُ كَعْبَ بْنِ لُؤَيٍّ وَعَامِرَ بْنَ لُؤَيٍّ نَزَلُوا أَعْدَادَ مِيَاهِ الْحُدَيْبِيَّةِ وَمَعَهُمُ الْعُوذُ الْمَطْفِيلُ وَهُمْ مُقَاتِلُوكَ وَصَادُوكَ عَنِ الْبَيْتِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا لَمْ نَجِئْ لِقِتَالِ أَحَدٍ وَلَكِنَّا جِئْنَا مُعْتَمِرِينَ، وَإِنْ قُرَيْشًا قَدْ نَهَكْتَهُمُ الْحَرْبُ وَأَضْرَبَتْ بِهِمْ فَإِنْ شَاؤُوا مَا دَدْتَهُمْ مُدَّةً وَيُحَلُّوْا بَيْنِي وَبَيْنَ النَّاسِ فَإِنْ أَظْهَرُ، فَإِنْ شَاؤُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا وَإِلَّا فَقَدَّ جَمُّوا. وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي، وَلَيُنْفِذَنَّ اللَّهُ أَمْرَهُ». فَقَالَ بُدَيْلٌ: سَأَبْلُغُهُمْ مَا تَقُولُ. قَالَ: فَاَنْطَلَقَ حَتَّى أَتَى قُرَيْشًا، قَالَ: إِنَّا قَدْ جِئْنَاكُمْ مِنْ هَذَا الرَّجُلِ وَسَمِعْنَاهُ يَقُولُ قَوْلًا، فَإِنْ شِئْتُمْ أَنْ نَعْرِضَهُ عَلَيْكُمْ فَعَلْنَا. فَقَالَ سَفَهَاؤُهُمْ: لَا حَاجَةَ لَنَا أَنْ تُخْبِرَنَا عَنْهُ بِشَيْءٍ. وَقَالَ ذُووُ الرَّأْيِ مِنْهُمْ: هَاتِ مَا سَمِعْتَهُ يَقُولُ، قَالَ: سَمِعْتُهُ يَقُولُ كَذَا وَكَذَا، فَحَدَّثَهُمْ بِمَا قَالَ النَّبِيُّ ﷺ فَقَامَ عُرْوَةُ بْنُ مَسْعُودٍ فَقَالَ: أَيُّ قَوْمٍ، أَلَسْتُمْ بِالْوَلَدِ؟ وَأَلَسْتِ بِالْوَالِدِ قَالُوا: بَلَى، قَالَ: فَهَلْ تَتَّهِمُونِي؟ قَالُوا: لَا، قَالَ: أَلَسْتُمْ تَعْلَمُونَ أَنِّي اسْتَنْفَرْتُ أَهْلَ عُكَاظٍ فَلَمَّا بَلَّحُوا عَلَيَّ جِئْتُكُمْ بِأَهْلِي

proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet ﷺ and started talking to him. The Prophet ﷺ told him almost the same as he had told Budail. Then 'Urwa said, "O Muḥammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allāh, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abū Bakr abused him and said, "Do you say we would run and leave the Prophet ﷺ alone?" 'Urwa said, "Who is that man?" They said, "He is Abū Bakr." 'Urwa said to Abū Bakr, "By Him in Whose Hands my soul is, were it not for the favour which you did to me and which I did not compensate, I would retort on you." 'Urwa kept on talking to the Prophet ﷺ and seizing the Prophet's beard as he was talking while Al-Mughīra bin Shu'ba was standing near the head of the Prophet ﷺ, holding a sword and wearing a helmet. Whenever 'Urwa stretched his hand towards the beard of the Prophet ﷺ, Al-Mughīra would hit his hand with the handle of the sword and say (to 'Urwa), "Remove your hand from the beard of Allāh's Messenger ﷺ." 'Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughīra bin Shu'ba." 'Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?" Before embracing Islām Al-Mughīra was in the company of some people. He killed them and took their property and came (to Al-Madīna) to embrace Islām. The Prophet ﷺ said (to him), "As regards your Islām, I accept it, but as for the property I do not take

وَوَلَدِي وَمَنْ أَطَاعَنِي؟ قَالُوا: بَلَى، قَالَ: فَإِنَّ هَذَا قَدْ عَرَضَ لَكُمْ خُطَّةَ رُشْدٍ، أَقْبَلُوهَا وَدَعُونِي آتِيهِ. قَالُوا: آتِيهِ، فَأَتَاهُ فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَقَالَ النَّبِيُّ ﷺ نَحْوًا مِنْ قَوْلِهِ لِبُدَيْلٍ. فَقَالَ عُرْوَةُ عِنْدَ ذَلِكَ: أَيُّ مُحَمَّدٍ، أَرَأَيْتَ إِنْ اسْتَأْصَلْتَ أَمْرَ قَوْمِكَ، هَلْ سَمِعْتَ بِأَحَدٍ مِنَ الْعَرَبِ اجْتَنَحَ أَهْلَهُ قَبْلَكَ؟ وَإِنْ تَكُنَ الْأُخْرَى، فَإِنِّي وَاللَّهِ لَا أَرَى وَجُوهًا، وَإِنِّي لَأَرَى أَشْرَابًا مِنَ النَّاسِ خَلِيفًا أَنْ يَقْرُوا وَيَدْعُوكَ. فَقَالَ لَهُ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: امْصُصْ بَطْرَ اللَّاتِ، أَنْحَنُ نَفْرُ عَنْهُ وَنَدَعُهُ؟ فَقَالَ: مَنْ ذَا؟ قَالُوا: أَبُو بَكْرٍ، قَالَ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا يَدٌ كَانَتْ لَكَ عِنْدِي لَمْ أَجْزِكَ بِهَا لِأَجْبُنْكَ. قَالَ: وَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَكَلَّمَا تَكَلَّمَ كَلِمَةً أَخَذَ بِلِحْيَتِهِ وَالْمُغِيرَةُ بْنُ شُعْبَةَ قَائِمٌ عَلَى رَأْسِ النَّبِيِّ ﷺ وَمَعَهُ السِّيفُ وَعَلَيْهِ الْمِغْفَرُ. فَكَلَّمَا أَهْوَى عُرْوَةُ يَدَهُ إِلَى لِحْيَةِ النَّبِيِّ ﷺ ضَرَبَ يَدَهُ بِتَعْلٍ السِّيفِ وَقَالَ لَهُ: أَتَخْرُ يَدَكَ عَنْ لِحْيَةِ رَسُولِ اللَّهِ ﷺ، فَرَفَعَ عُرْوَةُ رَأْسَهُ فَقَالَ: مَنْ هَذَا؟ قَالَ: الْمُغِيرَةُ بْنُ شُعْبَةَ، فَقَالَ: أَيُّ عُذْرٍ، أَلَسْتُ أَسْعَى فِي عُذْرَتِكَ؟ وَكَانَ الْمُغِيرَةُ صَحَبَ قَوْمًا فِي الْجَاهِلِيَّةِ فَقَتَلَهُمْ وَأَخَذَ

anything of it. (As it was taken through treason).” ‘Urwa then started looking at the companions of the Prophet ﷺ. By Allāh, whenever Allāh’s Messenger ﷺ spitted, the spittle would fall in the hand of one of them (i.e., the Prophet’s companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. ‘Urwa returned to his people and said, “O people! By Allāh, I have been to the kings and to Caesar, Khosrau and An-Najāshi, yet I have never seen any of them respected by his courtiers as much as Muḥammad (ﷺ) is respected by his companions. By Allāh, if he spitted, the spittle would fall in the hand of one of them (i.e., the Prophet’s companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect.” ‘Urwa added, “No doubt, he has presented to you a good reasonable offer, so please accept it.” A man from the tribe of Banī Kināna said, “Allow me to go to him,” and they allowed him, and when he approached the Prophet ﷺ and his companions, Allāh’s Messenger ﷺ said, “He is so-and-so who belongs to the tribe that respects the *Budn* (i.e., camels of the sacrifice). So, bring the *Budn* in front of him.” So, the *Budn* were brought before him and the people received him while they were reciting *Talbīya*. When he saw that scene, he said, “Glorified be Allāh! It is not fair to prevent these people from visiting the

أموالهم ثم جاء فأسلم. فقال النبي ﷺ: «أما الإسلام فأقبل، وأما المال فلست منه في شيء». ثم إن عروة جعل يرُمُّ أصحاب النبي ﷺ بعينيه، قال: فوالله ما تتخَّم رسول الله ﷺ نخامةً إلا وقعت في كف رجلٍ منهم فذلك بها وجهه وجِلْدُهُ. وإذا أمرهم ابْتَدَرُوا أمره. وإذا تَوَضَّأ كادوا يفتتِلون على وُضوئِهِ. وإذا تكلموا خَفَضُوا أصواتهم عنده، وما يُجدون إليه النظرَ تعظيماً له. فرجع عروة إلى أصحابه فقال: أي قوم، والله لقد وفدت على الملوك ووفدت على قيصر وكسرى والنجاشي. والله إن رأيت ملكاً قط يعظّمه أصحابه ما يعظّم أصحاب محمد ﷺ محمداً. والله إن يتنخَّم نخامةً إلا وقعت في كف رجلٍ منهم فذلك بها وجهه وجِلْدُهُ. وإذا أمرهم ابْتَدَرُوا أمره، وإذا تَوَضَّأ كادوا يفتتِلون على وُضوئِهِ، وإذا تكلموا خَفَضُوا أصواتهم عنده، وما يُجدون النظرَ إليه تعظيماً له. وإنه قد عرَّصَ عليكم حُطَّةً رُشدٍ فأقبلوها، فقال رجلٌ من بني كِنانة: دَعُونِي آتِهِ، فقالوا: آتِهِ. فلما أشرَفَ على النبي ﷺ وأصحابه قال رسولُ الله ﷺ: «هذا فلان وهو من قومٍ يعظّمون البدنَ فابغثوها له»،

Ka'bah." When he returned to his people, he said, "I saw the *Budn* garlanded (with coloured knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'bah." Another person called Mikraz bin Hafṣ got up and sought their permission to go to Muḥammad ﷺ, and they allowed him, too. When he approached the Muslims, the Prophet ﷺ said, "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet ﷺ and as he was talking, Suhail bin 'Amr came. When Suhail bin 'Amr came, the Prophet ﷺ said, "Now the matter has become easy." Suhail said to the Prophet ﷺ, "Please conclude a peace treaty with us." So, the Prophet ﷺ called the clerk and said to him, "Write: By the Name of Allāh, the Most Gracious, the Most Merciful." Suhail said, "As for 'Gracious,' by Allāh, I do not know what it means. So write: By Your Name O Allāh, as you used to write previously." The Muslims said, "By Allāh, we will not write except: By the Name of Allāh, the Most Gracious, the Most Merciful." The Prophet ﷺ said, "Write: By Your Name O Allāh." Then he dictated, "This is the peace treaty which Muḥammad, the Messenger of Allāh has concluded." Suhail said, "By Allāh, if we knew that you are Allāh's Messenger we would not prevent you from visiting the Ka'bah, and would not fight with you. So, write: "Muḥammad bin 'Abdullāh." The Prophet ﷺ said, "By Allāh! I am Messenger of Allāh even if you people do not believe me. Write: Muḥammad bin 'Abdullāh." (Az-Zuhri said, "The Prophet ﷺ accepted all those things, as he had already said that he would accept everything they would demand if it respects the Ordinance of Allāh, (i.e., by letting him and his companions perform 'Umra.)" The

فَبِعَيْتَ لَهُ، وَاسْتَتَبَلَهُ النَّاسُ يُلْبَسُونَ. فَلَمَّا رَأَى ذَلِكَ قَالَ: سُبْحَانَ اللَّهِ، مَا يَتَّبِعِي لَهُؤُلَاءِ أَنْ يُصَدُّوا عَنِ الْبَيْتِ. فَلَمَّا رَجَعَ إِلَى أَصْحَابِهِ قَالَ: رَأَيْتُ الْبُدْنَ قَدْ قُلِدَتْ وَأُشْعِرَتْ، فَمَا أَرَى أَنْ يُصَدُّوا عَنِ الْبَيْتِ. فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ: مِكْرَزُ بْنُ حَفْصٍ، فَقَالَ: دَعُونِي آتِيهِ، فَقَالُوا: إِنَّهُ. فَلَمَّا أَشْرَفَ عَلَيْهِمْ قَالَ النَّبِيُّ ﷺ: «هَذَا مِكْرَزٌ وَهُوَ رَجُلٌ فَاجِرٌ»، فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَبَيْنَمَا هُوَ يُكَلِّمُهُ إِذْ جَاءَ سُهَيْلُ بْنُ عَمْرٍو، قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَيُّوبُ، عَنْ عِكْرِمَةَ: أَنَّهُ لَمَّا جَاءَ سُهَيْلُ بْنُ عَمْرٍو قَالَ النَّبِيُّ ﷺ: «قَدْ سَهَّلَ لَكُمْ مِنْ أَمْرِكُمْ». قَالَ مَعْمَرٌ: قَالَ الزُّهْرِيُّ فِي حَدِيثِهِ: فَجَاءَ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ: هَاتِ اكِتُبْ بَيْنَنَا وَبَيْنَكُمْ كِتَابًا، فَدَعَا النَّبِيَّ ﷺ الْكَاتِبَ فَقَالَ النَّبِيُّ ﷺ اكِتُبْ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»: فَقَالَ سُهَيْلٌ: أَمَا الرَّحْمَنُ فَوَاللَّهِ مَا أَذْرِي مَا هِيَ، وَلَكِنْ اكِتُبْ: بِاسْمِكَ اللَّهُمَّ، كَمَا كُنْتَ تَكْتُبُ. فَقَالَ الْمُسْلِمُونَ: وَاللَّهِ لَا نَكْتُبُهَا إِلَّا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ النَّبِيُّ ﷺ: «اكِتُبْ بِاسْمِكَ اللَّهُمَّ». ثُمَّ قَالَ: «هَذَا مَا قَضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ»، فَقَالَ سُهَيْلٌ: وَاللَّهِ لَوْ كُنَّا نَعْلَمُ أَنَّكَ رَسُولُ

Prophet ﷺ said to Suhail, "On the condition that you allow us to visit the House (i.e., Ka'bah) so that we may perform *Tawāf* around it." Suhail said, "By Allāh, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet ﷺ got that written. Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allāh! How will such a person be returned to the *Mushrikūn* (polytheists, idolaters, pagans) after he has become a Muslim?" While they were in this state Abū Jandal bin Suhail bin 'Amr came from the valley of Makkah staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muḥammad! This is the very first term with which we make peace with you, i.e., you shall return Abū Jandal to me." The Prophet ﷺ said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet ﷺ said, "Yes, do." He said, "I won't do." Mikrāz said, "We allow you (to keep him)." Abū Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?" Abū Jandal had been tortured severely for the Cause of Allāh. 'Umar bin Al-Khaṭṭab said, "I went to the Prophet ﷺ and said, 'Aren't you truly the Messenger of Allāh?' The Prophet ﷺ said, 'Yes, indeed.' I said, 'Isn't our cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allāh's Messenger and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'bah and perform

الله ما صدَدْنَاكَ عَنِ الْبَيْتِ وَلَا قَاتَلْنَاكَ. وَلَكِنْ اِكْتَبَ: مُحَمَّدٌ بْنُ عَبْدِ اللهِ، فَقَالَ النَّبِيُّ ﷺ: «وَاللهِ نَبِي رَسُولُ اللهِ وَإِنْ كَذَبْتُمُونِي، اِكْتَبَ: مُحَمَّدٌ بْنُ عَبْدِ اللهِ». قَالَ الزُّهْرِيُّ: وَذَلِكَ لِقَوْلِهِ: «لَا يَسْأَلُونَنِي حُطَّةَ يُعْظَمُونَ فِيهَا حُرْمَاتِ اللهِ إِلَّا أُعْطِيَتْهُمْ إِيَّاهَا». فَقَالَ لَهُ النَّبِيُّ ﷺ: «عَلَى أَنْ تُخْلَوْا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَتَنْطَوِفَ بِهِ». فَقَالَ سُهَيْلٌ: وَاللهِ لَا تَتَحَدَّثُ الْعَرَبُ أَنَا أُحْذِنَا صُعُطَةً، وَلَكِنْ ذَلِكَ مِنَ الْعَامِ الْمُقْبِلِ، فَكَتَبَ. فَقَالَ سُهَيْلٌ: وَعَلَى أَنَّهُ لَا يَأْتِيكَ مِنَّا رَجُلٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا قَالَ الْمُسْلِمُونَ: سُبْحَانَ اللهِ، كَيْفَ يَرُدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جَاءَ مُسْلِمًا؟ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ دَخَلَ أَبُو جَنْدَلِ بْنِ سُهَيْلِ بْنِ عَمْرِو يَرْسُفُ فِي قُبُودِهِ. وَقَدْ خَرَجَ مِنْ أَسْفَلِ مَكَّةَ حَتَّى رَمَى بِنَفْسِهِ بَيْنَ أَظْهُرِ الْمُسْلِمِينَ فَقَالَ سُهَيْلٌ: هَذَا يَا مُحَمَّدُ أَوَّلُ مَنْ أَقَابِيكَ عَلَيْهِ أَنْ تُرَدَّهُ إِلَيْنَا. فَقَالَ النَّبِيُّ ﷺ: «إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ». قَالَ: فَوَاللهِ إِذَا لَمْ أَصَالِحْكَ عَلَى شَيْءٍ أَبَدًا. قَالَ النَّبِيُّ ﷺ: «فَأَجِزْهُ لِي»، قَالَ: مَا أَنَا بِمُجِيزٍ ذَلِكَ لَكَ. قَالَ: «بَلَى فافْعَلْ». قَالَ: مَا أَنَا بِفَاعِلٍ. قَالَ مِكْرَزٌ: بَلْ قَدْ

Tawāf around it?’ He said, ‘Yes, but did I tell you that we would visit the Ka’bah this year?’ I said, ‘No.’ He said, ‘So you will visit it and perform *Tawāf* around it’ ” ‘Umar further said, “I went to Abū Bakr and said, ‘O Abū Bakr! Isn’t he truly Allāh’s Prophet?’ He replied, ‘Yes.’ I said, ‘Isn’t our cause just and the cause of our enemy unjust?’ He replied, ‘Yes.’ I said, ‘Then why should we be humble in our religion?’ He said, ‘Indeed, he is Allāh’s Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allāh, he is on the right.’ I said, ‘Was he not telling us that we would go to the Ka’bah and perform *Tawāf* around it?’ He said, ‘Yes, but did he tell you that you would go to the Ka’bah this year?’ I said, ‘No.’ He said, ‘You will go to Ka’bah and perform *Tawāf* around it’.” (Az-Zuhri said, “ ‘Umar said, ‘I performed many good deeds as expiation for the improper questions I asked them’.”) When the writing of the peace treaty was concluded, Allāh’s Messenger ﷺ said to his companions, “Get up and slaughter your sacrifices and get your head shaved.” By Allāh none of them got up, and the Prophet ﷺ repeated his order thrice. When none of them got up, he left them and went to Umm Salama and told her of the people’s attitudes towards him. Umm Salama said, “O the Prophet of Allāh! Do you want your order to be carried out? Go out and don’t say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head.” So, the Prophet ﷺ went out and did not talk to anyone of them till he did that, i.e., slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet ﷺ got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that

أَجْرَنَاهُ لَكَ. قَالَ أَبُو جَنْدَلٍ: أَيِّ مَعْشَرَ الْمُسْلِمِينَ، أُرِدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جِئْتُ مُسْلِمًا؟ أَلَا تَرَوْنَ مَا قَدْ لَقِيتُ؟ وَكَانَ قَدْ عَذَّبَ عَذَابًا شَدِيدًا فِي اللَّهِ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ فَقُلْتُ: أَلَسْتَ نَبِيَّ اللَّهِ حَقًّا؟ قَالَ: «بَلَى»، قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَعَدُّنَا عَلَى الْبَاطِلِ؟ قَالَ: «بَلَى»، قُلْتُ: فَلِمَ نُعْطِي الدِّيَّةَ فِي دِينِنَا إِذْنًا؟ قَالَ: «إِنِّي رَسُولُ اللَّهِ وَلَسْتُ أَغْصِيهِ، وَهُوَ نَاصِرِي». قُلْتُ: أَوْ لَيْسَ كُنْتُ تَحَدَّثُنَا أَنَا سَنَاتِي الْبَيْتِ فَتَطَوَّفُ بِهِ؟ قَالَ: «بَلَى، فَأَخْبِرْتُكَ أَنَا نَأْيِيهِ الْعَامَ؟» قَالَ: قُلْتُ: لَا، قَالَ: «فَإِنَّكَ آتِيهِ وَمُطَوَّفٌ بِهِ». قَالَ: فَأَتَيْتُ أَبَا بَكْرٍ، فَقُلْتُ: يَا أَبَا بَكْرٍ، أَلَيْسَ هَذَا نَبِيَّ اللَّهِ حَقًّا، قَالَ: بَلَى، قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَعَدُّنَا عَلَى الْبَاطِلِ؟ قَالَ: بَلَى، قُلْتُ: فَلِمَ نُعْطِي الدِّيَّةَ فِي دِينِنَا إِذْنًا؟ قَالَ: أَهِيَ الرَّجُلُ، إِنَّهُ لَرَسُولُ اللَّهِ ﷺ وَلَيْسَ يَعْصِي رَبَّهُ وَهُوَ نَاصِرُهُ، فَاسْتَمْسِكَ بِعِزِّهِ فَوَاللَّهِ إِنَّهُ عَلَى الْحَقِّ، قُلْتُ: أَلَيْسَ كَانَ يُحَدِّثُنَا أَنَا سَنَاتِي الْبَيْتِ فَتَطَوَّفُ بِهِ؟ قَالَ: بَلَى، فَأَخْبِرَكَ أَنَّكَ تَأْيِيهِ الْعَامَ؟ قُلْتُ: لَا. قَالَ: فَإِنَّكَ آتِيهِ وَمُطَوَّفٌ بِهِ. قَالَ الرَّهْرِيُّ: قَالَ

there was a danger of killing each other. Then some believing women came (to the Prophet ﷺ); and Allāh تعالى revealed the following Divine Verses:

“O you who believe, when the believing women come to you as emigrants examine them... (up to).. the disbelieving women as wives.” (V.60:10)

‘Umar then divorced two wives of his who were infidels. Later on Mu’āwiyā bin Abū Sufyān married one of them, and Ṣafwān bin Umaiyya married the other.

When the Prophet ﷺ returned to Al-Madīna, Abū Baṣīr, a new Muslim convert from Quraish came to him. The infidels sent in his pursuit two men who said (to the Prophet ﷺ, “Abide by the promise you gave us.” So, the Prophet ﷺ handed him over to them. They took him out (of the city) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abū Baṣīr said to one of them, “By Allāh, O so-and-so, I see you have a fine sword.” The other drew it out (of the scabbard) and said, “By Allāh, it is very fine and I have tried it many times.” Abū Baṣīr said, “Let me have a look at it.” When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Al-Madīna and entered the mosque running. When Allāh’s Messenger ﷺ saw him he said, “This man appears to have been frightened.” When he reached the Prophet ﷺ he said, “My companion has been murdered and I would have been murdered too.” Abū Baṣīr came and said, “O Allāh’s Messenger, by Allāh, Allāh has made you fulfil your obligations by your returning me to them (i.e., the infidels), but Allāh has saved me from them.” The Prophet ﷺ said, “Woe to his mother! what an excellent war kindler he would be, should he only have

عَمْرُ: فَعَمِلْتُ لِذَلِكَ أَعْمَالًا. قَالَ: فَلَمَّا فَرَعَ مِنْ قَضِيَةِ الْكِتَابِ قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «قُومُوا فَانْحَرُوا ثُمَّ اخْلِقُوا»، قَالَ: فَوَاللَّهِ مَا قَامَ مِنْهُمْ رَجُلٌ حَتَّى قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَلَمَّا لَمْ يَقُمْ مِنْهُمْ أَحَدٌ دَخَلَ عَلَى أُمِّ سَلَمَةَ فَذَكَرَ لَهَا مَا لَقِيَ مِنَ النَّاسِ فَقَالَتْ أُمُّ سَلَمَةَ: يَا نَبِيَّ اللَّهِ، أَتِحِبُّ ذَلِكَ؟ اخْرُجْ ثُمَّ لَا تُكَلِّمُ أَحَدًا مِنْهُمْ كَلِمَةً، حَتَّى تَنْحَرَ بُذْنَكَ، وَتَدْعُو حَالِقَكَ فَيَحْلِقَكَ. فَخَرَجَ فَلَمْ يُكَلِّمُ أَحَدًا مِنْهُمْ حَتَّى فَعَلَ ذَلِكَ. نَحَرَ بُذْنَهُ، وَدَعَا حَالِقَهُ فَحَلَقَهُ. فَلَمَّا رَأَوْا ذَلِكَ قَامُوا فَتَنَحَرُوا وَجَعَلَ بَعْضُهُمْ يَخْلِقُ بَعْضًا حَتَّى كَادَ بَعْضُهُمْ يَقْتُلُ بَعْضًا عَمًا. ثُمَّ جَاءَهُ نِسْوَةٌ مُؤْمِنَاتٌ، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾ [المتحنة: ١٠] حَتَّى بَلَغَ: ﴿بِعَصْمِ الْكُوفَرِ﴾ فَطَلَّقَ عَمْرُ يَوْمَئِذٍ امْرَأَتَيْنِ كَانَتَا لَهُ فِي الشَّرْكِ. فَتَزَوَّجَ إِحْدَاهُمَا مُعَاوِيَةَ بِنَ أَبِي سُفْيَانَ، وَالْأُخْرَى صَفْوَانَ بِنَ أُمَيَّةَ. ثُمَّ رَجَعَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ فَجَاءَهُ أَبُو بَصِيرٍ رَجُلٌ مِنْ قُرَيْشٍ وَهُوَ مُسْلِمٌ، فَأَرْسَلُوا فِي طَلَبِهِ رَجُلَيْنِ، فَقَالُوا: الْعَهْدُ الَّذِي جَعَلْتَ لَنَا. فَدَفَعَهُ إِلَى الرَّجُلَيْنِ، فَخَرَجَا بِهِ حَتَّى بَلَغَا ذَا الْحُلَيْفَةِ،

supporters.” When Abū Baṣīr heard that he understood that the Prophet ﷺ would return him to them again, so he set out and left till he reached the seashore. Abū Jandal bin Suhail got himself released from them (i.e., infidels) and joined Abū Baṣīr. So, whenever a man from Quraish embraced Islam he would follow Abu Baṣīr till they formed a strong group. By Allāh, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e., infidels) and took their properties. The people of Quraish sent a message to the Prophet ﷺ requesting him for the sake of Allāh and kith and kin to send for (i.e., Abū Baṣīr and his companions) promising that whoever (amongst them) came to the Prophet ﷺ would be secure. So the Prophet ﷺ sent for them (i.e., Abū Baṣīr’s companions) and Allāh تعالى revealed the following Divine Verses :

“And it is He Who has withheld their hands from you and your hands from them in the midst of Makkah, after He made you victors over them.. (up to).. pride and haughtiness, the pride and haughtiness of the time of ignorance.” (V.48:24-26)

And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e., Muḥammad ﷺ) is the Prophet of Allāh and refused to write : “In the Name of Allāh, the Most Gracious, the Most Merciful,” and prevented the Muslims from visiting the Ka’bah.

فَنَزَلُوا يَأْكُلُونَ مِنْ ثَمَرِ لَهُمْ، فَقَالَ أَبُو بَصِيرٍ لِأَحَدِ الرَّجُلَيْنِ: وَاللَّهِ إِنِّي لَأَرَى سَيْفَكَ هَذَا يَا فُلَانُ جَيْدًا، فَاسْتَلَّهُ الْآخَرُ فَقَالَ: أَجَلٌ وَاللَّهِ، إِنَّهُ لَجَيْدٌ، لَقَدْ جَرَّبْتُ بِهِ نَمَّ جَرَّبْتُ. فَقَالَ أَبُو بَصِيرٍ: أَرِنِي أَنْظُرَ إِلَيْهِ، فَأَمَكَّنَهُ مِنْهُ، فَصَرَّبَهُ حَتَّى بَرَدَ وَفَرَ الْآخَرُ حَتَّى أَتَى الْمَدِينَةَ، فَدَخَلَ الْمَسْجِدَ يَعْدُو، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُ: «لَقَدْ رَأَى هَذَا دُغْرَاءً»، فَلَمَّا انْتَهَى إِلَى النَّبِيِّ ﷺ قَالَ: قُتِلَ صَاحِبِي وَإِنِّي لَمَقْتُولٌ. فَجَاءَ أَبُو بَصِيرٍ فَقَالَ: يَا نَبِيَّ اللَّهِ قَدْ وَاللَّهِ أَوْفَى اللَّهُ ذِمَّتَكَ، قَدْ رَدَدْتَنِي إِلَيْهِمْ ثُمَّ أَنْجَانِي اللَّهُ مِنْهُمْ. قَالَ النَّبِيُّ ﷺ: «وَيْلٌ أُمَّهُ وَسَعَرَ حَرْبٍ لَوْ كَانَ لَهُ أَحَدٌ». فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيَرُّهُ إِلَيْهِمْ، فَخَرَجَ حَتَّى أَتَى سَيْفَ الْبَحْرِ، قَالَ: وَيَنْفَلْتُ مِنْهُمْ أَبُو جَنْدَلِ بْنِ سُهَيْلٍ فَلِحَقِّ أَبِي بَصِيرٍ، فَجَعَلَ لَا يَخْرُجُ مِنْ قُرَيْشٍ رَجُلٌ قَدْ أَسْلَمَ إِلَّا لِحَقِّ أَبِي بَصِيرٍ حَتَّى اجْتَمَعَتْ مِنْهُمْ عِصَابَةٌ، فَوَاللَّهِ مَا يَسْمَعُونَ بِعِيرٍ خَرَجَتْ لِقُرَيْشٍ إِلَى الشَّامِ إِلَّا اغْتَرَضُوا لَهَا فَقَتَلُوهُمْ وَأَخَذُوا أَمْوَالَهُمْ. فَأَرْسَلْتُ قُرَيْشَ إِلَى النَّبِيِّ ﷺ تَنَائِدُهُ اللَّهُ وَالرَّحِمَ لَمَّا أُرْسِلَ: فَمَنْ أَنَاهُ فَهُوَ آمِنٌ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَيْهِمْ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَهُوَ الَّذِي﴾

كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَنْ
مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ﴿۲۴﴾ حَتَّى
بَلَغَ ﴿الْحَمِيَّةَ حِيَةَ الْجَاهِلِيَّةِ﴾
[الفتح: ٢٤-٢٦] كَانَتْ حَمِيَّتُهُمْ أَنَّهُمْ لَمْ
يُقْرَءُوا أَنَّهُ نَبِيُّ اللَّهِ وَلَمْ يُقْرَءُوا بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ. وَحَالُوا بَيْنَهُمْ وَبَيْنَ
الْبَيْتِ. [راجع: ١٦٩٤، ١٦٩٥]

قال أبو عبد الله: ﴿مَعْرَةَ﴾:
العُرُ: الجَرْبُ، ﴿تَزَلُّوا﴾: تَمَيَّرُوا،
وَحَمِيَّتُ الْقَوْمِ: مَنَعْتُهُمْ حَمَايَةَ،
وَأَحْمِيَتِ الْحَمَلِ.

2733. Narrated Az-Zuhri: 'Urwa said, "Aishah told me that Allāh's Messenger ﷺ used to examine the women emigrants. We have been told also that when Allāh تعالى revealed the order that the Muslims should return to the *Mushrikūn* (polytheists, idolaters, pagans) what they had spent on their wives who emigrated (after embracing Islām) and that the Muslims should not keep disbelieving women as their wives, 'Umar divorced two of his wives, Qariba, the daughter of Abū Umaiyya and the daughter of Jarwal Al-Khuzā'i. Later on Mu'āwīya married Qariba and Abū Jahm married the other."

When the *Mushrikūn* refused to pay what the Muslims had spent on their wives, Allāh revealed:

"And if any of your wives had gone from you to the disbelievers" (V.60:11)

So, Allāh ordered that the Muslim whose wife has gone, should be given, as a compensation of the *Mahr* he had given to his wife, from the *Mahr* of the wives of the *Mushrikūn* who had emigrated deserting their husbands.

٢٧٣٣ - وَقَالَ عُقَيْلٌ عَنِ
الزُّهْرِيِّ: قَالَ عُرْوَةُ: فَأَخْبَرْتَنِي عَائِشَةُ
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْتَحِنُهُنَّ.
وَبَلَّغْنَا أَنَّهُ لَمَّا أَنْزَلَ اللَّهُ تَعَالَى أَنْ
يَرُدُّوا إِلَى الْمُشْرِكِينَ مَا أَنْفَقُوا عَلَى
مَنْ هَاجَرَ مِنْ أَزْوَاجِهِمْ وَحَكَمَ عَلَى
الْمُسْلِمِينَ أَنْ لَا يُمَسِّكُوا بَعْضُ
الْكُوفَرِ، أَنْ عَمَرَ طَلَّقَ امْرَأَتَيْنِ قَرِيْبَةَ
بِنْتِ أَبِي أُمَيَّةَ. وَابْنَةَ جَرْوَلِ
الْحَزْرَائِيِّ، فَتَزَوَّجَ قَرِيْبَةَ مُعَاوِيَةَ ابْنَ
أَبِي سُفْيَانَ، وَتَزَوَّجَ الْأُخْرَى أَبُو
جَهْمٍ. فَلَمَّا أَبَى الْكُفَّارُ أَنْ يُقْرَءُوا
بِأَدَاءِ مَا أَنْفَقَ الْمُسْلِمُونَ عَلَى
أَزْوَاجِهِمْ أَنْزَلَ اللَّهُ تَعَالَى: ﴿وَإِنْ فَاتَكُمْ
شَقَّةٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَابْتُمْ﴾
[الممتحنة: ١١] وَالْعَقْبُ مَا يُؤَدِي
الْمُسْلِمُونَ إِلَى مَنْ هَاجَرَ امْرَأَتَهُ مِنْ

We do not know any of the women emigrants who deserted Islam after embracing it. We have also been told that Abū Basīr bin Asīd Ath-Thaqafī came to the Prophet ﷺ as a Muslim emigrant during the truce. Al-Akhnas bin Sharīq wrote to the Prophet ﷺ requesting him to return Abū Basīr.

الْكُفَّارِ، فَأَمَرَ أَنْ يُعْطَى مَنْ ذَهَبَ لَهُ رَوْحٌ مِنَ الْمُسْلِمِينَ مَا أَنْفَقَ مِنْ صَدَاقِ نِسَاءِ الْكُفَّارِ اللَّاتِي هَاجَرْنَ، وَمَا نَعَلْمُ أَحَدًا مِنَ الْمُهَاجِرَاتِ ارْتَدَّتْ بَعْدَ إِيْمَانِهَا. وَبَلَّغْنَا أَنَّ أَبَا بَصِيرٍ بِنَ أَسِيدِ الثَّقَفِيِّ قَدِمَ عَلَى النَّبِيِّ ﷺ مُؤْمِنًا مُهَاجِرًا فِي الْمُدَّةِ، فَكَتَبَ الْأَخْنَسُ بِنَ شَرِيقٍ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ أَبَا بَصِيرٍ، فَذَكَرَ الْحَدِيثَ.

[راجع: ٢٧١٣]

(16) CHAPTER. Conditions in loans.

Ibn 'Umar رضي الله عنهما and 'Aṭā' said, "If one lends something for a certain period, the debt is valid."

2734. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ mentioned a person who asked an Isrā'īlī man to lend him one thousand Dinārs, and the Isrā'īlī lent him the sum for a certain fixed period.

(١٦) بَابُ الشَّرْطِ فِي الْقَرْضِ

وَقَالَ ابْنُ عُمَرَ وَعَطَاءُ رَضِيَ اللَّهُ عَنْهُمَا: إِذَا أَجَلَهُ فِي الْقَرْضِ جَارَ.

٢٧٣٤ - وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ ابْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ ذَكَرَ رَجُلًا سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسَلِّفَهُ أَلْفَ دِينَارٍ، فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُسَمًّى. [راجع: ١٤٩٨]

(17) CHAPTER. *Al-Mukātab* (i.e., the slave who is given the writing of emancipation for a certain sum) and about the invalidity of those conditions which contradict Allāh's Laws.

Jābir bin 'Abdullāh رضي الله عنهما said regarding *Al-Mukātab*, "Their conditions are those which are mutually agreed upon by them." Ibn 'Umar or 'Umar said, "Any condition which is against Allāh's Laws, is invalid, even if one stipulates a hundred such conditions."

(١٧) بَابُ الْمُكَاتَبِ، وَمَا لَا يَحِلُّ

مِنَ الشَّرْطِ الَّتِي تُخَالِفُ كِتَابَ اللَّهِ وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا فِي الْمُكَاتَبِ: شُرُوطُهُمْ بَيْنَهُمْ. وَقَالَ ابْنُ عُمَرَ أَوْ عُمَرُ رَضِيَ اللَّهُ عَنْهُمَا: كُلُّ شَرْطٍ خَالَفَ كِتَابَ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنْ اشْتَرَطَ مِائَةَ شَرْطٍ.

2735. Narrated 'Amra: 'Āishah رضي الله عنها said that Barira came to seek her help in the writing of her emancipation. 'Āishah said to her, "If you wish, I will pay your masters (your price) and the *Walā'* will be for me." When Allāh's Messenger ﷺ came, she told him about it. The Prophet ﷺ said to her, "Buy her (i.e., Barira) and manumit her, for the *Walā'* is for the one who manumits." Then Allāh's Messenger ﷺ ascended the pulpit and said, "What about those people who stipulate conditions which are not present in Allāh's Laws? Whoever stipulates such conditions as are not present in Allāh's Laws, then those conditions are invalid even if he stipulated a hundred such conditions."

(18) CHAPTER. What kinds of conditions are permissible; and what is exempted from the decision; and the conditions which are well-known amongst the people, and if somebody says, "One hundred minus one or two."

Narrated Ibn Sīrīn: A man said to a hirer of animals, "Prepare your travelling animals, and if I should not go with you on such and such day, I shall pay you one hundred Dirhams," but he did not go on that day. Shuraih said, "If anyone puts a condition on himself of his own free will without being under duress, he has to abide by it."

Narrated Ayyūb from Ibn Sīrīn: A man sold foodstuff and the buyer told the seller that if he did not come to him on Wednesday, then the deal would be cancelled (i.e., invalid) and he did not turn up on that day." Shuraih said to the buyer, "You have broken your promise," and gave the verdict against him.

٢٧٣٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَتَتْهَا بَرِيرَةُ تَسْأَلُهَا فِي كِتَابَتِهَا فَقَالَتْ: إِنَّ شَيْبَةَ أَعْطَيْتُ أَهْلَكَ وَيَكُونُ الْوَلَاءُ لِي. فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ ذَكَرْتُهُ ذَلِكَ. قَالَ النَّبِيُّ ﷺ: «إِبْتِاعِهَا فَأَعْتِقِهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: «مَا بَالُ أَقْوَامٍ يَشْتَرُطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ؟ مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ. فَلَيْسَ لَهُ وَإِنْ اشْتَرَطَ مِائَةَ شَرْطٍ». [راجع: ٤٥٦]

(١٨) بَابُ مَا يَجُوزُ مِنَ الْإِشْتِرَاطِ، وَالثَّنْيَا فِي الْإِقْرَارِ، وَالشُّرُوطِ الَّتِي يَتَعَارَفُ النَّاسُ بَيْنَهُمْ. وَإِذَا قَالَ: مِائَةٌ إِلَّا وَاحِدَةً أَوْ ثِنْتَيْنِ

وَقَالَ ابْنُ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، قَالَ الرَّجُلُ لِرَكِبِي: أَذْجَلُ رِكَابِكَ، فَإِنْ لَمْ أَزْجَلْ مَعَكَ يَوْمَ كَذَا وَكَذَا فَلَا مِائَةَ دِرْهَمٍ فَلَمْ يَخْرُجْ، فَقَالَ شُرَيْحٌ: مَنْ شَرَطَ عَلَى نَفْسِهِ طَائِعًا غَيْرَ مُكْرَهٍ فَهُوَ عَلَيْهِ. وَقَالَ أَيُّوبُ؛ عَنْ ابْنِ سِيرِينَ: إِنَّ رَجُلًا بَاعَ طَعَامًا وَقَالَ: إِنْ لَمْ آتِكَ الْأَرْبَعَاءُ فَلَيْسَ بَيْنِي وَبَيْنَكَ بَيْعٌ، فَلَمْ يَجِئْ فَقَالَ شُرَيْحٌ لِلْمُسْتَرِي: أَنْتَ أَخْلَفْتَ فَفَقِصْ عَلَيْهِ.

2736. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh has ninety-nine names, i.e., one hundred less one, and whoever counts them (believes in their meanings and acts accordingly) will enter Paradise." (Please see *Ḥadīth* No.6410 Vol.8)

(19) CHAPTER. Conditions in *Waqf* (i.e., religious endowment).

2737. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: 'Umar bin Al-Khaṭṭāb got some land in Khaibar and he went to the Prophet ﷺ to consult him about it, saying, "O Allāh's Messenger I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet ﷺ said, "If you like you can give the land as endowment and give its fruits in charity." So 'Umar gave it in charity as an endowment on the condition that it would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the kith and kin, for freeing slaves, for Allāh's Cause, to the travellers and guests; and that there would be no harm if the guardian of the endowment ate from it with *Ma'rūf* (according to his labour with good intention), and fed others without storing it for the future..."

٢٧٣٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تِسْعَةٌ وَتِسْعِينَ اسْمًا؛ مِائَةٌ إِلَّا وَاحِدًا مَنِ أَحْصَاهَا دَخَلَ الْجَنَّةَ». [انظر: ٧٣٩٢، ٦٤١٠]

(١٩) بَابُ الشَّرُوطِ فِي الْوَقْفِ

٢٧٣٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا ابْنُ عَوْنٍ قَالَ: أَنْبَأَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَصَابَ أَرْضًا بِخَيْبَرَ فَأَتَى النَّبِيَّ ﷺ يَسْتَأْمِرُهُ فِيهَا، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ أَرْضًا بِخَيْبَرَ، لَمْ أُصِبْ مَالًا قَطُّ أَنْفَسَ عِنْدِي مِنْهُ، فَمَا تَأْمُرَنِي بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَضْلَهَا وَتَصَدَّقْتَ بِهَا». قَالَ: فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهُ لَا يُبَاعُ وَلَا يُوهَبُ وَلَا يُورَثُ، وَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبَى وَفِي الرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ وَالصَّغْفِ، لَا جُنَاحَ عَلَيَّ مَنْ وَلَّيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ وَيُطْعِمَ غَيْرَ مَتَمَوْلٍ. قَالَ: فَحَدَّثْتُ بِهِ ابْنَ سَبْرِينَ. فَقَالَ: غَيْرَ مُتَأْتِلٍ مَالًا. [راجع: